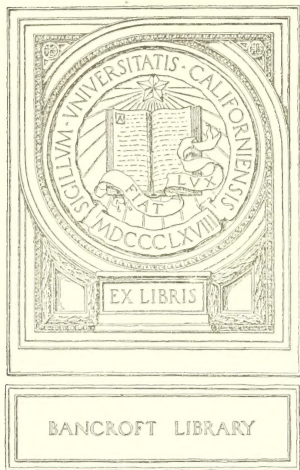


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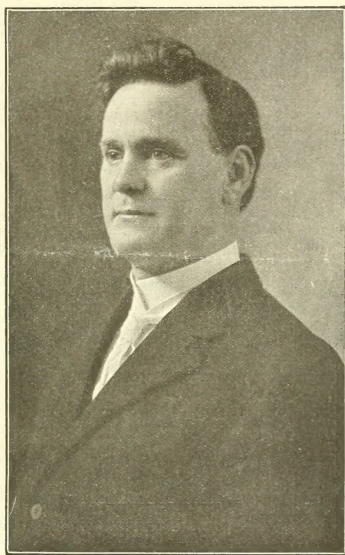


PACIFIC PRESBYTERIAN

VOL. VIII

SAN FRANCISCO, U. S. A., JANUARY 6, 1910.

No. 1



Rev. Ellsworth Rich, the Newly Installed Pastor
of Union Street Church, Oakland, California.

THE JOHN S. KENNEDY WILL
A MEDITATION FOR THE NEW YEAR
FOREIGN MISSIONS FROM A LAYMAN'S VIEWPOINT



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, California.
Telephone Douglas 1310.

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St. Rev. Enos F. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

A MEDITATION FOR THE NEW YEAR.

"Ye have not passed this way hitherto."

No; but He has!

"He knows the way He taketh,
And I will walk with Him!"

He has measured every foot of the distance, He has considered every obstacle, He is familiar with every grade and turn. He knows, too, my strength; He has meted it out and adjusted it to the course He has marked out for me. Since, then, my best Friend leads on, what have I to fear?

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A New Year! Who can predict its possibilities of joy or sorrow, of gain or loss? Who can tell what its changing seasons may bring? No one, save He! There may be mountains ahead, craggy and wild, amidst whose fastnesses I must wander, over whose trails I must climb, on whose summits the transfiguring vision will burst upon me, or in whose gloomy abysses I must sorrow alone. But so, too, there may be the quiet vales of which the Psalmist sings, where He shall make me to lie down in green pastures, and lead me beside the still waters, and permit me to crop the flowers that bloom in the bosky dells. There may be storms ahead, where the howl and shriek of the wind will terrify my soul, and I shall feel the timbers of the fragile craft that keeps me from the devouring waves quaking beneath my feet; but, if so, I have my Pilot aboard, and He will either guide me over the tumultuous billows, or, if He deem best, arise and say to the winds and waves, as He did of yore, "Peace, be still!" My duties may call me far from home and subject me to the perils of distant countries and strange tongues; still, amidst the perils of the way, of the robber and the pestilence, I can sing:

"How are thy servants blest, O Lord,
How sure is their defense!
Eternal wisdom is their guide;
Their help, Omnipotence.

"Through foreign lands and realms remote,
Supported by thy care,
They pass through noxious climes unhurt
And breathe in tainted air."

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Either there is no guide on this great, universal sea, or, as instinct demands, as scripture asserts, and as experi-

ence confirms, "there's a providence that shapes our ends," and every moment of every day and of every year we are safe in the Everlasting Arms. Nothing is amiss; no mistake is being made. But while the grave Stoic or materialist must pray, as did Aurelius, "Everything harmonizes with me which is harmonious to thee, O Universe! Nothing for me is too early or too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature;" the Christian says: "All things work together for good to them that love the Lord. Whatever the exigency or the ordeal, I am safe. 'Yea, though I walk through the valley of the shadow of death'—as the way of some this year may lead—I will fear no evil, for Thou art with me!" Since, then, God is for us, who, what can be against us? Since a wiser hand than ours is guiding our lives, why should we interfere with the worries and apprehensions born of our shortsightedness and little faith? I will not think of the pains that may never come, but of the blessings that are sure. I will not weary my brain in settling problems that may never arise, but walk in the light that is here, and trust more when it is needed. I will not harbor the mood that depresses, but obey the Apostle's injunction and rejoice in the thoughts that are good and beautiful and true. Let me think of the fields from which I am to cull fragrant flowers, of the valleys where I can listen to the lullaby of the stream, of the woodland where I can hear the song of the birds, of the heights where I can receive holy visions. I will not think of weakness, defeat or failure; I can not fail, since my plans are linked with His! I will think of the strength that shall be mine, of the health that shall come, of the hope that shall blossom, of the victory that shall be won. I will think, not of what I can not perform or of what is beyond my reach, but of the opportunities in the simple life about me, of the sorrows I can lighten, of the burdens I can share, of the kind words I can utter, of the peace I can enjoy.

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In riding a bicycle, if one looks anxiously at each stone and rut in the way, he rides slowly and unhappily, and is actually dismounted oftener than if he give only a general glance ahead and push on at a merry gallop. Or if he ride along a new road by night, it is only on returning in the daylight that he realizes the dangers of the road and wonders how he could have traversed it with safety. So in life, to look ahead at troubles is to magnify them, to give them a disproportionate influence. The obstacle seems insurmountable, the shadow seems unrelieved by any rays of light, so we wonder and worry. Far wiser is the one who travels confidently on, assured that there will be no danger, or that we will be given strength to overcome it, or that we may perhaps be unconscious of the peril, like the quiet sleeper in the Pullman as he threads the dangerous defiles of the mountains.

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As we look back upon the completed lives of those of other days, it seems to us easy and natural that they should have trusted unhesitatingly in the various emergencies of their career, so needful does each of the stages in the attainment of their character seem to us. And yet for each of them, too, the questions were of absorbing moment, the passions shook their souls as they do ours. Should we not, then, in the final victory that came to them, read the assurance of our own? Shall we not encounter life's various experiences with a calm face and an equable soul? All is being overruled for the best: their experience proves

it to us; ours will to others.

Yea, in looking back over our own lives, we see that all that has befallen us has been in a manner necessary. The way has been strange. Blessings upon which we set our hearts have never come; but even so, we have been wisely led. We are stronger to-day from the trials we have undergone, and we are wiser and more helpful, because, like our blessed Master, we have "suffered in the flesh." Since this is so with the past, much more will it be so with the future. Why, then, should I worry, or look anxiously ahead? No mistake will be made now, however portentous the cloud or ominous the roar. We shall all, if we but trust, meet that true success this year and through life which lies in doing what God expects us to do. This success may mean riches, or fame, or comfort, or health; so it may mean the reverse of these. What difference, since He leads? Hence each of us can sing with Browning:

"If I do stoop

Into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Close to my breast; Its splendor soon or late
Will pierce the gloom; I shall emerge one day.
I see my way as birds their trackless way.
I shall arrive. What time, what circuit first,
I ask not; but unless God send his hail,
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me—and the bird. In his good time."

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We, like the pilgrims of old, are journeying toward a city that hath foundations. Afar yonder, through the mist and smoke and across the waste of years, I discern its towers—but indistinctly, not knowing which is temple, and which is palace, and which is hall. But every step brings us nearer, and some day, at sundown, while the vesper bell rings sweetly from the campanile, we shall enter it, lay our luggage down, change our travel-worn raiment, and take up our abode, citizens of the New Jerusalem.

So it matters little as to the way—be it mountain, or desert, or sea—since the destination is sure; and since equally sure is the promise of an ever-guiding Hand.

J. E. S.

Columbia University led in the registration of students for 1909, the number being 4,650. Michigan stands next with 4,631. Then the following is the order: "Pennsylvania, 4,608; Harvard, 4,518; Cornell, 4,514; Illinois, 4,173; Minnesota, 4,036; Wisconsin, 3,495; California, 3,454; New York, 3,424; Yale, 3,264; Syracuse, 3,138; Northwestern, 3,129; Nebraska, 3,121; Chicago, 2,804; Ohio, 2,644; Missouri, 2,226; Iowa, 2,024; Kansas, 1,922; Texas, 1,795; Stanford, 1,604; Indiana, 1,417; Princeton, 1,398; Tulane, 1,156; Western Reserve, 1,083; Washington, 1,003; Virginia, 767; Johns Hopkins, 710. Last year Michigan headed the list. The addition of the summer sessions' enrollment gives to Columbia 6,132 for 1909; Harvard, 5,558; Chicago, 5,487; Michigan, 5,259; Cornell, 5,028; Pennsylvania, 4,857; Illinois, 4,502; Minnesota, 4,351; Wisconsin, 4,245; California, 4,084. The following named colleges had these numbers: Wellesley, 1,319; Dartmouth, 1,197; Vassar, 1,039; Oberlin (college only), 953; in all departments, 1,798; Williams, 528; Amherst, 526; Smith, 1,609; Mount Holyoke, 752.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

January 1, 1910—The President, William H. Taft, receives visitors at the White House and has about 5,000 handshakes. The new building of the Young Men's Christian Association of Stockton is opened to the public. William J. Gaynor seated as Mayor of New York.

January 2—Charles W. Morse, an ex-banker, begins a term of confinement in the Federal prison at Atlanta, Ga.

January 2—J. Pierpont Morgan, Thomas F. Ryan and Levi P. Morton merge their trust interests into a company representing \$150,000,000. D. O. Mills, capitalist, dies in Millbrae, Cal.

In Foreign Lands.

January 1—Sir John Knill assumes the dignity of Mayor of London.

January 4—Leon de la Grange, French aviator, meets death at Bordeaux, France, beneath his flying machine.

As usual in Washington, D. C., crowds of men filled the White House on New Year's day to shake the tired hand of the President. The custom is a time-honored one, but is often carried to an exhausting extreme. Mrs. Taft, although not fully recovered from a recent illness, took her place beside her husband at 11 o'clock, but retired in less than half an hour, after the Cabinet and the Justices of the Supreme Court had tendered their compliments. The reception ended at 4 o'clock, and the President had then shaken hands with nearly 6000 persons. Respect for authority has scriptural endorsement.

Stockton, California, fittingly celebrated the first day of the new year by opening to public view its new Y. M. C. A. building. The board of directors, assisted by about thirty young men, escorted their visitors through this fine five-story structure and explained its varied uses. The association will no doubt become a strong Christian influence in the growing Slough City.

William J. Gaynor was formally installed into the chair of the chief executive of New York City on New Year's day. George B. McClellan, the son of General McClellan of Civil War fame, giving way and making the speech of reception. Mr. Gaynor was the only Tammanyite elected to the incoming administration, and the old Tiger will have to keep his claws out of the city treasury when public disbursements are made.

With a sentence of fifteen years before him, for violation of the banking laws of the United States, Charles W. Morse, ice king and ex-bank president, left New York January 2d for the Federal penitentiary at Atlanta, Ga. Mr. Morse, as is natural to the class of offenders which he represents, rebels against the sentence of the court. He has paid, he says, a fine of \$7,000,000 on account of his offense, and thinks he should go free. Which will remind the reader of the old couplet, "No rogue e'er felt the halter draw with good opinion of the law." Will men of great financial acumen, like Morse, all learn that thorough honesty is the best policy?

The largest financial merger, perhaps, in the United States was that which was effected in New York January 3d. The Guaranty Trust Company, the Morton Trust Company, and the Fifth Avenue Trust Company, representing a

combined capital of \$150,000,000, united under one head, entitled the Guaranty Trust Company. Of course this combination is made for the purpose of larger profits, to which other interests have to contribute, for where there is an addition of money in one direction there must be a subtraction in another. Certainly our moneyed men can afford to be generous to the cause of religion and benevolence.

A great financier, in the person of Mr. D. O. Mills, passed away at the age of 84, in his home in Millbrae, California, on the evening of January 3rd. His estate is estimated to represent about \$100,000,000, and he was well known for his acts of philanthropy as well as for his financial successes. The great Mills Building in San Francisco is a monument to his business sagacity. His daughter is the wife of Whitelaw Reid, American Ambassador to Great Britain, and earlier the successor of Horace Greeley in the editorship of the New York Tribune.

A Roman Catholic, Sir John Knill, elected to the honorable office of Mayor of London, took his badge of authority on New Year's day. The inauguration of a Mayor of London is always one of great pomp and ceremony, and the procession is a popular feature of the great holiday. Sir John Knill has a good public and political record, and is a member of the ancient Goldsmiths' Guild.

Man can not yet control the powers of the air. On January 3d, Leon de la Grange, who had made great progress in aviation during the past two years, met instant death at Bordeaux, France, before a great crowd of people while maneuvering in his great monoplane in the face of a strong wind. In attempting to effect a sharp curve, his machine became broken, and fell to the earth with its skillful and daring operator beneath the motor. Aviation is increasing the number of its victims, notwithstanding the progress made. Can science afford these human sacrifices?

FOREIGN MISSIONS FROM A LAYMAN'S VIEWPOINT.

An Address Delivered Before the Ministers' Association, December 20, 1909, by Mr. Robert Dollar.

In addressing you I feel the same as one of you would were you called on to address a meeting of merchants on trade and commerce, so you may know where I stand on this subject. I say to you that I am unqualifiedly in favor of Foreign Missions. I have formed this opinion from personal observations and inquiries while in China. Some men claim to be in favor of home missions and denounce foreign missions. As a rule such men's benevolence and help does not amount to much. My remarks are based on my own impressions, as seen through the spectacles of a layman, which no doubt you will see differ from the missionary's point of view. Immediately after the Boxer trouble, in a visit to the principal cities of China, I did not find a person outside of those connected with missions that had a good word to say for the missionaries. Now this is all changed, and in a recent trip I did not find a person that talked against them.

To give you an idea of the antipathy at that time, the captain of a steamer, without any cause, talked sharply and meanly to me. He afterwards apologized, saying he thought myself and wife were missionaries. He was much taken down when I told him we were away below the

social class of missionaries and that I was only an ordinary shipowner.

Successful missionaries have to use a great deal of diplomacy and good common sense. Our social ways are entirely different from those of the Chinese, and their customs and manners are also different from ours, and it is so easy to have misunderstandings. A great deal of forbearance is required, and they have to put up with a great deal. I don't think there will be any more serious trouble, such as the Boxers' uprising. Great and rapid changes are taking place in this great empire. What the missionaries have accomplished cannot be measured by the number of converts, as the seed sown is springing up in the most unexpected quarters. In business we figure up exactly in dollars and cents the result of the year's work, but in the missionary work in China the whole result will never be known until that great day when all secrets will be revealed.

I was much interested in visiting our missionaries at Peking. They have a large compound, good houses, a church and a hospital. Unfortunately the hospital was not open, as the doctor had to go home with a sick wife. On account of expense and loss of time in cases of this kind, we should educate the Chinese to do this work.

At Hanchow the missionaries are doing an excellent work in educating young men. Many of their graduates are in responsible positions, both in commerce and in government.

I met a Chinese lady named Mrs. Dr. King in Tientsin, who is running a large orphanage and a woman's hospital and teaching medicine to a large class of young ladies, rich men's daughters. All this expense is paid by the Chinese Government. This is the only institution of the kind in China. A Mr. Wong Kwong shuts up his large shipyard and engineering works on Sunday and teaches a class of one hundred young men in the Y. M. C. A. Tong Kai Son, who was an active worker in the Y. M. C. A., was selected by the Government to bring the first lot of young men to be educated in this country, from the proceeds of the twelve million dollars returned by this country, the intention being that all this money will be expended in educating young Chinese. Arrangements have been made with the Y. M. C. A. of Shanghai that when young men are coming to this country to be educated notice will be given. The Y. M. C. A. here will care for them and see that they are properly treated.

A step in the right direction has been taken to consolidate the different denominations in different localities. The home people are still considering it, but many desirable amalgamations have been made. As to the evangelization of China, I firmly believe it never will be accomplished with English-speaking men, but must be done with Chinese. Great numbers are now being educated, and are preparing to become lay preachers and ministers. In this connection the Government has decreed that education will be compulsory in three years. Great preparation is being made in the way of building school houses, etc. It is also expected to have a constitutional form of government in four years. It is hardly possible, however, that such a radical change as this can be carried out in so short a time.

I claim that Christianity is increasing in nearly the same ratio as material improvement is going on. Note some of the changes. There is a telegraph station in every

town of any importance. Twelve years ago there was only ten miles of railroad carrying passengers. Now there is 5000 miles. The most remarkable change, however, is in the postoffices. In 1903 there were 446 postoffices, handling twenty-two million pieces of mail matter. In 1907 there were 2803 postoffices, handling one hundred and sixty-seven million pieces.

When these 400,000,000 to 500,000,000 people wake up there will be something doing, especially if, when that time comes, they are a Christian nation. In conclusion, I wish particularly to emphasize the change of attitude in the policy of the Government of China. Nine years ago they ordered or allowed the killing of all Christian Chinese or Europeans. Now see the change. This same Government employs in places of trust those who are pronounced Christians, and are glad to employ young men who have been educated by missionaries. So the good work is going on by leaps and bounds.

THE JOHN S. KENNEDY WILL.

The College Board of the Presbyterian Church Largely Benefits by the Great Philanthropy of a Great Man.

A most remarkable will made the name of John S. Kennedy known to the world last year in larger measure than his lifetime of Christian service had done. Mr. Kennedy was well known to New York, despite the assertions of newspapers outside that city; his benevolences during life had been enough to call the attention of the world, but they were never ostentatious.

When Mr. and Mrs. Kennedy celebrated their golden wedding a year ago the Presbyterian Hospital received \$1,000,000. Eight years before he had given a building costing \$400,000. For twenty-five years he had been a very regular visitor at this institution. He had given largely to the Presbyterian Board of Home and Foreign Missions, of which he was a member; to Robert College, Constantinople; to Union Seminary; and to many other causes.

He was a most practical student of philanthropy; up with his time, if not ahead, in the matter of organized charities. He proposed to build himself the United Charities Building in the heart of New York; he made possible by a gift of \$250,000 the New York School of Philanthropy, a school of profound influence. He gave to the New York Libraries and to the Metropolitan Museum of Art, not only much of his money, but much of his thought. Indeed he is said always to have given himself wherever he gave his money; before he gave his last great gifts he had given himself to Christ's service. He gave away in his will all that the New York law allows a man to will away from his family.

The College Board of the Presbyterian Church in the United States of America, with which Albany College is affiliated, is a beneficiary under the will to the extent of \$750,000. This amount is, however, only approximate, as the Board is to receive one sixty-fourth part of the residuary estate and the amount is expected to run to \$800,000 or even to \$1,000,000. Other gifts indicated below are

likewise apt to be considerably larger than the minimum figure which is given.

To Oregon people the following bequests are of interest:

Each to receive \$2,500,000: Columbia University; Metropolitan Museum of Art; Presbyterian Hospital; New York Libraries; Board of Home Missions Presbyterian Church; Board of Foreign Missions Presbyterian Church; Board of Church Election Presbyterian Church.

Each to receive \$1,500,000: New York Presbyterian Church Extension Committee; United Charities of New York; Robert College of Constantinople.

Each to receive \$750,000: Presbyterian College Board; the American Bible Society; New York University; the Charity Organization Society of the City of New York for its School of Philanthropy.

Presbyterian Colleges to benefit directly are: Lafayette College, Easton, Pa.; Berea College, Berea, Kentucky; Elmira College for Women, Elmira, New York—each \$50,000. Lake Forest College, Lake Forest, Illinois; Central University, Danville, Kentucky; Syrian Protestant College, of Beirut, Syria—each \$25,000.

His generosity extended, as did his sense of responsibility, to every part of the world. The Presbyterian Church is charged with the use of \$12,000,000 (twelve million dollars). The greatest amount ever given to any denomination by one man, doubtless; surely the greatest gift to our own church. It doubtless means an increase of work and workers in many hundreds of fields. It means that hundreds of thousands demanded by old work grown beyond the money provided for it can be given buildings and workers and equipment needed for several years past. No one of the Boards has announced its purpose with its fund, but we can imagine that it means much advance.

The College Board has made no statement as to its use of the money entrusted to it. Though there are many views, somewhat diverse, it would seem fair to prophesy that a large portion of it will be distributed among the needy colleges on conditions and in amounts later to be determined. The bequest will not be available for one year.

PRESBYTERY OF SAN FRANCISCO.

The first regular meeting of the Presbytery of San Francisco for the new year will be held in Lebanon church on Tuesday morning, January 11th, at 10 o'clock. The church is at Sanchez and 23d streets. The docket is as follows:

At 10 o'clock, devotional exercises, led by the Moderator.

10:10 roll call; 10:15 reading of minutes.

10:25 reading of docket.

10:30 report of Committee on Printing of Rules.

10:40 report of Committee on Church Extension and Home Missions.

11:10 election of Commissioners to General Assembly and miscellaneous business.

11:30 report of Committee on American Bible Society and American Tract Society.

12 o'clock report of Committee on Union of Presbyteries.

12:15 noon recess.

1:30 miscellaneous business.

2 o'clock devotional services, in charge of the Committee on Evangelism, followed by adjournment.

The ladies of the church will provide luncheon, for which the usual charge will be made.

MONDAY MINISTERS' MEETING.

Mr. George Renner, well known in the business circles of San Francisco, will address the ministers of the local Presbytery next Monday morning, January 10th. His subject will be "Labor and Capital."

MISSIONARY CONVENTION IN SCOTLAND.

Three Los Angeles Leaders in the Ministry and Education to Go Next Summer.

Dr. Hugh K. Walker and Dr. John Willis Baer have been selected as two of the representatives of the Presbyterian church to attend the great world's missionary conference in Scotland next summer. Immanuel Presbyterian Church, of which Dr. Walker is pastor, is one of the greatest missionary organizations in the denomination, and its pastor is worthy the honor. Dr. Baer, as a secretary of the mission board, prior to his election as president of Occidental College, was acknowledged to have a greater grasp upon the subject of missions than almost any other man in the denomination. Dr. William Horace Day has been selected as one of the forty representatives of the Congregational denomination to the same conference, thus giving three representatives to Los Angeles.—Los Angeles Times.

Montana.—Rev. D. C. Cowan of Culbertson is encouraged by a steady increase in his Sabbath school. Following the dedication of the new building at Conrad in October, special services were held November 21-December 5, in which the pastor, Rev. H. G. Hanson, was assisted by the pastor-evangelist of Great Falls Presbytery. Fifty-six recent arrivals were found who held letters from various churches in the East, and there will be a good ingathering. This is the only English-speaking Protestant church in Conrad. Alpha chapter of Westminsters Guild was recently organized at Great Falls. Rev. E. P. Giboney pastor. Mr. Giboney is giving Sunday evening talks on the life of Christ, illustrated with Tissot's pictures. Elder and Mrs. H. C. Ewing have started on a trip around the world, in which Mr. Ewing, a long-time member of the home mission committee of Great Falls Presbytery, will make a special study of foreign missions.

CHRISTIAN ENDEAVOR NOTES.

Miss Charlotte McCord, Junior Superintendent of the Golden Gate Union, calls attention to the Junior Rally to be held in the First Christian church at 3 o'clock on Sunday afternoon, January 16th.

More than three thousand Endeavorers attended the late rally in the city hall of Glasgow, Scotland. The meetings were enthusiastic and earnest.

The World's Christian Endeavor Convention at Agra, India, the last of November, was a great success. Among the speakers were Dr. Clark, Secretary Shaw, Treasurer Lathrop, President King of Oberlin, and Hon. Charles W. Fairbanks, former vice-president of the United States. Other World's Christian Endeavor conventions have been held in Washington, London, and Geneva, but this is the first held on mis-

sion territory. It was the largest Christian Endeavor convention ever held in India. About one hundred American delegates were present, and others from Great Britain, Australia, and other lands. The numerical strength of Christian Endeavor as reported to this convention is as follows: Number of societies, 71,662; number of members, 3,559,100. These represent sixty denominations and seventy-seven countries of the world, of which the United States has 46,848 societies, England 12,550, Canada 3,622, Australia 2926.



San Diego, First.—Rev. E. F. Hallenbeck, D.D., lately of New York, has been called to the pastorate of this church, which was made vacant last summer by the death of Rev. H. S. Jordan, D.D. The people of the First are alive to the spiritual needs of their growing city and are planning effective work.

Riverside, Arlington.—The members and friends of this church recently gave a reception to the Rev. Daniel L. Macquarrie, their pastor, and his bride. Handsome gifts were presented, and the congratulations were many and hearty. Mrs. Macquarrie was the efficient superintendent of nurses in the Riverside Hospital.

Redlands, First.—The Rev. N. D. Hynson, who was called from Homestead, Pa., has succeeded the Rev. Leroy W. Warren in the pastorate of the First Church of this pleasant city. In the interim the Rev. J. Q. Hall, the church's assistant pastor, supplied the pulpit. The new pastor should find this field an active and progressive one.

San Francisco, Memorial.—Last Sunday morning, in Memorial Church, the subject of the pastor's sermon was "Another Mile-stone," and from it he suggested an earnest lesson appropriate to the new-born year. On Christmas day the pastor baptized six children at the home of Mr. Knight. The Sunday-school exercises in celebration of Christ's birthday well repaid the effort spent upon their preparation, and the Rev. Mr. Bevier and the parents were not less pleased with the entertainment than those who took part in it.

Sacramento, Fremont Park.—At the first new-year communion service of this church, January 2d, seven adult members were received into fellowship, all upon confession of their faith. The services of the week of prayer give promise of great spiritual blessing. Thursday was observed as a day of prayer, a continuous service being held. The pastor of this church, the Rev. W. C. Sherman, spends one day of every month in Bible work with the Young Women's Christian Association of San Francisco, and reports a very encouraging attendance and a hopeful outlook.

Towns in Santa Barbara Presbytery.—About the first of December the Rev. H. C. Buell came to Santa Paula, to take up the work there. He came from Wilmar, Minn. The Rev. John Steele, now of the Presbytery of San Francisco, formerly had charge of the church in Santa Paula. The Rev. Allan F. De Camp, from Wright, Cal., has taken up the

work in Cayucos and Morro. Since the last meeting of Synod, the Rev. George S. Davis has been busy in Arroyo Grande, and Rev. Alexander Marshall in Templeton.

J. A. A.

Davisville.—The church in Davisville have given a unanimous call to the Rev. Thomas J. Barkle to become their settled pastor. Mr. Barkle has been working in this field for the past two months, and he has won the confidence and affection not only of the members of the church, but of the whole community. The congregations fill the house, and the Sabbath school is in need of more room. A weekly prayer-meeting has been started, with an encouraging attendance full of spiritual interest. Mr. Barkle has the call under consideration, and the people sincerely hope that he will accept it.

San Francisco, Bethany.—The Rev. A. R. Willis, under whose ministrations this enterprise is prospering, is pleased to report that the excavation for the new church building has been finished and that the work of construction is to begin at once. Much of the labor will be a free gift, for already a goodly number of men have volunteered for the work, and advantage will be taken of every spell of favorable weather. At the Christmas entertainment the children of the Sunday school presented an excellent program and did well, and the older folk were delighted. Bethany promises a steady continuance of both social and spiritual vitality, and Mr. Willis's visitations have been blessed with good results, in the field occupied by Grace Church as well as in this one.

San Francisco, Howard.—Next Sunday morning the pastor of Howard, the Rev. William Nathaniel Friend, will give the first of a series of sermons on "The Gospel Mysteries That Count." The first of these sermons has for its subject "The Trinity." Next Sunday evening, under the auspices of the Brotherhood Committee on Church and Labor, Mr. Friend will deliver the second of a series of popular addresses, its subject being "The Man With a Union Card." The Brotherhood have engaged Mr. Herman Schussler to give a stereopticon lecture on Monday evening, January 10th. To the Brotherhood Class, under the charge of Mr. Charles Dickie, all men are invited, irrespective of any religious belief or the lack of it.

San Francisco, Richmond.—An overflowing audience at the Christmas entertainment in the Richmond church testified the appreciation of the efforts of those enthusiastic members of the Sunday school who presented so excellent a program. Santa Claus was in his best form, and brought a grand treat. The Rev. Mr. Tanner will surely remember the practical gift of his flock whenever he sits down to rest himself in that oak rocker after a round of pastoral visits. Mrs. Tanner, too, was pleasantly remembered. These tokens of appreciation were kindly as well as seasonable. In the recent service entitled "The Life of Christ in Scripture and Song," the audience entered heartily into the spirit of the occasion. A large number of men took part, and the music was declared to be splendid.

Oakland, Union Street.—The Rev. Ellsworth L. Rich was installed Monday night as pastor of Union Street Church, Oakland. After a short executive session of Presbytery, the Moderator, Dr. James Curry, conducted the installation service. The sermon was preached by Dr. F.

L. Goodspeed. Dr. O. E. Hart gave the charge to the pastor and Dr. L. A. McAfee the charge to the people. Rev. R. S. Eastman offered the installation prayer. Mr. Rich came to Oakland from Watsonville, where for many years he has served a loving people, who gave him up with great reluctance. The Session of the Watsonville church at a meeting held December 16th, voiced their appreciation of the services of Mr. Rich and his wife and daughter while he was their pastor in a series of resolutions. This commendation of Mr. Rich's work received the unanimous vote of the seven members of the Session.

Akron, Colorado.—A series of revival meetings recently held in the field of which Akron is a part has resulted in an encouraging revival of religion, and the pastor, the Rev. Samuel J. Megaw, is much rejoiced thereat. Two evangelists from Denver led the services—Dr. Smiley, who preached the sermons, and Mr. W. P. Hanson, who led the singing. Ranchers and their families living many miles away drove into town and were deeply interested. On the last Sunday of the session thirty-three persons were received into the church on profession of their faith, of whom twenty-five were baptized. One prominent feature of this service was that twenty-seven of the new communicants were young men, between the ages of eighteen and twenty-five. On the same evening a Society of Christian Endeavor was organized, composed of forty members, and Mr. R. P. Hay, principal of the high school, was elected the president. In the thirty-four months of Mr. Megaw's pastorate in this field, 161 persons have been added to its membership.

San Francisco, First.—Some of the young people and many of the children of the Sunday school of the First gave a delightful Christmas entertainment on the evening of December 29th, which was well attended. The stage appointments in the basement of the church were perfect, and Miss Safford is deserving of much praise for the success of her efforts in the drilling of her little company in their several parts. The entertainment was repeated on the afternoon of the following day for the pleasure of the children under the benevolent care of the King's Daughters. On Sunday evening many members of the St. Andrew's Society attended the church services, and the Rev. Mr. Guthrie, who is chaplain of the society, reviewed the history of religion in Scotland and paid a deserved tribute to Scottish character, commending specially the inculcation in the old-fashioned Scottish home of the spirit of reverence and piety.

Tacoma, Wash.—The home of Dr. and Mrs. Calvin W. Stewart was filled December 1st with their relatives and friends, to assist in celebrating the golden-wedding anniversary of this estimable couple. Dr. Stewart has been the President of Whitworth College, but is now retired from active work. A joyful silver wedding anniversary was that of Rev. and Mrs. O. J. Mather, of Bethany Church, which occurred in their home, November 6th, when a crowd of parishioners and neighbors assembled to do honor to their pastor and his wife. The Rev. T. Davis Atchison, the new financial secretary of Whitworth College, has taken up his new duties with energy. In order that a closer touch of sympathy might be established among all who are locally interested in the college, the faculty and students invited the pastors and officers of the Presbyterian, Congregational, and United Presbyterian churches of Tacoma to a dinner one evening, at which Secretary Atchison and others

made stirring addresses. Much enthusiasm was aroused and a better acquaintance begun.

San Francisco, Westminster.—This church celebrated its regular quarterly communion service on December 26th. The day was also observed by the Sunday-school as Decision Day. The children were in attendance at the morning service, and after a brief talk by the pastor on "Jesus as Savior," the decision cards were collected. Twenty-three cards were signed, a number of adults being among the signers. At the communion which followed four adults united with the church. The week of prayer was observed in this church, the United Presbyterian, Simpson Memorial (M. E.) and the First Christian churches uniting in the meetings. The Young People's Society and Sunday-school are doing most excellent work. Besides three organized Bible classes, there is a fine Teachers' Training Class, conducted by the pastor. The young people have accepted a place on the season course Entertainment Ticket, which is being sold for the aid of our Home Mission churches. They also make regular visits to the hospitals, holding services with the sick and distributing books and flowers to the "shut-ins."

Sacramento, Westminster.—The Sunday-school of this church took a new departure this year by trying the experiment of a "giving Christmas," which worked like a charm. The different classes entered into the work heartily, and each vied with the other to see which could do the most. Twenty-nine dollars in money was contributed, one class of boys giving \$12 of that, and another \$10. There were boxes of apples, oranges, groceries, a sack of potatoes, dolls and other toys, orders for coal, children's clothing, and sundry other articles, all of which were distributed among the needy in our own city. The Christmas exercises, consisting of recitations, carols, etc., were held during the holiday week in the main auditorium of the church, after which the superintendent, Mr. C. M. Campbell, explained the nature of the entertainment, and called upon each class for its donation. As they filed out of their seats to the front with their arms full, they were heartily cheered. The pastor, Dr. Wills, made a few remarks, taking for his theme "It is more blessed to give than to receive," as illustrated by the liberal gifts from the school, which would bring sunshine and good cheer into many a deserving home.

Portland, First.—Sunday, Dec. 26th, was a specially interesting day with Dr. Foulkes' congregation. "The Christmas Miracle" was the subject of the morning's sermon, and celebration of the world's greatest natal anniversary found exalted expression in an appropriate program of music, which accorded most happily with the devotions of the large body of worshippers. The evening's theme was "The Christmas Star," and the choir's selections of Christmas carols were vocal illustrations of the pastor's eloquent discourse. The exercises of the Bible School, held the previous Wednesday evening, were very successful. The gifts were varied and generous, and many of them went to needy families, who thus shared in the prevalent Christmas cheer. At the morning service, January 2d, Rev. J. R. Landsborough of Oregon City occupied the pulpit as a special commissioner from Presbytery, and preached an excellent sermon. The evening's service was one of New Year's praise, with a timely discourse by the pastor, Dr. Foulkes, on "Crowning the Year." The men and women of the First are planning for

a year of earnest work in their Lord's vineyard. The San Grael Christian Endeavor Society held a consecration service just before the hour of evening worship, taking for their topic "Through This Year With God." The subjects appointed by the Presbytery for the week of prayer included the Board of Foreign Missions, the Missionaries at Ellis Island, Jewish and Greek Immigrants, and Immigrants from Russia, Poland, Hungary and Italy. During next week special evangelistic services will be held in four separate districts of the city, in preparation for the assistance of Dr. M. A. Matthews, of Seattle, who will begin a week of work January 16th.

Prineville, Oregon.—During the winter season the pastor here, the Rev. C. C. Babbidge, holds communion services every two months, because at that season of the year the people move to town both for church and school privileges. During the open season the people disappear from the city as if fleeing from an epidemic, while in fact they are going to their places of business. Some go to the range with cattle or sheep, some to their ranches, and others to attend to irrigation projects. To these people and their pastor we may well apply the test of the Master, "By their fruits ye shall know them." At the last communion, held recently, three were received into the church, one by certificate and two on confession of faith. Three children were baptized, and an offering of \$20 was made for the work of the Home Mission Board, which will be increased soon. On Sunday evening, December 26th, a beautiful musical program of fitting Christmas songs was given in connection with the services by the choir and members of it, and the pastor preached a sermon on "The Sages, the Star, and the Savior," which was heard by a full house. For this service an attractively printed announcement was handed to the citizens of the town, which extended to all of them the greetings of the season at the head, followed by the program proper, and at the bottom, in bold type, was the invitation, "COME AGAIN." All this goes to show that somebody is wide-awake to the opportunities over at Prineville and is possibly getting ready for the new railroad when it taps the country. All who propose to go in on the first through train will find a warm welcome and a splendid church home tendered them by our pastor and the people there. J. M. C.

Alameda, First.—The Rev. Edward Miller, of Korea, who is at present on a furlough in this country, occupied the pulpit of this church in the morning of Sunday, January 2d, and delivered a most interesting and instructive address from Mark 16:20. After alluding to the narrow meaning attached to the work of preaching at home in confining the idea of it to ministrations from the pulpit, the speaker went on to point out clearly the apostolic character of the work in Korea, it being literally a continuation of the book of Acts. The three divisions of the text were logically discussed and their application to the Korean field concisely shown in the readiness of the attendants on the different Bible classes to carry the news to their fellows, in the earnest and practical message which they delivered and the signal success with which the Lord rewarded their labors. Numerous incidents were related illustrating the extent and growth of the work, and the lesson to be learned at home was strongly emphasized in that the requirements of the text could not be met by the individual being content with his

own salvation, nor within the confines of his own circle, but the signs of God's presence would come only through a perfect obedience to His commands. In the evening the officers of the local company of the Boys' Brigade were installed by Elder J. E. Baker, who for nearly thirty years has conducted the Bible Class in connection with this work, from which over four hundred boys have gone all over the world. Dr. Brush spoke to the Brigade on the theme "Picking the Winner," from 1 Cor. 9:24. The importance and value of the Roman games as set forth by Paul were touched upon in passing, and the thought was developed that success in life depended on adequate training, loyalty to the thing chosen, a harmonious blending of the individual units to the accomplishment of the whole by intelligent team work, and an enthusiasm which would not stop at trifles nor abate until the goal was reached. The crowning arch to this life structure and necessary to complete it was the personal indwelling and guiding presence of God's Holy Spirit. An earnest personal canvass, looking to an increased interest in and contributions to the Church Boards, is to be undertaken in the near future. The prayer-meetings have been growing in interest recently, and both the Sunday-school and the Endeavor work show definite signs of progress.

W. A. UNDERHILL.

BRIGHT NEW-YEAR DAWN IN OREGON.

Retrospect in the Umpqua Valley — New Church Edifice in Roseburg — Renewed Zeal in Presbytery.

In 1873 there graduated from Princeton Theological Seminary a young man by the name of W. A. Smick. He was appointed a home missionary to Oregon, and came out at once, after graduation, to the Umpqua Valley, and located at Roseburg. This was the beginning of our work in that beautiful valley. From Roseburg as a center Mr. Smick radiated, and he was the founder of several churches, namely: Roseburg, organized August 3d, 1873, with twelve members; Wilbur, which afterward lapsed because of removals; Oakland, November 11, 1882, eleven members and Myrtle Creek, January 21, 1885. Roseburg became the metropolis of the valley, and our work prospered. A building was erected on a prominent street, the village grew to be a city, and the church grew with it. Mr. Smick withdrew from the pastorate and became the Sunday-school missionary for the Willamette Presbytery and removed to Albany. He was followed by other men. Among them notably was Rev. J. A. Townsend, Ph. D., a keen, earnest, witty and much-loved son of Erin. Under his ministry the church came to self-support and purchased a manse, and the necessity for a new building became apparent.

Last year Dr. Townsend resigned, to accept work in Portland, and the Rev. J. E. Burkhard, of North Bend, was called as his successor. The plans for the new building were pushed ahead, and on July 21, 1909, the corner-stone was laid by the pastor, assisted by the Rev. W. A. Smick, who had retired from Sunday-school work, and now lives near Roseburg and has the pastoral care of the Myrtle Creek Church. Early in December the building was completed, and the dedication was set for December 12th.

At the morning service a sermon was preached by the Rev. J. A. Townsend, Ph. D. The dedication services were held in the afternoon, that others might participate. The sermon was preached by the Rev. Henry Marcotte, of the Westminster Church, Portland, while the Revs. W. A. Smick, J. A. Townsend, Ph.D., and J. E. Burkhard assisted. At the proper time, after the announcement about the cost of the church had been made, Mr. Marcotte called for the sum of \$3500, to complete the payment and make the dedication possible. In a very simple way, without any nagging or overpersuading, the congregation handed in pledges which covered the necessary amount, and then the building was dedicated to the worship and service of Almighty God in the usual simple Presbyterian service, led by the pastor, after which Mr. Smick offered the dedicatory prayer.

The building is of pressed red brick, with beautiful art glass windows, and consists of a main auditorium seating 270, a Sunday-school room arranged for six classes, a primary room, the pastor's parlor and a gallery. The basement is arranged for a kitchen, a reception room and a gymnasium. The cost is about \$15,000.

The Presbytery of Portland, under the guidance of its Committee on Evangelistic Work, planned in December for a campaign in the interests of the spiritual life of the churches under its care and of evangelism. The plan included a special meeting on the 31st of December with watch-night services, the exchange of pulpits for the second day of January, services through the week of prayer, and then such evangelistic services thereafter as should seem wise.

On Sabbath morning, January 2d, a pastoral letter from the Presbytery was read in all the churches, in which they were reminded of the needs of the field, of the importance of the work and the necessity of a spiritual awakening by the power of the Holy Spirit, that the Master's cause may be advanced effectively in the dawning year.

The following subjects have been adopted by the Presbytery for the services during the week of prayer: Monday, January 3d, Prayer in relation to soul-saving; Tuesday, 4th, Our young people; Wednesday, 5th, The unchurched multitude about us; Thursday, 6th, Presbytery's letter, what about it? Friday, 7th, The Church and her great commission.

During the second week of January special evangelistic meetings will be held in the First Church of Portland, and Dr. Matthews, of Seattle, has been invited to conduct them.

An effort will be made to meet the needs of the entire Presbytery during the series of meetings planned, and the plan is meeting with the hearty co-operation of all the churches.

W. S. HOLT.

Eugene, Oregon.—The evangelical churches of Eugene are planning to hold union revival meetings, beginning about February 1st, under the leadership of the Rev. Henry Ostrom, D. D., of Minnesota. It is possible that these meetings will be held in the Central Presbyterian church, as that has the largest auditorium. The Central Church is making good progress. The different departments are moving steadily forward. On the Wednesday evening before Christmas about two hundred and fifty persons sat down to a supper given to the Sunday-school. The following Sunday evening a large chorus choir furnished some excellent

musie. On January 16th Dr. Mount will speak at Corvallis, and President Crooks, of Albany College, is to speak for him both morning and evening. The Fairmount Church had a Christmas tree on Christmas eve, with an interesting program. All the seats were taken and much of the standing-room. At least 225 were present. The former pastor, the Rev. C. A. Wooley, and his wife celebrated their golden wedding on December 29th. About one hundred and twenty friends showed their regard by their presence and others sent their congratulations. Many gifts were received, aggregating the value of at least \$125. There were \$42.50 in gold coin; three clocks, one a very large one; nine spoons, mostly large ones; two pairs of spectacles; seven sets of cuff buttons; a gold nugget in the form of a lover's knot; and various other articles. The pastor, the Rev. C. T. Whittlesey, and his wife were treated to a surprise on Christmas eve in the shape of a box filled with good things, besides many other things which the box could not hold. Such remembrances to the pastor and ex-pastor show that the people here have warm hearts and thoughtful minds. On December 30th a successful social was held by the Christian Endeavor Society, and steps were taken toward sending delegates to the State Christian Endeavor Convention to be held in Portland February 15-17. The first Sunday in January was the most encouraging since the present pastor took charge of the work. Over sixty were in Sunday-school. The pastor preached a five-minute sermon to the children, to which about eighty listened, and nearly all of them stayed through the regular service. At the communion service following about forty communicants were present, and four new members were publicly received. In the evening about ninety listened to the pastor's sermon on "Hereditry," the first of a series on "Character-Building." On Sunday evening, January 9th, the pastor will preach on "Environment." It is expected that an addition will be built to the church in the near future.

LOS ANGELES CHANGES AND DOINGS.

The weekly ministers' meeting was opened with devotional services, led by the Rev. C. E. Long, who gave a noteworthy talk on the opening verses of the gospel according to John. More is being made of late of the devotional services. Miss Eva Clark, a native of India, spoke on conditions in her native land, making a strong plea for her people. She spoke in the Miramonte church last Thursday to a greatly interested audience. Next Monday the Rev. D. M. Gandier will speak on "Leadership." A large attendance of pastors is hoped for.

The Los Angeles Japanese Church at a recent communion service received into its membership a man from Japan and baptized a woman confessing Christ. Pastor Inezawa on Christmas day conducted the service dedicating a chapel at Wintersburg, Orange county, where work was inaugurated sometime ago by the people of Westminster. The missionaries in charge of the work now are Mr. and Mrs. J. J. Nakamura. Mr. Nakamura is a graduate of Wasada University, Japan.

Dayton Avenue Church is holding evangelistic meetings, with the help of the Rev. J. C. Willert, of Tacoma. The Rev. W. G. Palmer and his family have recently moved into a new manse, provided by the South Park Church.

A patriotic mass meeting was held in Temple Auditorium last Sunday afternoon, with addresses by Mayor Alexander, ex-Councilman Wallace, Joseph Scott, President of the Board of Education, Drs. C. E. Locke and H. K. Walker,

Rabbi Hecht and others. The Rev. J. Q. A. Henry, D.D., is just leaving the First Baptist Church, to take evangelistic work in a world tour with singing evangelist Billhorn. By persistence in renewing and pressing their call, the Temple Baptist Church has secured an acceptance of the pastorate here by the Rev. J. Whitcomb Broucher, D.D., of the White Temple Church of Portland, Oregon.

The pastor of the Highland Park Presbyterian Church, the Rev. W. B. Gantz, on December 30th had the pleasure of officiating in the wedding of Miss Eleanor Hammack, daughter of Mr. and Mrs. D. M. Hammack, to Mr. Robert Caldwell Northcross, of Orange. The bride is a graduate from the University of California, where Mr. Northcross was also a student. The happy couple will take up their residence near Santa Ana.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Landon preached last Sabbath morning and evening at South San Francisco for Rev. G. A. Blair, who had to be in another part of the city, looking after church extension matters.

Mr. L. D. Cory, of the Middle Class, and Mr. Fred J. Hart, of the Junior Class, represented the student body at the Students' Conference, which has just closed a ten days' session at Carmel.

Rev. Frederick A. Doane, '92, and Mrs. Doane on New Year's eve assumed charge of the Presbyterian Orphanage at San Anselmo as superintendent and assistant superintendent. For some time at least Mr. Doane will also continue his pastorate at Mizpah church, San Francisco.

Miss Mary A. Landon, Dr. Landon's eldest daughter, has gone to Elko county, Nevada, to teach during the remainder of the winter and spring.

Rev. Ellsworth L. Rich, '96, was installed pastor of Union Street Church, Oakland, last Monday evening.

WENATCHEE AND BELLINGHAM, WASHINGTON.

Work of Rev. James Thomson in These Presbyteries—New Church Edifices to Be Built Next Spring.

Rev. W. Edward McLeod, D.D.

Our churches in these Presbyteries are making steady progress. A few are now without pastors, but are being cared for as much as possible until pastors can be secured by our energetic pastor evangelist, the Rev. James Thomson. Not many men in modern times have as large and exacting a field as the one placed under Mr. Thomson's care.

Wenatchee Presbytery lies east of the mountains, while Bellingham Presbytery stretches along the sound from Seattle to the Canadian boundary on the north. It takes the most of one day by train to go from one Presbytery to the other. It is hoped that the work may soon warrant the employment of two evangelists, one to live in Everett and the other in Wenatchee. Recently Mr. Thomson preached twice in Cashmere, and moderated a congregational meeting, resulting in a unanimous call to the Rev. Ernest L. McCartney of Bridgewater, Pa., who has accepted. Moses Lake, a newly organized church, was the next point visited. The members were greatly encouraged, and at one service gave \$14 for home missions. At Wilson Creek the people have built a \$4000 church, furnished with all needed equipments. An earnest band of practical workers contributed to the success of this splendid organization.

A short mission was held at Krupp, one of the youngest churches of the Presbytery, and now planning to erect a new house of worship. These people also made a liberal offering for home missions.

The next place visited by Mr. Thomson was Quincy. Ten members were recently added to this church, and the attendance is increasing. An offering of \$14 was taken up for the Home Mission Board.

One of the most important visits made was at Ephrata, the county-seat of new Grant county, with a population of about 300. A petition for a Presbyterian church, signed by fifty-two persons, was presented to Mr. Thomson and an organization will be effected by the Presbytery in the near future. Here Mr. Thomson took up an offering of \$32 for the board. In making the circuit the total offering received for home missions was \$120. On a former visit in this Presbytery, three months ago, the evangelist found Coulee City without a pastor and greatly discouraged because of debt and lack of interest. In a few days he raised \$1052, enough to wipe out the entire debt. One hundred dollars more was raised to increase the pastor's salary, and an offering of \$33 was made to the Board of Home Missions.

The Presbytery of Bellingham enjoys a similar service from this strenuous Scotch-Irishman in the care of its weaker churches. He is supplying several fields until they can secure pastors, and quite frequently conducts successful revivals in the stronger city parishes. Bellingham, a city of 55,000 people, has three Presbyterian churches, all of which have received numerous accessions this fall. The First Church, the Rev. John R. Macartney pastor, is planning to erect a new church in the spring. Knox Church has just been enlarged to accommodate its growing congregation by the addition of two splendid rooms. Preparations are now being made by all the churches in that city for a union effort under the leadership of Evangelist W. A. Sunday in April. The congregation of the First Church in Everett, a city of 35,000, is now erecting a \$25,000 house of worship. Nearly a hundred members have been received by this church during the last year. Stanwood recently dedicated, free of debt, their new church, costing \$2500. Deming, Sedro-Woolley, Anacortes, and Snohomish all received new members last fall and are forging ahead into strong churches. Anacortes expects to build a beautiful church in the spring. The Rev. W. A. Sunday will go from Bellingham to Everett, where all the churches are united in making preparations for his coming. A great harvest of souls is being prayed for, and confidently expected in the next few months, especially in cities to be visited by Mr. Sunday. As a further result the friends of local option hope to sweep the Coast country for temperance at the next election.

Everett, Wash., December 29, 1909.

THE SANTA BARBARA PRESBYTERY.

Dissolution of the Pastoral Relation Between the Santa Maria Church and Rev. A. G. Hunt, Who Goes to Carpinteria.

A called meeting of the Presbytery of Santa Barbara was held in Santa Maria on Tuesday afternoon, December 21st. The purpose of the meeting was to hear the request

of the Rev. Avery G. Hunt for the dissolution of the pastoral relation existing between himself and the Santa Maria church. This petition was found in order and granted, and Mr. Hunt appointed to preach and declare the pulpit vacant on Sunday, January 24. The Rev. George S. Davis, of Arroyo Grande, was appointed Moderator of the Session, and is to preach, at Presbytery's request, in the Santa Maria church on January 9th. It is hoped that a pastor will be secured for this important field within a very short time.

This is one of the most prosperous towns in the State, but at the same time one of the most difficult in which to do religious work. The adjacent oil fields, from which the town principally gets its wealth, tend to exert an unfavorable influence, morally and religiously, so that saloons and their evil accompaniments are much in evidence. At the same time, the little city and the surrounding country contain some of the most delightful and cultured of people.

Mr. Hunt has been pastor of the church for a little more than two years, and during that time has done faithful and efficient work. The church has never raised anything like so much for congregational expenses and benevolences as it has the past two years, while there has also been good growth in membership. The climate is a rather cool and strenuous one, the winds that sweep in from the ocean prevailing for months at a time. Mr. Hunt has been much troubled for several months past with his throat and head, and for this reason has been contemplating a change. He goes to the church at Carpinteria, which has been making him overtures for some months past. He leaves Santa Maria with sincere regret, having made many very warm friends there, both within and without the church. If salary had been any great inducement, he was assured on every hand, even by business and professional men who were not affiliated with churches, that the living would be largely increased for him. At three congregational meetings within the past six months the people have refused to join with him in a petition for dissolution of the pastoral relation, but finally consented not to oppose it officially. Mr. Hunt takes up the work at Carpinteria on Sunday, January 9th.

OUR OAKLAND CHINESE MISSION.

How Christmas was Celebrated by the Oriental Tots in the City of the Oaks.

The chapel of the Presbyterian Chinese Mission of Oakland was crowded to the doors on Thursday evening, December 23d, by an appreciative audience, which included, besides the large number of Chinese present, many American friends of the mission, all gathered to enjoy the annual Christmas entertainment, and also the pretty exercises given by the children of the Condit day school. It was deemed best to hold the exercises of both the day school and mission at the same time this year, devoting the first part of the evening to the little ones.

Much pains had been taken with the decorations, which were artistic and effective, the Chinese favorite color of red predominating, giving a glow of warmth and brightness to the scene.

After the program had been announced by Dr. Condit, superintendent of the mission, Rev. Ng Tsun Sam, native

pastor, offered a short prayer, which was followed by a few words from Mrs. E. Y. Garrette, who spoke feelingly of the significance of the occasion. Miss Hatch, teacher of the day school, then entertained the company very pleasantly for half an hour with her well-trained and picturesque bevy of little folk, some of whom, in their brilliant Oriental garb, reminded one of gorgeous butterflies. Quite the most interesting of these exercises was the singing of Luther's Cradle Song by four tiny tots.

The last half of the program opened with pleasant words of greeting from Rev. J. H. Laughlin, superintendent of the work in San Francisco, after which Dr. F. L. Goodspeed spoke briefly, emphasizing the importance of remembering that the true object of celebrating is to render grateful praise unto Him whose wondrous gift to the world made possible the holy, beautiful Christmas time.

The young people of the mission concluded the entertainment with an amusing representation from Mother Goose, introducing the characters of Mother Hubbard, Little Bo-Peep, Little Boy Blue, Jack and Gill, and others. The melodies were sung very sweetly, and all did their part in a clever and animated manner, evidencing much native talent. In this instance, Mother Hubbard's cupboard was not found bare, but a veritable storehouse for Santa Claus, who enlivened the scene by his presence, and ended the program by distributing the gifts.

In the meantime the little ones were rejoicing over dolls, toys and bags of candy, which were being rapidly handed them. The evening closed with a pleasant social half-hour, in which all were served with refreshments—ice cream and cake provided with the customary generosity of the young men of the mission Y. M. C. A.

It is good to see the interest and enthusiasm shown by these young people of the church, and we trust the Christmas of 1910 may find many more of their people walking with them in the light of the gospel. SPECTATOR.

DR. McCLELLAND RETURNS TO WORK.

After a tour of Europe and Great Britain, the Rev. D. T. McClelland, D.D., has returned to Palo Alto. It is his purpose to preach and to lecture so far as his engagements in connection with his work among the railroad reading-rooms will allow. The doctor is an old-time subscriber to this paper, and has been its constant friend at all periods of its life. May his usefulness be long continued.

A TREMENDOUS PROBLEM.

The National Association for the study and prevention of tuberculosis informs us that sixteen States and Territories of the United States provide no place where the poor consumptive can be treated, except in jails and insane asylums. This statement is made together with another, to the effect that not one in thirty of the victims of consumption who want to get in hospitals can find a place in these asylums.

The National Association also states that there are in the United States at least 300,000 consumptives who are so poor that they cannot pay for proper medical treatment in tuberculosis sanatoria and hospitals. Some of them can pay small amounts a week for their maintenance, but the great majority of them cannot pay anything. For this large class of patients the entire country has provided only 10,000 beds for the free treatment. Only two states in the Union, Massachusetts and New York, have free hospital

accommodations for one in ten of the poor consumptives. It is estimated that \$250 will cure an incipient case and that the same amount will properly care for an advanced case without danger to the public. If these cases are left without professional care they will each infect at least two other persons. The National Association figures out that each life is worth to society in dollars and cents \$1,500, and if all the consumptives were segregated and properly cared for it would result in a saving to the State of \$1,275,000,000. We do not undervalue these economic estimates, at the same time no matter if the financial estimates were reversed the duty of the State would remain the same. This demand is enforced upon mankind by the higher law. By one heroic and united effort by the whole country this dreadful disease might be practically eliminated within a generation. Two things are necessary and the State must take the matter in hand at any cost. First, consumptives unable to properly care for themselves must be cared for by the State. Secondly, all danger of infecting other members of their families or members of society must be absolutely avoided. Allowing a generous margin for exaggeration the number of cases is alarming. The steps taken by the Federal Government to stamp out the Bubonic Plague is an illustration of what can be done. That was a marvelous piece of work and will never be fully or adequately appreciated because mankind is so constituted that it cannot understand the principle and policy of avoiding the things that might happen, but which are anticipated by the vigilance of science. St. Patrick was given the credit of driving the snakes out of Ireland, but his work was a comparatively insignificant work compared with that accomplished by the Federal Government in banishing the Bubonic Plague from the Pacific Coast.

The next meeting of the California Legislature should take up the matter and doubtless will take it up in good earnest and put the State of California at the head of the list of States in making adequate, generous provision for all the unfortunate people afflicted with consumption. There should be a united, co-operative movement among all the States. It is unfair to California and Arizona to care for thousands of the poor consumptives landed and stranded upon us by the various communities of these States. The city of Phoenix, Arizona, is compelled to pay from \$25,000 to \$50,000 annually to provide for the hundreds of poor consumptives literally dumped at her railroad station. In some instances churches and benevolent organizations in the East have contributed enough for the railroad fare, but made no, absolutely no provision for sustenance of these poor unfortunate consumptives. That is distinctly unfair and unneighborly. Churches and benevolent orders who send their friends to these better climatic conditions should remember that adequate care is essential to recovery. Our churches in many of our communities are bravely carrying a heavy financial load. Everybody should have a part in this tremendous war against the most dreadful of diseases. Let the State grapple with it. It is too strong for a few benevolent societies and churches.

The National Association declares that if every county or township should erect an institution for the treatment of indigent cases of consumption, this disease would be wiped out in a few years. Whether the State can come at once to such a standard of efficiency is not quite apparent, but something adequate should be done. A good many people have come to see and feel that the State should own

public utilities quite contrary to American ideals, but that the State should protect itself against the spread of an awful infectious disease there is no doubt, no room to doubt. Talk with your representative and urge him to provide liberally for this condition. In twenty-five years consumption would and should be a thing of the past.

President Eliot's religion—new religion—is to “believe in no malignant powers, neither in Satan nor in the witches.” Incidentally, it will not believe in the supernatural, but “it will magnify God” in some way which Dr. Eliot does not explain. We are not quite able to make out how we can deny the supernatural, and yet have an adequate conception of God or in fact any conception of him at all. It is pretty generally conceded that if any man, by long years of leadership as an educator, could formulate a system of religion which would in some measure meet the needs of civilization, Dr. Eliot is that man. It is also equally well understood that this attempt of Dr. Eliot to give out a statement which would be fundamentally significant is an abject failure provoking a smile among his most intimate friends. The statement is lacking in its grasp of a single fundamental principle of Christianity. In his eight propositions six of them are negative, and the remaining two cancel by implication each other. He has not announced a single moral principle, either pagan or Christian, of a positive character. That, of course, is a broad statement, but we appeal to the propositions continued in the program of the new religion.

THE HOME

LET US BE KIND.

By W. Lomax Childress.

Let us be kind;
The way is long and lonely.
And human hearts are asking for this blessing only—
That we be kind.
We can not know the grief that men may borrow;
We can not see the souls storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure.
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken.

We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

ELIZABETH'S SECRET.

The man had never met Elizabeth, so I took him to call upon her.

“I’m so glad to see you both! It is so good of you to come,” she said, as she shook hands with us.

The call was pleasant. The man, who detests calls, came away reluctantly.

“She is the sort of a woman a man marries,” he said, on his way home. “How do you suppose she does it?”

“Does what?”

“How do you suppose she manages to make herself so extremely attractive without being in the least beautiful?”

“It’s her secret,” I said, “but I’m going to try to find it out.”

So the next day I went to see Elizabeth. She saw me coming and met me at the steps. “How perfectly lovely to have you again to-day!” she said, as she held out both hands to me.

“I have come to ask you a very personal question, Elizabeth.”

“Take this easy chair. Want a fan? Now, what is the question?”

“Why are you the most attractive woman I know?” I asked.

“You silly thing, I’m not!”

“You certainly are, and I’ve come to beg you to tell me the secret. Will you?”

“What a question!”

I apologized.

“Don’t,” she laughed—“don’t apologize. If I have a secret you are perfectly welcome to it, you know that. And,” reflectively, “maybe I have a secret, and I don’t mind telling you the least little bit—really, I don’t. You know, dear, I haven’t any brains.”

I tried to stop her.

“O, everybody knows that. I have no brains to speak of, no talent, no good looks, no figure. So,” she pressed the tips of her fingers together and leaned back in her chair, “I had to do something to be anybody. When I was wondering what on earth that something was to be, I happened to meet the most charming woman I ever knew. She was a Southerner. She had brains, education, talent; she had traveled, she was beautiful. You can imagine how she made me feel.”

Elizabeth shook a cluster of sweet peas from the jar of blossoms at her side, smelling them daintily.

“When I knew her better I told her how cheap, how absolutely worthless she made me feel. She laid her hand

on my shoulder and said: 'Elizabeth, no matter what you can do or cannot do, you have it in you to be agreeable. Cultivate the art of being agreeable and you can get along without brains, beauty, or money.' Elizabeth tossed the flowers away. "I wonder if that is what you mean by my secret."

"Yes," I said, "thank you."

"You are welcome," she said, and she meant it. "O, must you go?"

On my way home I tried to remember one curt, rude, ungracious, irritable, or vulgar word from Elizabeth's lips. I tried to recall an unpleasant or an unkind word or look. I could not. Elizabeth had certainly mastered her art. "If being agreeable made Elizabeth what she is," I thought, "there is hope for the rest of us." And I told the man Elizabeth's secret.—The Circle.

A LONG-FELT WANT.

It is announced that the teaching of cooking and sewing is to be carried further this coming year in the public schools of Cleveland than has ever been attempted before elsewhere in this country.

This is news of exceeding great joy, for the diffusing of a knowledge of housewifery among women will do more for the health and morals of humanity than all the efforts of all the doctors and preachers combined. It will reduce drunkenness, minimize divorce and promote peace and good fellowship, for our stomachs are the chief inspirations of our conduct, and if they are properly taken care of we are able to dwell together with our fellow man and likewise our fellow woman in love and harmony.

That this important branch of a girl's education should have been so long neglected is one of the amazing blunders of our blundering civilization that nobody can explain, for we all know that whatever else a girl may or may not need to know the time will come when the most important piece of information she can possibly possess is the knowledge of how to cook and keep house.

To the romantic it may seem almost sacrilegious to say that the first thing that dents the halo of matrimony is when it collides with the kitchen stove and the bride's colossal incompetence to keep up her end of the joint partnership. When a man marries he has just as much right to expect that his wife will make him a comfortable home as she has a right to expect him to provide the money to support that home, and if either fails to do this they have defaulted on their part of the contract.

As a rule the bridegroom does his share and the bride falls down on hers. She wastes her husband's money because she doesn't know how to manage economically. She sits him down to meals that would kill an ostrich, and she wears herself out and brings on nervous prostration in her amateur efforts to do the work that a woman who knew how could have done with one hand tied behind her and never missed a matinee or a bargain sale.

Now when a hungry and tired man comes home after a hard day's work he wants something good to eat, and he is not going to think many lovely and soulful thoughts across a table that groans under watery potatoes and burnt meat and drowned peas and soggy pie.

There is no way to keep a man at home of an evening like filling him up on a good dinner and giving him a clean, quiet place to read his paper in afterward, and so we are going to hear a deal less of domestic misery when

every girl who is graduated from a public school has her little cooking diploma framed and hanging up over her bureau.

The public schools are raising cooking to the position among the fine arts, where it belongs, and the day is not far distant when the proud parents of the smart young girl will say when we call of evening, not "Mary, will you recite 'Curfew Shall Not Ring To-night' for Mr. and Mrs. Smithers," but "Mary, will you run and get some of that mince pie that you made for dinner for Mr. and Mrs. Smithers? We are so proud of Mary and think she shows decided talent as a pastry cook."—Dorothy Dix.

Young People

A GOOD IMPRESSION.

"She can do a great deal for the one she fancies, and she hinted to your father that she was coming to see which of the girls she liked. Now, try to remember, dear, that she is a model of propriety and hates unconventional things."

"I'll try hard, mamma," said Elizabeth.

Her mother turned about carefully and gave a sigh of relief as she reflected that no one could find fault with Elizabeth's appearance. Very sweet and dainty she looked in her immaculate white dainty, and her face was very serious under the responsibility resting upon her.

Three other girls were listening to practically the same instruction at the same time. To be sure, Aunt Helen and Aunt Lucy did not say anything about being queer; for their girls did not do such unexpected things as Elizabeth sometimes did.

A half hour later the four girls met at the station, where they were to wait for the train which was bringing the long-expected aunt. Aunt Edith might well have been proud of her nieces; and a spectator would have thought she would have to take all four, for there seemed to be no choice among them. All were sweet and modest and dainty, as young girls should be. Aunt Edith was a rich widow, and had said she hoped to take one of the girls home with her.

The train was late. Jessie and Martha paced slowly up and down the shady end of the platform; Hilda and Elizabeth went on a longer walk all the way around the building. In one corner they saw a German immigrant woman seated on her box and trying to keep her flock of little ones near her.

"Poor thing!" cried Elizabeth; "she looks tired to death. She has probably been traveling from New York with all those children. I believe I'll try to amuse them."

"O Elizabeth," entreated Hilda, "they'll get you all mussy, and you know auntie will be here soon. I'd help you any other time, but I really can't today," and Hilda glanced down at her dainty gown and gloves. "Come on, dear; let's give the children some pennies and go on."

"Well, at least I am going to ask her if she wants anything and where she is going. Just think how lonely and frightened she may be in this strange place."

Elizabeth addressed the woman in German. The children gathered around, and the mother's face lit up at the sound of her native tongue.

"Hilda," said Elizabeth, "she is going clear to Minnesota. She's been waiting here two hours, and her train doesn't come until three this afternoon. I'm going to show her where she can lie down and rest, and I shall take care of the children for a while."

She held out her hands for the flaxen-haired baby, and it came to her willingly; and Hilda sighed in despair as she saw the damp little head nestled on the white frock. Elizabeth set off for the waiting room, and then took the children out. The baby soon went to sleep, and Elizabeth sat down, keeping the other children near at hand by telling them stories that taxed her German.

"Just look at your dress," said Hilda severely; "and your hat is one side, and your hair is in disorder, and they all look so funny that every one is staring at you."

"Hasn't the baby got pretty hair?" said Elizabeth. "And look at his dimples. He's smiling in his sleep."

Hilda retreated with a disapproving look.

A few minutes later Elizabeth came out with her kindergarten, as Martha said. The baby was awake now and smiling good-naturedly.

"I'm going over to the little lunch stand to get them some milk and sandwiches," said Elizabeth.

"You must not go," cried the others. "The train is due now; it might come while you are gone."

"They're hungry," said Elizabeth, "and it will take only a minute."

The train did come while she was gone. Aunt Edith, in a fashionable travelling gown, descended and kissed her three pretty nieces. "Where is Elizabeth?" she questioned.

"There she is by the door," said Hilda.

Aunt Edith looked and gasped. "With that Dutch baby?" she cried.

Elizabeth was the center of a striking tableau. She had returned with her charges, each of whom was munching a big sandwich. The mother had awakened and come to collect her brood. She was clattering volubly to express her thanks and trying to take the baby. But the baby clung tightly to his new friend. He was disengaged at length, after being bribed by a rose that Elizabeth wore in her gown. As soon as she could escape, she came to her aunt. The freshness of her frock was gone, her hat more on one side than ever, and her hair in sad disorder. But she was the same sweet, well-bred Elizabeth, and somehow Aunt Edith didn't seem dreadfully shocked.

But Elizabeth thought she had lost her chance, and she confessed the whole matter to her mother as soon as they were alone. "But what could I do, mother? She was a stranger and in need of a little kindness."

And Elizabeth's mother kissed her and said: "There was only one thing to do, and you did it."

It was several weeks before Elizabeth found out what Aunt Edith really thought. She came into the dining room one day when her mother and aunt were sitting in the next room, and Aunt Edith was just saying: "Yes, I have decided to take Elizabeth with me, if she is willing to go. I want a bright young companion. And then I can get employment for her there, you know; there is a private school right next to my place, and they want a primary teacher. Elizabeth seems fond of children, and I know my recommendation would secure the place for her, and I enjoy her society at the same time. There is a good salary, and I hope you will see no objection to the plan if you can spare her."

Elizabeth did not hear the rest. She ran back upstairs and cried for joy.—Ex.

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NO. 2



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"VISIONS OF GOD"
IS JUSTICE BEING DONE?
PREACHING FOR THE TIMES
FORWARD MOVEMENT IN CALIFORNIA

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
417 Mission St., San Francisco, California.
Telephone Douglas 1316.

MANAGING EDITOR: Earl S. Bingham

CONTRIBUTING EDITORS

John P. Stuchell, Miss Julia Fraser, W. S. Hall, D.D.
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LOS ANGELES OFFICE

Bible Institute, 200-204 South Main St., Rev. Ernes D. Baker,
Representative. Telephone Home 79117.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

"VISIONS OF GOD."

Thus Ezekiel speaks of the revelations which summoned him to the supreme work of his life. Paul, at a later date, vindicating the wonderful change in his life, declared, "I was not disobedient unto the heavenly vision." Nor should we be, if our life is to be one of either happiness or usefulness. These visions come from the realm where our every possibility is known, where our every duty is as clear as the daylight. In obeying them, we follow a torch brighter than reason can kindle. Though without authority to others, they come to us with all the power of a direct communication from heaven. For we are not hemmed in by solid nature, as it sometimes appears, and as the materialist would fain convince us. God has reserved for Himself direct means of communication with each of us. We are His children, His love is perennially upon us; hence we feel from time to time the breath of His mighty inspiration, while with a great enthusiasm we determine that we will respond to the summons and become noble and generous and godlike.

Hence one's visions are the mainsprings of his character. "As a man thinketh in his heart, so is he," saith the proverb. Unseen, often unsuspected by others, they are as real to us as the tangible facts of life. They mold our thinking, they arouse our industry, they sharpen our courage, they impel our perseverance. In a very real sense they constitute, too, foregleams of destiny. What we imagine ourselves doing, generally speaking, we are capable of performing. These glimmerings before us, these scintillations in our night, are not mere freaks of chance, or phantasies sent to mock us. They are divine impulses and allurements toward what we should be or perform. Patrick Henry out in the woods, lolling by the brookside or lounging on the branches of a tree while he dreams of captivating senates by his eloquence, may, if he be true to himself and to his opportunities, become a great orator. Benjamin West, painting little pictures about the house in his childhood days, may, if he be studious and persevering, become a great artist and paint "The Christ Rejected" that shall hang in the National Gallery and convey an idea of his power to remote ages. Mozart, as a youngster stealing to the piano in his night-clothes and starting his parent by the new sacred music he send-

floating through the house, may, if he submit to long, weary discipline, become one of the world's great musicians. Milton, the boy, with the vision of a great English poem "which the world would not willingly let die," may, if he keep pure in thought and persevering in study, come at last to write the "Paradise Lost." Yea, our Lord in the temple, only twelve years of age, with the vision of the great business for which the Father sent him into the world, may, if he go back and be obedient and trustful during the long years, come to utter such words as man never spake, and to lay down his life as a ransom for the world.

But the "visions of God" were not for those alone. It comes to each of us in ways beyond number: in the call to disinterested service, in the appeal for magnanimity, in the opportunity for generous gift. Truly, the demand of our day is not for moody, impracticable dreamers—for such our world has scant patience, and no pay!—but it is for men and women, who, in calm obedience to the dictates of reason, in the following of conscience, in the embracing of the opportunities of life, be they great or small, can afford to dispense with the supernatural adjuncts with which we have been accustomed to surround the visions of the saints and prophets of other days.

Be it remembered, however, that these visions have no efficient power. They will not make an idler brilliant, nor a ne'er-do-well rich; but they are hints of the possibilities with which God has laden us. And the discerning understand them, and by persevering industry along the lines they intimate come at length to realize them. Meantime, through the days of hardship and reverse, they are as the bow in the cloud: they are the pillar of fire uplifted for the guidance of the soul, and for the cheer of those who wrestle against apparent hardship and defeat.

"Through long days of labor, and nights devoid of ease,
They hear in their souls the echoes of heavenly melodies."

People may not understand us: they may set us down as visionary or even as "Quixotic," or abandon us as of no account. But the soul is conscious of its own worth, it knows as does no other the secret God has whispered to it, and it works on, willing to wait. Sometimes, indeed, discouragement threatens, "hope deferred maketh the heart sick," the frost of non-appreciation checks the exuberant flow of spirits, and the heart pines, fearing in momentary weakness that the future cannot be realized, and that the visions of the past were, after all, mere with-o'-the-wisps. But after a while the sun shines forth again: joy refills the soul, the vision comes once more, and with the alacrity with which it greets an old friend the soul cries:

"O! I see the crystal fountain
Of my spirits has not set!
Ancient founts of inspiration
Well through all my being yet."

Thus these humble toilers, of whom the world knows nothing and may never know, but whom God knows and values, plod on; striving to live out the best they know, to follow the "visions of God," to sing in tune with the heavenly music. Buoyed up by forces within, they can afford to dispense with human applause; and with their faces ever toward the sky, vision succeeds vision, until at last they are surrounded by the light of the perfect day. L. E. S.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

January 4—Mark Twain sails from New York for Bermuda. Prof. Willis L. Moore, of Washington, D. C., declines renomination to the presidency of the National Geographic Society.

January 5—The House of Representatives passes a bill which gives the President control of administration over the Panama Canal zone.

January 6—Baron Dairoka Kikuchi, Japanese educator, arrives in San Francisco.

January 7—Bishop W. S. Lewis, of the M. E. Church, arrives in San Francisco from China.—Gifford Pinchot, Chief of the Bureau of Forestry, dismissed by the President.

January 8—P. H. McCarthy assumes the Mayoralty of San Francisco.

January 9—Cardinal Gibbons makes his annual official visit to St. Patrick's parish, Washington, D. C.

In Foreign Lands.

January 5—The United States proposes to the Russian Foreign Office the neutralization of railroads in Manchuria and their sale to China.

January 6—William Seligman, banker, dies in Paris, aged 88 years.

January 7—Hubert Latham, in France, makes a record flight in the air.

January 8—Cardinal Satolli, aged 70, dies in Rome.



In passing, by a vote of 119 to 102, a bill placing in the hands of the President power to make rules and regulations for the government of that zone of Nicaragua through which the Panama Canal is being dug, the House of Representatives would authorize the President to complete the canal and to appoint a director-general over that strip of land conceded to the United States. It is now up to the Senate to concur, to amend, or to return the bill. The constitutionality of the measure is questioned by several Congressmen who voted with the minority. The proposed changes would doubtless expedite the completion of the big ditch and effect a vast saving of public money. Mr. Taft has been over the ground, and is popularly supposed to be thoroughly acquainted with all the conditions of construction.



Samuel L. Clemens, better known as Mark Twain, is now in feeble health, aggravated by bereavement in the death of his daughter Jean, who for years was closely associated with him in his literary labors. He goes to Bermuda, in hopes that a month's change of residence will benefit him physically. Mr. Clemens' books occupy a prominent place in American humorous literature. Some of them have a strong vein of sarcasm, and their author often betrays an iconoclasm in social and religious conventionalities that is raspingly rude. Mr. Clemens' ungloved treatment of Christian Science and Eddysm was on the whole fair, and his exposure of the greed of its founder and of the slavish credulity of her disciples was well merited. Mr. Clemens, notwithstanding his idiosyncrasies, is deservedly popular among a world-wide class of readers.



Prof. Willis L. Moore has been President of the National Geographic Society for five years. In declining a nomi-

nation, he has explained that differences between himself and some of the members of the society have nothing to do with his declination and that he considers the policy of the society perfectly just and its action fair in the Peary-Cook matter. News comes from Copenhagen that Dr. Cook's polar records are on their way to Washington for examination by the national society.



Baron Dairoka Kikuchi, president of the Imperial University of Kyoto, Japan, has come to the United States for the purpose of making a tour of the country and studying our educational methods. In New York and other cities he will lecture on the industrial development of his own country and tell of the great progress which has been made therein in learning and education by means of the empire's 30,000 schools. What a change has come over the Land of the Rising Sun in a little over half a century! In March, 1854, in the harbor of Nagasaki, Commodore Perry extorted from the great Shogun a treaty with the United States. Soon thereafter a few of Nipon's nobles ventured with their suites to visit New York, where they were greeted on every hand by the red-sun flag of their own land and where their eyes opened in wonder over the novelties in mechanism and the arts peculiar to so barbarous a Western people as ours. Now Japanese students are flocking to our seats of learning, and American commercial push and American missionary enterprise find in Japan not only toleration, but generally a welcome. This earth, with its forces of intelligence and religion, seems to be moving down "the ringing grooves of time" with an ever-increasing moral velocity, and one turns back the leaf of every successive new year with wonder at what has been wrought by the Hand of Providence.



Bishop W. S. Lewis, of the Methodist Episcopal Church, after fifteen months of missionary work in Western China, has arrived in San Francisco for a brief visit to the United States. His report of conditions in China, political, social, and religious, agrees with the statements made by Robert Dollar a few weeks ago before the ministers' association of San Francisco. The Bishop says the government is earnest in its efforts to stamp out the traffic in opium, and that the prospect for national reform and Christian missionary advancement is encouraging. He will soon return to China, to resume his labors in the missionary field of his choice.



The controversy between Gifford Pinchot, Chief of the Bureau of Forestry, on the one hand, and his superior in office, Mr. Ballinger, Secretary of the Interior, Mr. Wilson, Chief of the Department of Agriculture, and President Taft, on the other hand, has reached the acute stage, and the President, having taken offense at what he terms the insubordination of Mr. Pinchot, has summarily displaced him. The feeling in the capital is intense, and public opinion throughout the country on the merits of the controversy is divided. Mr. Pinchot has made a praiseworthy record during five years of service, and has many staunch supporters, who will not pass by in silence this side-tracking of their friend nor fail to defend him in his criticism of the policy and certain acts of his superior, Mr. Ballinger.



Saturday, January 8th, San Francisco suffered a change of governmental administration. Edward Robeson Taylor, who has won general esteem as chief executive of the city, and a board of Supervisors which has made a high record

for probity and business ability, laid aside their honors in a dignified manner, and gave way to Patrick H. McCarthy and an inexperienced body of legislators. The new Mayor in an inaugural address hinting at numerous improvements in municipal service, seems to have let slip the amenities of the occasion in an attack on the acts and motives of his predecessor and the outgoing Supervisors and in needlessly criticizing the Board of Police Commissioners. He gave no hint of restraining public vice or of encouraging public morals. Indeed, his lengthy address sounds a very uncertain keynote for his administration, and when the whole new orchestra fairly begins to play the discords may easily be beyond the control of its leader.

It seems strange that a Sunday should be chosen for honoring Cardinal Gibbons with a pompous luncheon and a thronged reception on the occasion of paying his annual official visit to St. Patrick's parish in Washington, D. C. The good Cardinal is worthy of every mark of popular esteem, for he is a patriot and a foremost advocate for good public morals. The reception was given in the rectory of the church at noon, and several thousand persons were in attendance. The guests at table included several ambassadors and ministers from foreign countries, a few Senators, Speaker Cannon and members of the House, two Associate Justices of the Supreme Court, a few of our own diplomats to foreign countries, and a goodly sprinkling of shoulder-straps and gilded epaulets from the army and navy. A luncheon, forsooth! Shade of Ireland's simple patron saint, if only you could have been there!

To avoid possible complications, our State Department at Washington has proposed to the Russian Foreign Office a solution of the Manchurian problem by means of a sale to China of the railroads running through Manchuria and their financing by an international syndicate. This plan would remove a constant cause of friction between Russia and Japan and give an impulse toward the open-door policy and the comity of nations.

Death is no respecter of wealth or dignity. Another rich man has passed away. William Seligman, head of the great banking firm of Seligman Freres & Co. of Paris, President of the Chamber of Commerce of that city, and founder in San Francisco in the '50s of the banking house of Seligman & Co., afterward the Anglo-California Bank. Since the Civil War Mr. Seligman has lived in Paris.

Hubert Latham, a daring French aviator, in a heavier-than-air machine has attained a height of about 3500 feet, and with a favorable wind made a flight of forty miles. Gentle zephyrs and a fortunate adventurer!

By the passing of Francesco Satolli, Catholic Cardinal at Rome, many readers will be reminded of the ceremonies which attended the bestowal of the red hat upon him in Baltimore in 1895, and how great an ecclesiastical honor it was considered by the Roman Catholics of this country. Satolli, amid his clerical duties, found time for authorship, and his "Course in Philosophy" is a text-book in many Catholic institutions of learning.

FORWARD MOVEMENT IN CALIFORNIA.

Recommendations of Synod's Committee on Home Missions to the Presbyteries.

At the last meeting of the Synod of California the Home Mission Committee took very advanced ground. Some members of the committee thought the time had come to undertake self-support in Home Missions, but this did not carry the majority. The following significant recommendations, however, were made by the committee and were carried without any opposition. They are an index to the attitude of the Synod. I quote from the report as printed:

"In order to become self-supporting as a Synod, we must exceed Riverside's per capita record of 20 cents. In accurate terms, we must give 97 1/2 cents per capita. As a matter of fact, we gave last year 43 1/2 cents per capita. Self-support as a Synod, therefore, means that we just double our present per capita gifts and then add the per capita gift of our lowest Presbytery. And, therefore, Synodical self-support seems a far vision. But it is not, therefore or necessarily, visionary.

"We may not jump to self-support, but we may approach it. We may not think it possible now, but we may be ambitious to make it so. We may not see clearly the final steps in this way, but we may take the first steps. And this your committee believes we ought to do.

"There are certain reasons that make it incumbent on us to keep the goal of self-support before us.

"Because of the long-continued heavy drafts which we have made upon the treasury of the Church, we ought to begin to release every dollar possible, that the Board may carry on its great enterprises in other parts and in new sections.

"Because of the extensively advertised resources and great wealth of California, and because of the general impression in the East that our call for missionary funds is not consistently made, we ought to increase our efforts and thus correct a false impression and remove an imputed suspicion.

"Because of the large per capita average which our churches of Synod spend upon themselves as congregational expenses, we ought to increase our missionary gifts and maintain a higher ratio of benevolence. Because of the greater blessing that comes from the larger generosity, we ought gladly to work every possible means in order to obtain the largest possible gift.

"Because it is always best to do our best, and never be satisfied with anything less than our best, we ought to fix our eyes definitely upon the goal of Synodical self-support, and conscientiously, hopefully, determinedly, and overlastingly keep at it."

Then follow the recommendations, from which I quote only those germane to the subject of Home Missions and support:

"3. That our Presbyteries be urged to a careful and thorough study of the conditions obtaining in Home Mission churches within their bounds; that a careful consideration be given to all the interests that enter the problem; that the ideal of self-support, the underlying reasons for it, and the blessings of it, be kept before the churches, that we all exert the greatest care that the Presbyterian Church be not a party to an overchurched condition in any com-

munity, and that the use of Home Mission funds for Home Mission purposes strictly, be held a sacred obligation."

"6. We recommend that Synod hereby place itself on record as ambitious to become speedily a self-supporting Synod; that in order to approach that desirable end, Synod urges upon the Presbyteries the immediate adoption of methods that will insure the immediate large increase of the per capita gifts to Home Missions from their various churches; that Synod urgently lay upon the Presbyteries the obligation of the following increase in their per capita gifts to evangelization:

"(a) Those Presbyteries which last year gave over 50 cents shall this year increase to 80 cents per capita.

"(b) Those which last year gave over 25 cents and under 50 cents shall this year increase to 60 cents per capita.

"(c) Those which last year gave less than 25 cents shall this year increase to 50 cents per capita. The latter amount mentioned in each case to be the minimum."

Probably no Synod in the country has ever taken more carefully planned action than the Synod of California. It shows a comprehensive view of the situation, a desire to measure up to responsibility, and the intention to make the effort. But naturally it lays much responsibility upon the Presbyteries. They are the unit of control.

To assist the Home Mission Committees in keeping close to the action of the different churches, the chairmen of those committees are provided each month with an official statement of the amount sent in by each church for the Home Mission work through the board in New York. We are now in the last quarter of the fiscal year. The plans of the Presbyteries formulated under recommendation 6 above, should soon begin to show the good effects of the action of Synod's Committee. Of course every Presbytery has followed that action and has made its plans for making the recommendations effective. California has set a splendid example to other synods in definite, well-digested action in its recommendations to the Presbyteries.

W. S. HOLT

REJOICING IN OCCIDENTAL COLLEGE.

This Presbyterian Seat of Learning Acquires by Gift an Eligible Site for New Buildings.

Occidental College has accepted a tract of sixty-four and a half acres in Eagle Rock, Los Angeles, to be used as a site for a new campus—the gift of a syndicate at the head of which are W. A. Roberts, J. G. Garth, S. McCray and Ralph Rogers. The College has also bought of the same syndicate twenty-one and a half acres adjoining the new acquisition, making a total of eighty-six acres in one piece.

A condition of the gift is that the trustees of the College begin building on the campus in not less than two years, and that at the expiration of three years they shall have expended not less than \$75,000 for improvements.

In addition to the total of 86 acres, two to three acres on the highest hill adjoining the campus have been donated for use by the college as an observatory site.

The land comprising the new campus is on a westerly slope, with a foothill peak in the background. This peak occupies the center of the view of the campus, as seen by one entering Eagle Rock valley from San Fernando road

The plans for the campus provide for a main avenue, so formed by the grouping of buildings that it will point down the valley toward the San Fernando road and Elysian park, beyond.

Building restrictions on 200 acres adjoining the campus have been secured, and make impossible anything objectionable in the vicinity of the college.

The library to be erected on the new site is to be called The Stimson Library, in honor of the donor of the present building, Mr. Charles M. Stimson, of Los Angeles.

Dr. Baer, in enthusiastically talking over the situation with friends of the college, said: "The campus mapped out by the trustees is a great one, and whatever progress has been made up to this time is but child's play compared with the difficult work ahead. I appreciate the fact that it demanded every bit of energy, strength and integrity of purpose that every friend of Occidental College had, and that he entered the campaign with fierce joy. The clock has struck the hour for the co-operation of every old and new friend of Occidental. Many have said good words for the college; now it is time for everyone who can to put his shoulder to the wheel and 'boost.' Money in large and small sums must come, and good intention and compliments will not erect buildings or make the future of Occidental what it must be. In all probability, the academy will remain on the present site. A good deal of the acreage of the present location will be platted in due time and disposed of for residence purposes."

Commensurate with the growth of the student body of Occidental College has been the increase in the membership of its faculty. From a small number the membership of the staff of instructors has gradually increased until it is larger than the combined student body was in the early days of the institution.

A MOODY SPECIAL SUMMER COURSE.

Word has come out from Chicago that the Moody Bible Institute is planning for a special summer course this year to meet the needs of pastors, evangelists, returned missionaries and public school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music and the defense of Christianity against modern attacks. Dr. James M. Gray, the dean, will be supported by the larger part of the faculty of the institute and several pastors and specialists of reputation selected from other institutions of the country.

NATIONAL PRESBYTERIAN BROTHERHOOD.

The National Council of the Presbyterian Brotherhood has announced that no choice of place has yet been made for the next general convention. The Pittsburgh meeting of last February directed that Presbyterian men should be convened again in November, 1910, but did not say where. The Council has this instruction in mind and is considering in what city the convention can be located to best advantage. When a selection is made, it will be at once announced. So will the choice of a National Secretary just as soon as the right man is found. The Council fully appreciates the importance of filling this office promptly, but feels that to be sure is still more important than to be prompt. This statement will set at rest certain current reports that have no real foundation.

THE PREACHING FOR THE TIMES.

Part of an Address by Rev. H. H. McQuilkin, D. D., to the Students of San Anselmo Seminary.

If the year is marked by seasons and the sea by tides, human thought is marked by variation. This arises from the very constitution of the college of experience, where all fundamental and controlling knowledge is derived. Psychology adds its testimony to the utterance of the Great Teacher, "Unto him that hath shall be given," and tells us that the ability to grasp and appreciate new truth is measured by the background of ideas which lie in the mind as the increment of the years. But this means that the naturalizing and appropriating of truth, which is itself largely objective and constant, will of necessity be not only gradual but repetitious in as far as the memory relinquishes the impressions made by the experiences of life. For the individual this repetition is imperative to a degree; for the race, it is imperative to a much larger degree, as the race memory is found only in the indirect avenues of history and hereditary influences and the social and institutional environment.

It is consequently not mere fancy to speak of "the preaching for the times." For in all the ebb and flow of collective and individual experience and its consequent appreciation of values and proportions, there are found not only the deep constants, but the variables in the thought life, which evidence themselves in changing angles of vision, avenues of approach, and the cardinal points where the envelopment in the workings of the human mind. This is a compound age in its religious and philosophical thinking. Cosmopolitanism has resulted in a wholesale commingling of peoples, institutions, systems, view-points, tastes; until the confusion of all the diverse ingredients has resulted in a conglomeration of seething, struggling, and apparently inextricable irreconcilables. The like of this carnival of heterogeneous tendencies in our thought-life has perhaps never before been known, at least in the proportions in which it moves in our modern world. The fermenting of the early Christian centuries with the omnibus system known as Gnosticism and made up of admixtures of Christianity, Essenism, Greek philosophy, Zoroastrianism and probably Buddhism, is probably as close a parallel as history furnishes. It was then the unifying influence of the Roman government that brought together these different types of thought; it is today the unifying influence of steam and electricity and the printing press that has imported all foreign thought-ware where they seem to be taking out naturalization papers as soon after landing as do many of our alien peoples when a political campaign is at its height. And then along with this process there is the powerful operation of the forces coming in with the scientific renaissance. The scientific spirit and the scientific method and scientific apparatus have largely formed the moulds in which thought-currents have been running for the past three decades and have given an equal direction to the very phraseology into which those currents have at last been cry-crystallized.

Turning to look more in detail at some of the salient features which mark our period off from preceding periods in greater or less degree, we remark the pronounced presence of Naturalism. It is now, at least, in the extensive, if not the intensive, features. Of the earth earthy, it has swept down on intricate and revelation and all interposition of a divine in-

telligence and will with vandal ferocity. It has grown bold by degrees. Springing up as an hypothesis, in the hands of a Darwin and legitimate within its legitimate sphere, it passes into a cosmic philosophy under a Spencer, and then lays its bold hands on Biblical criticism and theology until it is the directive force in very much of the investigations and conclusions of the destructive Higher Critics and "New Theologians," whose literature is "legion" (and might well be "cast out"). That religion should thus be coerced into biological levels and limits argues loudly the strength of the materialistic temper that has been upon us with its withering, stifling influence on all that is holy and ennobling.

Along with the naturalistic interpretation of all life and being, and in a measure springing out of it, there is the widespread and wholesale reign of subjectivism. It is self-reliance gone mad. Cromwell's advice to the clergy of his day would not be amiss with this spirit: "Gentlemen, do consider it a possible thing that you might be mistaken." And the strange thing in it all is that while the subjectivists boast all the days that they are the scientific investigators, they are the very opposite of it, for their induction is partial, both in scope and spirit. Conjecture takes the place too often of patient observation of facts, and instead of real science we get lyric poetry. On every hand we are told that the seat of divine authority is subjective. A new "inner light" is shining over the partition between the Quakers and ourselves, it seems, and we are told that modern progress makes it necessary for us to snuff out the "light" that illumined the path of Israel's singer and lit the way for our forefathers as they walked among men and as they went down into the valley. And this subjective religion is set off against religions of "authority" as the religion of the "spirit." The embarrassing feature of this self-centered theory of religion is that it reduces one who tries to think it through, to the religious capacity as the only abiding factor. But the Mohammedan, the Hottentot, the veriest savage has that, and so you have your religion all gone, except the bare capacity to take in a religion when it is presented.

The fact of the matter is that Jesus Christ knew exactly what He was saying when He declared, "Ye have not life in yourselves." And if He did, no subconscious reservoirs can furnish "life," no matter how deftly men may tap them or how deep they may descend into them to find it. If life is not there, it cannot be found. A multitude of our modern psychologists, and Biblical critics, and "New theologians," and "New Thought" venders, need to extricate themselves from this muddy bog of subjectivism and get back to a religion of "divine authority vested in the Son of God and authoritatively interpreted in the New Testament." The so-called "New Psychology" in its legitimate workings can at best point out a modus operandi for the apprehension of truth. Growing out of these two attitudes of modern thinking and advancing upon them is the astonishing antinomianism of our day. Sinai is off the map. Ethical standards are variable quantities, and are only public opinion at best, to be set aside at will. New tables of stone are being inscribed by the cunning hand of expediency or convenience or greed or appetite, not amid the rolling thunders and flaming peaks and unearthly majesty of divine holiness, but amid the suffocating atmospheres of carnal indulgence and the siren music of carnal philosophizings. Naturalistic theories of the evolution of everything, man's religious na-

ture and the Christian religion included, have reduced the consciousness of personal responsibility and human ill-desert to the vanishing minimum and have hushed the imperial voice of the divine "Thou shalt" and "Thou shalt not." The whole brood of "New Thought" cults prescribes the waters of Lethe for the cleansing of sin, as a more rational and potent means of spiritual recovery than the precious blood of the Lamb of God, whom we had supposed to have borne our sins in his own body on the tree; and to be, therefore, the propitiation for our sins, according to the "beloved disciple." The air is full of this insidious miasma. And if the disclosures by a writer in the May issue of the *Cosmopolitan* are to be credited in any considerable degree, it becomes apparent to what an alarming extent these noxious exhalations of hell are blowing through the halls of learning in our great educational institutions, where our precious boys and girls are exposed to their deadly influence. Our young Isaiahs no longer cry out "Woe is me!" for their unclean conduct, because the vision of a holy God has been lost. The publican's prayer in the temple has given place largely to the strutting self-adulations of the Pharisee.

At the bottom of a good deal of all this condition of affairs is the subtle invasion of our twentieth-century thinking, by the hoary tenets of heathenism. That form of evolution which traces all life to a single primordial germ is only a by-product of Buddhism, and is claimed by Buddhist writers as a modern endorsement and acceptance of their doctrine of transmigration by our Christian nation. Lamp the "New Thought" schemes of human betterment, and the philosophy of Christian Science, and the theosophic teachings of Point Loma and all the like programs, and you have the identical theories that have produced heathendom. The modern recrudescence of these philosophies and religions is producing a tremendous shock to Christian America, which must be withstood stoutly through a thorough historical knowledge of their unholy ancestry, and a tenacious hold on the truths of our holy religion that have weathered the storms of centuries and begotten life wherever they have gone.

With the fading out of heavenly visions and the drowning of the voices that call out of the holy of holies, there has followed a deluge of mammonism that has drenched our industrial and commercial and political life. If Moderatism in Scotland produced a nation of drunkards and adulterers, as Dr. McCosh has told us in his autobiography, the same attitude of mind has produced a horde of bootlickers, bribees, and thieves among us. (Wall Street Journal.) The same mundane temper lifts itself into prominence in much of German Socialism and in many of the schemes for social betterment which are abroad in the land. This world is all, they say, therefore grab all of it you can. Immortality is a dream; retribution an idle tale; Christianity an outgrown and obsolete institution which must be razed, and on its ruins there must be reared the structure of social and commercial promiscuousness. Property, houses, wives, sisters, children, must all be the common possession. This is the program of Marxism, according to no less an authority than Prof. Peabody. And the innumerable ranks of honest, earnest men and women who labor in factory and shop and other stations of industry are face to face with the specious approaches of such theories of life.

Does the picture seem to be drawn in colors too somber and forbidding? No one would be happier than I to be able

to believe such to be the case; but I am profoundly convinced that the delineation is literally true of the tendencies which threaten, many of them, to settle into fixed habits.

IS JUSTICE BEING DONE? The Other Side

Rev. John E. Stuchell.

The press has recently given us the account of several judicial decisions in civil cases which may well give us pause. The endeavors of Charles W. Morse, the New York banker, to secure either a release or a postponement of his sentence have failed, and he has been sent in the custody of Federal officials to serve his sentence in the prison at Atlanta. Fifteen years, and these practically the balance of the working days of his life!

Recently John De Lancey of Oakland was apprehended on the charge of embezzlement and sent to toil in the penitentiary at San Quentin side by side with the lowest criminals. Ten years cut from the opening years of a promising attorney!

Not long ago John Bradbury, vulgarly dubbed "Millionaire Bradbury," was sent on the charge of perjury to this same receptacle of so many of California's gifted men. An aged man, at a time when he ought to be making his peace with God, sent to offensive and menial tasks under stern overseers!

* * *

In each of these cases, and the hundreds of others of which they are but the recent and conspicuous instances, human society claps its hands and the heartless mob munches its chops and mutters, "Got what they deserved!"

One may be pardoned for recalling the lines about man's inhumanity to man making countless millions mourn; and the one who happens to be familiar with his Bible feels like ejaculating the prayer of David when so evidently guilty and so sorely stricken, "Let me fall into the hands of God, and not into the hands of man!"

What sort of a thing is this human society? Is it a fierce monster waiting for the victims that are flung to it from the great seething caldron of life? Is it some tyrannical god pretending to judge and to punish man's moral derelictions? Or, is it only an association of men for their mutual welfare and protection?

Are these cases, the boasted triumphs of justice, really such? Or, are they not rather signal instances of the utter failure to devise any system of punishment creditable either to our civilization or to our religion? Are the rest of mankind so perfect that they can deal without mercy to those who are proven offenders? Are we competent to judge between the relative criminality of deeds, saying of one, It is venial; of another, It merits the jail? Is it worse—it is bad enough in all conscience!—but is it worse to be a perjurer at law than to be a perjurer to the marriage vows, and have the effrontery to parade another man's wife and our own disgrace through the divorce courts and before a cringing world? Is it worse to be an embezzler of money and be sent to jail than to be an embezzler of human souls and keep licensed dives, or deal maddening draughts to men for a consideration? Far be it from us to condone wickedness in any form, but is it worse to be dishonest in business than to be dishonest in daily life with profanity? Worse to steal in

satisfy a man's appetite than to have the shrewdness to keep on the higher side of the law and yet be "tenfold more a child of hell" than those within prison-walls?

But "justice must be done though the heavens fall." Then, brother, let us all have justice rather than mete it out to the few who are detected. "But justice is blind;" it can pity its victims from the various ranks of life, but it cannot allow for them. It should do so. It is preposterous to assign the same penalty to one man from one walk of life guilty of one crime, as to another from another walk guilty of another. We berate the hardness of the Hebrews in assigning death for so many offenses. Our range of punishment is not so much larger that our boast can be justified. There was a far simpler, cheaper, quicker way, and perhaps in the long run entailed less suffering than our long-term imprisonment, and one that many of our victims would prefer. "But justice is even-handed!" No; these cases prove that it is not; it is iniquitously unfair. The man who is torn from his family and social position, whose sensibilities are keen, and whose conscience yet lives, suffers a thousand fold more than the red-handed villain who simply changes from his squalid tenement to his prison cell. To herd them side by side is grossly unjust and stupidly ignorant.

Take the case of Charles W. Morse: a man who, like many of our day, considered that to get rich is the main object of life, without particular delicacy as to the means employed—an error for which modern society is as much to blame as himself. He succeeded; he gained a great fortune, with a corresponding obscuration of the moral sense. He dazzled the eyes of his competitors as at the wave of his golden wand the riches flowed forth; and, as in company with others at the Bankers' Convention in New York a few years ago, we glided up the Hudson in the splendid floating palace named after him, to the sounds of orchestral music, with a free collation served to all the guests, we were astounded at what money could do. "But yesterday he might have stood against the world, now lies he there, and none so poor to do him reverence!" In the game of finance that thousands are playing, he was detected in some violation of the law, arrested, tried, condemned. Was he worse than many others? No; but he had the misfortune to be found out, and constituted a notable scapgoat.

Yet how much better to conserve to society the vast energies of such a man rather than to condemn them to "rust unused!" Even while under trial he showed of what he was capable, when, despite the petty tyranny of detective, official, reporter, and kodaker, he arranged his business, sacrificed his property, surrendered his palatial home, and actually paid \$7,000,000 of debts! A feat unparalleled in the history of the world; a man honestly struggling to get back, to play fair. And yet we express our appreciation of his indomitable pluck by sending him to crush stones with common negroes in a penitentiary! Is this justice? Then, it is of the kind that by overreaching reacts upon itself.

Oh, how is Bradbury, a rich man, and therefore on against whom just now the tide runs high; a man with many crochets and failings. He is arrested, tried, condemned, and sent to work in the jute mills, from the windows of which he can look over to the home where his aged wife mourns him, and all this when it is an open secret that he

is brought to prison not so much because of an offense (which, however grievous, is none too rare) as because an enemy was able to take advantage of the machinery of the law to wreak a personal vengeance. Thus we seize a man on the verge of the grave and remand him to the arduous toil of a dungeon. Is this justice? Then it recalls Madame Roland's words on the scaffold with regard to Liberty, "What crimes are committed in thy name!"

We do not allow children to incriminate themselves; we wonder if on the same principle a man over threescore and ten ought not to have something of a similar immunity in civil cases. We are inclined to think that in this piece of "justice" more harm is done to the spirit of the fifth commandment, than good to the interests of society. Even while we write this, his enemy has been called before a higher tribunal, with, happily, words of forgiveness on his lips. Unless our society is more inveterate in its hostility than human hate, it too must say to the aged prisoner, "We forgive thee."

Or, once more, here is the case of De Lancey: a promising young man, with his life before him, and his loved ones cheering him on. Is it worthier of human society to put him beyond the chance of honorable productiveness and to immure him among felons, rather than to give him a fair chance to redeem himself? Is not the trial and condemnation, with its consequent disgrace and misery to himself and to his family, punishment enough? Why should we prefer to blast all possibility of future usefulness rather than help the offender to get back to the right way?

But, one may say, it is easy to criticize; easy to dwell on the numberless forms of woe that transgression involves; what do you propose? We are willing to leave specific recommendations to those who are making a specialty of the subject of criminal sociology and penology, and yet it cannot be amiss in all our judgments to remember mercy, "Mercy rejoiceth over judgment." We are none of us so perfect that we can deal with unmitigated severity against those who offend. "We must all appear before the judgment seat of Christ," and "with what measure we mete, it shall be measured to us again." It is well for us to distinguish between absolute justice, which no fallible man is competent to assign, and protective justice, which safeguards the interests of society. The former God has reserved specifically for Himself, saying, "Vengeance is mine, I will repay." For the purposes of the latter, a prevention of the repetition of the offense is generally sufficient. All human punishment should be reformatory, not punitive, much less vindictory.

Our treatment of criminals from the lowest to the highest grades should be in the hands of specially trained men, not of mere "keepers" and "deputies," who are often ignorant, and as often brutal. The success attending the modern, the Christian treatment of the insane is well known; an equally intelligent and tender care of prisoners would have even better results. The old idea of punishment was to give an offender plenty of time to meditate upon his misdeeds. The wiser course is not to give him too much time for such dismal employment, but to lead him to forget, to develop other parts of his mind, and new objects of interest.

We would reserve absolute imprisonment for those

guilty of physical crimes as far as possible. Yet even to them we would open every avenue of mental development and moral reformation; teaching them the mechanic arts, employing them upon productive toil of such sort as is necessary either for their own support or for the interests of society, yet which cannot come into competition with free labor; and, after due trial, we would be willing to release them.

Those guilty of civil crimes, such as the cases we have cited, we would promptly release under a parole system. As long as the friends who know them trust them enough to put up bail for them, society can afford to trust them. And, when they have no friends to do this kind office for them, the state itself can well afford to take the risk. It is far cheaper than keeping and feeding them, and far likelier to lead to moral reformation. Men, even the lowest, respond to trust and kindness. We would say to such: "Here, you have made a great mistake; but, since God spares your life, we have hope for you. We will give you another chance. You have learned that 'the way of transgressors is hard.' We would not aggravate your misery; we will help you. There lies the way; go, and redeem yourself, and sin no more." We would give every such paroled prisoner every possible aid, seeking to develop him into a worthy citizen, one who refrains from wrong-doing because he wants to, not because opportunities are lacking.

Society is extravagant, but it cannot afford to squander the brains and energy of men such as these. A wrong trend, a mistaken ambition, an unfortunate associate, has started them on the broad path; but they can be reclaimed, and we hardly know of any work more remunerative to the patriot, more worthy of the Christian, than this of helping the prisoner, thus gaining the blessing of the Master who said, "I was sick and in prison, and ye visited me."

We rejoice to see the progress of reformatory ideas, thanks to the persistent, noble work of consecrated men and women, not beginning with John Howard, and not ending with Mrs. Booth. The establishment of the Juvenile Court has been a vast step. The New York Legislature has recently sanctioned the experiment of providing women prisoners with club houses or homes under the charge of a matron, where, amid the best influences and in a natural atmosphere, the problem of reformation, of restored moral and physical health, may be worked out. These are signs of the times. But we are only at the beginning.

Let each one constitute himself an enlightener of public opinion on this matter, and do all in his power to hasten the day when a Christian rather than a barbarous method of punishment may be employed. It were easy to crush a brother who has fallen, easy for society to ride remorselessly over him and all his family, but it were Christlike to forgive him, and to restore him in the spirit of meekness, knowing that God has forgiven us a great debt, and that it is not for us to extort from the offender the last farthing, the last day of imprisonment, the last drop of blood.

This is the Christian aspect of the question. The utilitarian one is simply the one suggested by the question: Shall we continue to hand men and women over to be hardened and villanized, paying taxes for their support year after

year; or, shall we seek to effect such a change in their character and aims as will make them worthy and productive members of society? There ought to be little trouble in answering such a question as that.

CHRISTMAS ON ELLIS ISLAND, N. Y.

"Every Man Heard Them Speak in His Own Language,"
and the Strangers Rejoiced.

Friday afternoon was a most joyful time at Ellis Island, for then was observed the Christmas celebration for the 1500 immigrants who had just arrived. The exercises were held in the large dining-room, which was most attractively decorated with Christmas garlands and bells and stars made of bright red tissue paper. The tree, heavy with its burden of tinsel and many electric lights, and on the walls banners, each bearing in huge letters "Merry Christmas," in a different language, fully proclaimed the festival.

It was interesting to watch the people as they entered the hall. Heavy, stolid faces, some not even curious as to what new ordeal or what investigation might now be awaiting them; but the smiling face of the Y. M. C. A. Secretary standing at the entrance, with his hat in his hand, bowing to all, but instantly touching any who indifferently were passing without removing their hats, promptly proclaimed that this was something different from the various investigations each immigrant has been enduring. As the stranger looked around, startled, surprised, and then when the gay decorations and the true meaning of the event burst upon him, how his face beamed and his eyes lit up with appreciative interest!

When the little children saw the tree they rushed toward it, screaming with delight, and even before the people were seated they had become a merry, happy holiday crowd.

After the band played all arose and the few American visitors sang "My Country, 'Tis of Thee." Then a short prayer followed and the band played a medley of national airs. How the strangers enjoyed the music, and as they recognized their own national air would stand and at the close vigorously applaud. One realized keenly how easy it was to communicate without speech. Christmas greetings were given in German, Polish, Italian and Swedish by ministers, each one of whom asked the people of his speech to arise. Then how the faces lit up as they heard their mother tongue, and the smiles, yes, and the tears too, for many of the women both old and young, sobbed as if their hearts would break as the familiar words fell upon their ears. It was indeed a wonderful sight. More singing, more band-playing, and then all stood while the visitors sang most justly with a new meaning breathed into old familiar words. "All hail the power of Jesus' name," and when we reached "Let every kindred, every tribe," on to the end of the hymn, there were few dry eyes on the visitors' platform. Such an object lesson is not soon forgotten.

As the people passed out, each had a gift. A large paper bag containing an orange, a sweet cake, a little candy, a handkerchief, and a pair of socks was given to each man; the women had the same, excepting stockings in place of socks, while every child had a toy. Such a merry happy closing, and such a joyful beginning to the new year!

The Christmas celebration was in charge of the assistants of the various churches working among the immigrants at Ellis Island. Our Woman's Board has a missionary, and helped make possible this happy time.

New York, December 27, 1909.

CHURCHES

Idaho, Burley and Nampa. At Burley and Heyburn, two new towns on the Minidoka tract, the Rev. W. H. Ferguson, lately from Denver, has begun work, with a prospect of growth in interest and numbers. At Nampa, on December 9th, the Rev. A. T. Gordon McKay was installed into the pastorate with interesting services.

East Africa. It looks like self-support when news comes from the Dark Continent that in the Scotch Presbyterian Mission in Nyasaland, East Africa, the members of the Sunzu Church have begun to build their brick church, entirely at their own expense. "Some are giving a month's pay, others free labor, and the chiefs around the district are sending their people to help in the building of this house of God."

Oregon, Marshfield.—This church overlooking Coos Bay records an increase in membership. The aid society is effectively at work, and is a great help to the pastor, the Rev. Frank R. Zugg. Mrs. Zugg has organized a club for girls, which meets on Mondays for study and work. This church will take part in union evangelistic services with other Protestant denominations, and it is hoped that Marshfield will be revived in its religious life.

Long Beach. Rev. O. H. L. Mason, of Boone, Iowa, has received a unanimous call to the pastorate of the First Presbyterian Church of Long Beach, which has recently become vacant by the resignation of the Rev. Josiah Sibley, who was compelled to move to Tennessee on account of Mrs. Sibley's health, and is now located at Knoxville, Tenn.

Los Angeles, Welsh. The new pastor of the Welsh Church, the Rev. E. Edwin Jones, preached to his expectant congregation on Sunday, January 9th. He has been pastor of the Welsh Presbyterian Church of Jackson, Ohio, and comes from the English Presbyterian Church at Idaho Springs, which he has served for three years. He was graduated from Princeton College in 1902, and is said to be an energetic worker and good organizer.

North Bend, Oregon. In this church eighty-two recent professions are reported by the pastor, Rev. L. C. Lininger. When Mr. Lininger took charge the Sabbath-school membership was but thirty-five; now there is a young people's class of more than fifty and new members are joining rapidly. The boys' class numbers forty and the girls' over fifty. An orchestra of eleven pieces assists a choir of fifty in the church services and a band for the Sunday-school has been obtained.

Lakeport. At the congregation of the Sunday, January 9, ten persons were received into the Presbyterian church on profession of their faith. Six were baptized. All came from the Sunday school and five of them from one class in the school. The church school meeting held out exceedingly.

We have outlined a four months' course in the study of personal work as done by Christ and his followers, as recorded in the New Testament, taking one example for each evening.

W. C. SCOTT.

San Francisco, Howard. On Monday evening, January 10th, owing to the unavoidable absence from the city of Mr. Herman Schussler, who was to deliver the stereopticon lecture before the Brotherhood and their guests, Mr. George W. Dickie took his place. Mr. Dickie's knowledge of his subject and his impressive manner of address made the lecture very interesting and instructive. Next Sunday evening, January 16th, Rev. Mr. Friend, the pastor, will deliver the third of a series of popular discourses, and the subject, "Is the Church Making Good With Labor?" will no doubt be found a timely one.

Portland, First.—Sunday morning, January 9th, this church devoutly observed its usual communion service. In the evening there was a gospel praise service, with a sermon by the pastor on the subject "Bricks Without Straw." Dr. Foulkes enforced the lesson which may be derived from a practical Christian life. Rev. M. A. Matthews, D.D., of Seattle, is announced to begin a series of evangelistic services in this church, beginning January 16th, from which great results are expected in awakening men to their spiritual needs and bringing them into the kingdom of God for useful work.

San Francisco, Westminster. Union prayer meetings were held in this church the past week, the United Presbyterian, Stimson Memorial (M. E.) and First Christian churches joining in the services. Dr. H. H. Bell led the meeting on Monday evening; Rev. F. S. Ford on Tuesday evening; Rev. Dr. Bennett on Thursday evening, and the pastor on Wednesday and Friday evenings. The pastor has been preaching a series of interesting evening sermons to young people on "The Rules of the Game." Sunday morning, January 16th, the subject of the sermon will be "The Cry of the Children," suggested by the National Child Labor Committee.

Highland Park.—The Presbyterian Church in this place is co-operating with all the other evangelical churches in its neighborhood in the promotion of an evangelical prayer union, from which excellent results are expected. The Rev. W. B. Gantz, the pastor, is hoping for a good harvest to all these churches from a house-to-house canvass which has been begun. The card which the visitors present contains requests for information regarding church-membership, children, etc., and the religious data collected should be useful where, as in this place, social interests are so closely interwoven. On Sunday, January 9th, fourteen new members were welcomed by Mr. Gantz and his charge at the communion service.

Los Angeles, Third and Central. The Rev. H. H. Fisher was glad to be back in his pulpit in the Third Church last Sabbath, after an absence of several weeks occasioned by sickness in his family. The Rev. Mr. Hadden reports good interest, with about one hundred conversions, in the union evangelistic meetings he is conducting in Anaheim, and he asks that the work be remembered in prayer. Anaheim is one of the earlier settlements in Southern California, and many things have hindered the progress of spiritual religion. Prof. A. L. Miller, soloist and harpist, is assisting Mr. Hadden. The week of prayer was observed in a manner

ber of our churches. The Central Church had meetings both afternoon and evening. In several instances a group in a neighborhood came together, as in Highland Park, and the effect was a leavening to all who attended the meetings.

Monterey.—The annual meeting of the Monterey Presbyterian Church was held on the evening of January 10th. The reports indicate the best year in the history of the church. For all purposes \$1900 was raised, \$250 being for mission and other benevolent enterprises. The Ladies' Aid, organized early last year, takes the lead among the organizations of the church as a money-raiser, \$249 having been collected. Through the kindness of Mrs. Otis, a member of this society, we hope to dedicate a new organ in the church next month. The young People's Society has had the most prosperous year in its history. It now has fifty members upon its roll-book. Forty dollars has been raised for Foreign Missions and forty-five dollars on church pledges and other Christian Endeavor work. The Woman's Missionary Society reports a successful year, with good attendance at the meetings. The two Sabbath schools connected with the church have done good work. The regular preaching services have been well attended. The People's meetings have an average attendance of thirty-seven, and the mid-week prayer service an average attendance of twenty-two. Several conversions have resulted during the past year. A good work has been done among the soldiers of the Presidio of Monterey. On New Year's eve the young people of the Sabbath school and Christian Endeavor, under the direction of the minister, Mr. Clifford, presented the sacred cantata "The Children of Bethlehem." The story of the Savior's birth was presented with a reverent spirit, the young people trying to tell the "old story" in a way that would impress sinners. This is one of the hardest towns in California in which to do religious work, but earnest, prayerful effort has proved the efficacy of Christ's gospel.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Mackenzie returned on Monday evening from his eastern trip.

The Rev. Ray C. Smith, '00, of Fatehgarh, India, and his family, who are in this country on furlough, recently returned to San Rafael from a visit in the East. While there he attended the Laymen's Missionary Convention in Cleveland, and preached one Sabbath morning for the Rev. A. B. Meldrum, D.D., '84, pastor of the Old Stone Church, Cleveland. Mr. Smith also went to New York as the guest of Mr. Severance. The Board of Foreign Missions has authorized him to raise \$5,000 for industrial work in his school at Fatehgarh.

The Rev. Arthur G. Welbon, '00, and Mrs. Welbon, of Seoul, Korea, and two other missionaries have been sent to open a new station at Andong, Korea, about seventy miles from Taiku.

An interesting and characteristic letter from Miss Jean Kenyon Mackenzie, of Western Africa, can be found in the January number of Woman's Work. It is entitled "On the Upper Gabun."

The Rev. Edward H. Miller, '01, of Seoul, Korea, who is in this country on furlough, and who with Mrs. Miller has been visiting at her home in Iowa, has returned to

California and is now at his home in San Leandro.

Warren P. Landon, of Hamilton College, attended the great Y. M. C. A. Student Convention which was recently held in Rochester, New York. It was conducted by Mr. John R. Mott. One evening \$85,000 was subscribed for their missionary work for the next four years, the largest amount ever subscribed at one of these conventions for this purpose.

The Rev. George M. Day, '08, of St. Petersburg, Russia, recently went to Moscow for a two weeks' visit in company with Baron Nicolay, with whom he is spending the winter in St. Petersburg. He is making steady progress in the study of the language.

Dr. Landon preached last Sabbath at Mills College.

Rev. Harry H. Pratt, '99, pastor of Forbes Church, Portland, Or., delivered one of the charges at the installation of the Rev. W. Parsons as pastor of the Third Church in that city on the evening of December 21st.

The Rev. Avery G. Hunt, '08, of Santa Maria, has accepted a call to Carpinteria.

The Rev. A. Roy Thompson, of Dixon, who received his theological training at San Anselmo, has just been appointed by the Home Board as missionary at Lares, Porto Rico. He expects to start for his new field about February 1st.

THE CITY RESCUE MISSION AT HOME.

On Sunday afternoon, January 9th, the City Rescue Mission of San Francisco held public religious services for the first time in its new hall, at 89 Third street, between Market and Mission streets. Every seat was taken. Clergymen of several evangelical denominations sat on the platform. Mr. Willett S. Colegrove, the Superintendent of the institution, extended a cordial welcome to the audience, and asked the prayerful and practical co-operation of the ministers and their churches in the efforts which he and his wife are making in the line of rescue work in that part of the city. Dr. Dille offered a fervent prayer of consecration, in which he asked the divine blessing on the enterprise, that many souls might be born into the kingdom of Christ and faith have its due reward. The Rev. Mr. Rader, of Calvary Presbyterian Church, preached the sermon, from the familiar words found in Isaiah 32:2. After explaining with great clearness the figures of speech used by the prophet, and magnifying the office of the Savior as the highest exemplification of man's refuge from disaster, despair, and moral ruin, Mr. Rader portrayed what the rescue mission might and should become as a means of hope and salvation to the homeless, careless, and tempted of San Francisco. He appealed eloquently for assistance in the mission's daily evening meetings, and for sympathy and substantial support for Mr. Colegrove and his wife.

Miss Case, of the choir of Calvary church, added to the interest and devotion of the services by her sweet singing.

Since none except the strong, the pure.

The self-controlled should lead.

So I go searching everywhere;

The time is short, you see;

I need a thousand boys and girls.

Alas, where can they be?"

Priscilla Leonard

WHAT IS YOUR HURRY?

Baby, with the curls of gold.
 What's your hurry?
 Time enough for growing old.
 Don't you worry.
 Keep the golden curls awhile;
 Keep the dimpled baby smile.
 Leave the grown up greedy and guile
 Its fret and flurry.

Boy, impatient to be grown.
 What's your hurry?
 Wherefore covet for your own
 Man's foolish hurry?
 Little Maid, with rosy face,
 Keep your girlish ways apace
 Woman's love and woman's grace
 Cost both tears and worry.

Miser, in the dollar-chase.
 What's your hurry?
 Spendthrift, with the killing pace.
 What's your hurry?
 Toller, trader, artist, bard,
 In the race so fierce and hard.
 Would you but your haste retard.
 'Twould save much worry.
 —George Huntington.

THE PAINTED BOTTLE.

Bertha Germeaux Woods.

Patty and Betty had been painting pictures all the morning. The little oblongs of soft water-colors in their paint-box began to show the wear and tear they had been through. So did the tempers of the twins. Perhaps the children had sat over this work too long; perhaps it was the heat of the day coming on; whatever the cause, they were both getting undeniably cross.

Big, broad-shouldered Uncle Jim, with sunny glints in his blue eyes and in his long, curling beard, and with cheeks bearing the marks of travel in foreign countries, came in just in time. Patty and Betty looked up at him, and the little frowns in their pretty foreheads smoothed themselves out as fast as they could. Uncle Jim's quick eyes had seen the scowls, though, before they had time to go away.

"Painting, are you?" he asked with interest. "Well! well!" and he studied Patty's rose and Betty's morning-glory with the eye of an art student. "Very good indeed. How would you like to lie on your backs on a bed of green boughs and do your painting holding the light coming through a window set in the roof?"

"What, Uncle Jim?" asked Patty interestedly; and "The bottle!" exclaimed Betty. For it sounded as if a story were coming.

"Wait till I go up to my trunk," said Uncle Jim. And they did wait, exchanging happy looks, for so many pretty and interesting things had come out of Uncle Jim's trunks in that week since he had been visiting them!

When he came down again he was holding a little bottle not more than three inches long, and as thick as a small you could not possibly have thrust even a very slender lead pencil into it. It was painted beautifully too, the bottle

thought—on one side a Chinese lady with flowing robes of pink and blue and green, carrying gorgeous flowers, and with a long-legged bird nestling against her; and on the other side a vase of cherry blossoms and a whole group of curious pieces of Chinese pottery. Then there was decorations in black paint all around the edges and the sides of the bottle, and Chinese lettering that the twins looked at with wonder.

"And what a lot of painting to go on such a little bottle!" Patty exclaimed, after they had admired the odd pictures for some minutes.

"In the battle," corrected Uncle Jim. "This was all painted on the inside of the bottle, and I saw the artist doing it himself."

"Oh! oh!" said the twins together. "There is just one place in the world where they do this," Uncle Jim went on—"a town in China that I visited for the express purpose of seeing them work. The artists are in a room that has no side windows at all, but is lighted by glass overhead. They lie, as I said, on a mass of green branches, on their backs, holding these little bottles up against the light. The glass has been carefully ground inside, and they use very slender, pointed brushes. You can see what a tiny opening the bottle has. Think of putting your brush through that and then managing to paint from the inside. Yes, the bristles are curved a little, or they could not possibly do it. Pretty neat piece of work, isn't it?"

"Oh, yes!" Patty drew a long breath and Betty drew another. It was all so true and exact—not a slip had the brush made. Patty and Betty sighed a bit as they turned to their own attempts at painting, then they both smiled rapturously, for Uncle Jim was telling them that the bottle was for them to keep. They flew to hug him, and the two little faces wreathed in smiles for the rest of that day.—*Zion's Herald*

HER MOTHER'S PARTNER.

A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark:

"You are busy little girl today?"

"Yes, 'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheery withal.

"Yes, 'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

Little Mary wrote a composition on "The Cow." It was brief; "The cow is the most useful animal." Her mother asked her to read it to the minister when he came in. She did so, but was evidently moved to make the statement less sweeping and read it thus, "The cow is the most useful animal except the pig."

PRINTING

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SERMONS PRINTED IN PAM-
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THROUGH PEACE TO LIGHT.

By Adelaide Anne Proctor.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take
from me
Aught of its load.
I do not ask that flowers should always
spring
Beneath my feet,
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord! dear Lord! I
plead;

Lead me aright
Though strength should falter and
though heart should bleed—
Through peace to light.

I do not ask, O Lord, that thou shouldst
shed

Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not seek my cross to understand—
My way to see.

Better in darkness just to feel Thy hand
And follow Thee,
Joy is like restless day, but peace divine
Like quiet night.

FRETTING.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about? It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one of things. Even Holy Writ says we are prone to trouble "as sparks fly upward." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

A PRAYER FOR THE CHURCH

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon, and heard him pray such a marvelous prayer in the family worship as follows, they discovered the secret of his power. Doubtless the prayer life of the great preacher had much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extract from one of his prayers is a sample of their intensity, scope and fullness:

"Once more we pray thee bless thy

church. Lord, quicken the spiritual life of believers. Thou hast given to thy church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see thy church shine forth clear as the sun, and fair as the moon, and terrible as an army with banners." God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy church in these days."—Living Waters.

YOUR SHARE OF THE CITY.

Did you ever, in counting up your possessions, reckon in your share of the city or town in which you live? Few people realize that there is such an element in their wealth.

If your city has twenty thousand inhabitants, then you own one twenty-thousandth of all the city owns. Yours is one twenty-thousandth of the streets, and the parks, and the schoolhouses, and the municipal buildings, and the waterworks, and the art museum, and the many other fine things that go make up the city's goods.

You may stand in the center of a noble park and look around upon the beautiful flower-beds, and the stately trees, and the sparkling ponds, and the delicate shrubbery, and you may please yourself with picking out your own particular corner—one twenty-thousandth part of it all. You may go to that corner and feel at home.

You may visit the handsome stone city hall, and, going to the various rooms, may enter your own private window or take a seat in your very own leather-covered chair.

You may draw a book from the public library—of twenty thousand volumes, we will say—and as you turn over its pages you may realize that it is your own book that you are reading.

You may pick up a bit of paper in the street and place it in the waste-basket; you are only caring for your own property.

You pay your taxes with a ready mind; you are only keeping up your property, as it is right.

This sense of ownership in the municipality is perfectly legitimate and highly enjoyable. That it is growing among men and women and boys and girls is one of the happiest signs of the times in which we live.—Christian Endeavor World.

HELPING THE PASTOR TO MAKE GOOD.

Of all the men on earth to receive what is coming to him, and a great deal more, in the way of criticism, the pastor, the preacher, the parson, is the man. Somehow or other some people take it for granted that this official must be made along perfect lines and possessed of such sublimated virtues that the human side of him ought not show. And for that very reason they will set to, "tooth and toenail," to find that very side. The Chicago interior takes this matter up in a very amiable way, and endeavors to show how hard a pastor's position is, how the pastor may be expected to "fall down" somewhere, and how his people should then be willing at that point to help him. The work of most men, it says, requires them to be proficient in one thing, but the business of being a preacher is "about a hundred lines wrapped up in one man's task, and its beyond any decent and reasonable human requirement to expect any one individual to come out with 100 per cent success on all of them."

It points out that the minister must be an orator, a thinker, a student, a mixer, an organizer, a business man, only keeps a sharp eye out on that side without being a visionary. Somewhere in this list, it continues, the preacher is going to be lacking, and the question will come to his people of what they are going to do about it. "You'll do a rank injustice," it says, "to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked. Every church, when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid. When the pastor falls down, then the church has discovered where it can help him. Count on your pastor's abilities as his chance; count on his liabilities as your chance."—The Plaindealer.

ABIDING.

Do you abide in God? Is God the main thought of your life, the chief delight and object of your being? If it be not so, I earnestly invite you by the Spirit's help to make it so. You must engage your heart to come to God in Christ. There is no coming to God without sincere resolve and courage. Are you engaged to such an end? Alas! it may be you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to mammon; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken and your league with hell be dismantled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break those deadly bonds asunder. God help you, by sudden energy which He shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ.

WHAT SADIE BOUGHT WITH HER DOLLAR.

"These baby buggies you may pack and send to the second-hand man," said Mr. Spencer. "Everyone buys go-carts nowadays, and these are so hopelessly old-fashioned that we never expect to sell them. If we get a dollar apiece, I should be glad to be rid of them."

"O, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

"What in the world do you want with a baby buggy, Sadie, and a green plush-lined one at that?" laughed Mr. Spencer. "It's entirely too big for your dolls, even if you took the whole family out on one."

But Sadie was in earnest. She had come for a drive with her uncle to the little town where he bought out a store and was making plans to dispose of the goods, and, as soon as she saw the baby buggies a brilliant thought popped into her head.

"I want to take Mrs. Adler's baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place at all to play except right on the pavement; but if you will sell me this buggy, I can take the baby out in it every day."

"That is a very fine plan," said Mr. Spencer; "but are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went down town she would see the doctor about that poor little baby; but all it needed, she thought was just fresh air, so I know she would be willing to have me do something. I've got my dollar right here, uncle." And she took a shining coin out of a little bead purse that dangled from her belt.

"How many girls could you find to help you wheel the carriage, or is there only one poor baby in the tenement house?" asked Uncle Frank, gravely.

"There's just lots and lots of them," said Sadie, sadly. "but ~~they~~ couldn't all use the one buggy. I know of a dozen girls who would be glad to help, and the babies can take turns even if they can't all go at once."

"I'll sell you the whole lot for one dollar," said Mr. Spencer, taking the money, "and you and your friends can have a regular parade every fine day. How will that do?"

"Really and truly?" cried Sadie, jumping down from her perch to count the buggies. "Ten!" she exclaimed, breathlessly. "Thank you ever and ever so much!"

Strangers who walk through the beautiful shady avenue are apt to turn and look at the old-fashioned baby buggies pushed by little girls in pretty white dresses. The laughing babies are clean and sweet, but their clothes are often old and patched, so visitors in the town cannot understand the meaning of the gay little procession. Once in a while a lady stops the big procession on the beat, and hears this explanation:

"Yes, ma'am, the blue-coated policeman says, with a smile, "the little girls

live on this avenue, but the babies don't. They come from the big tenement houses you can see over the tops of the trees. Every year there used to be lots of little funerals from that place, but there hasn't been one this summer. The mothers put the babies in the buggies, and the children keep them out under the trees hours at a time. And lots of folks are taking an interest in the babies since they seen how pale they were at first. One lady buys fresh milk every day, and keeps it on ice for them, and another shows the mothers how to bathe them, and somebody else sets about clean clothes, and this whole neighborhood takes a hand."

"That was the best bargain I ever made," said Spencer, watching the procession pass under the drooping elm trees. "That dollar has been too precious to spend, so I'll give it back to you, dear, for a keepsake."

"It was my bargain, too," said Sadie, tucking the robe about the dimpled feet of her charge. "I never get tired pushing my buggy any more since Dr. Parks says we are keeping the babies alive and well. Don't you think it is worth a great deal to hear that, uncle?"

"Indeed it is, and you girls deserve every word of it," said Mr. Spencer, heartily. "When these old-fashioned buggies wear out, I will see that you have dear little go-carts for your charges; but I don't believe the babies will ever know the difference."

"There will never be any nicer ones than these green plush ones," said Sadie, decisively. "Yes, Patsy, I'll reach up with the others in a minute. Good-bye, Uncle Frank." And she joined the merry little girls farther up the avenue.—Intelligencer.

THE REAL COLLEGE MAN.

The real college man is fearless in his loyalty to his college, and this fearless loyalty is a preparation for the larger patriotism which will show itself in unflinching devotion to righteousness in the service of society and the State when maturer years have come. The real college man is a scholar as well as a patriot. Indeed, it is impossible to form any conception of loyalty in disassociation from obligation. The supreme duty of the college man is work. It is the consciousness of work faithfully done that makes possible the other side of his college life. He who permits his college to provide him with a disciplined mind and refined taste is accepting an equipment that will bring to his later years a satisfaction in living amply compensating him for the lack of many grosser comforts. To be able to think clearly and reason wisely, to possess a sane judgment, to have an appreciation of the fine things in literature, in art, and in history, is to have the joyful consciousness of a life that is high above the common-place.

Our real college-man is a man of character. He is plain, unassuming goodness. He has good red blood in his veins, but he knows that the greatest triumph possible to mortal man is that

victory over self which subdues the passions, controls appetite, directs desire, commands reverence, and establishes honesty. The real college will keep ever before its students for their emulation the blameless character of Him who was both God and man, and seeking to fashion their ideals after this life, college men will be firmly established in every good word and work.

Then, blessings on the college man! Matured in the atmosphere of the real college, he is the most hopeful prophecy of our national salvation. Love him for all that he is, and for all that he may be. His patriotism, his scholarship, and his character will make him the mightiest potentiality of future years in de-throning "Graft" and in crushing Tyranny. He will be the finest exponent of public and private honesty in our American life, and we shall find that the real college has given to the world a real man.—From "The Real College," by Guy Potter Benton, D.D., President of Miami University

THE DISCONTENTED CLOUD.

"What is the use?" murmured the discontented rosy little cloud, when one of his companions asked him to join in a game of chasing the fluffy Miss White Clouds, who twirled their skirts about in a tantalizing manner. "What is the use of playing, and what is the use of staying here all day and chasing each other round the edge of the sky, and then going to bed every night and doing the same the next day? What is the use of it all?"

"How cross you are!" said his brother cloud. "Well, we can play at chase without you, so good-bye!" and, blowing naughtily kisses, the happy little cloud floated gaily away.

The discontented one pouted. "I'm tired of it all," he said, pettishly, and scowled at a sunbeam who was trying to kiss the pout away. The sun's little messenger was frightened at the ugly scowl and glided away, leaving the naughty cloud by himself again.

"I wish I was big like Mr. Storm Cloud or blazing like Father Sun," he cried. "I wish I was anything but what I am."

"Look!" murmured a little zephyr as he passed. "You wish!" echoed a mist spirit floating by. And suddenly the little cloud discovered with dismay that his rose-tinted dress had changed to sombre black, which just matched his ugly little pout.

He shook himself, wondering if it were a dream; but, no! In the distance he could see his brothers chasing and kissing the fluffy Miss White Clouds, leaving faint blishes where their playful kisses fell; and the dainty airiness of the attire contrasted strangely with his ugly black dress.

"Oh, what is the matter with me?" he cried, and a great tear fell. "What a wicked little cloud I have been, and now I have lost my lovely pink dress forever!" and he began to shed tears of great remorse. But, strange to say, as his tears fell his dress grew less dark and black, and gradually a pink shade

stole over it until, suddenly, when he dried his eyes with a wee scrap of a rainbow handkerchief, he found that he was dressed once more in his fluffy pink dress.

"I won't be naughty any more," he cried. "It's good to be a little rose cloud after all!" and, throwing a cherub's kiss to the sun, he danced off to join his companions, and frolicking with them till their uncles and aunts, the Golden Clouds of Sunset, came and whisked them to bed, and they folded their rosy wings for the night.—Eleanor May Pickles, in *Christian Guardian*.

THE VALUE OF WORDS.

A strange minister occupied a city pulpit one Sunday evening. It was one of those occasions which seems to come sometimes or other even in church services—when everything goes wrong: a woman began to cough—she coughed and coughed; then somebody let his hymn book fall with a crash; somebody went out; and finally, as a climax, at the most impressive part of the service, the electric lights went out, and stayed out long enough for everybody to lose interest in what was being said. At the close of the service the minister was going away thoroughly discouraged when a timid lady approached him and said, "I thought I would like to tell you how helpful I found your sermon—that was a beautiful thought you gave us about—— I never looked on it in that way before."

It was a little thing, but the preacher went to the home where he was staying and told his brother clergyman about it, saying: "I would have been completely disheartened, thinking my service had been an utter failure, if it had not been for the word of that woman." Because of her words of appreciation he was encouraged to give the same thought many times in other places, and it always seemed to result in much good. He says: "Now, when I think of the Sunday spent in C—— I almost forget about the many disturbances in my service, and remember it only with pleasure because I know that my words were a blessing to one life."—Onward.

THE NEW YEAR'S RESOLVE.

Beautiful is the year in its coming and in its going—most beautiful and blessed because it is always the Year of Our Lord. Lucy Larcum

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest.

And fill my life with praise!

Frances Ridley Havergal

As with doubtful hands we push away the shades and take our steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything

it will come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. * * * Here you stand at the parting of the ways; some road you are to take; and as you stand here consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes, into this new year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them. Ephraim Peabody.

FOR THE NEW YEAR.

We say, "Happy New Year!" That is well. It is cordial, brotherly, gracious. We ought to wish others happiness.

This is a good time, too, for wishing happiness to each other. Another year is beginning. We are setting out on a definite stretch of time. Just what will happen on the way we cannot foresee. It is pleasant to have friends and neighbors interested in how we fare and to wish us well.

We say new year, and it is new indeed. Nobody has ever lived it before. Years may see all alike, but they are not. There will dangers, there will be sorrows, there will be battlefields. It is well then to have friends pray as we set out, that we may be guided and guarded and brought safely through to the end of the year.

It is happiness our friends are asking for us. They ask God to make us happy. But God cannot do it without us. We have to help him make our year happy by living obediently, lovingly and trustingly.—J. R. Miller.

WHAT TO DO WITH WRONG.

Break off your habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the quagmire of habit, until you have quit faster and faster speeds the runaway car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pile of ~~weeds~~ ^{garbage} ~~weeds~~ ^{garbage} alongside of a vigorous celery plant. I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society.

L. S. McGraw

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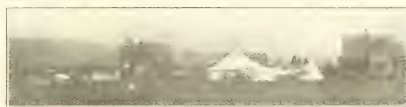
PACIFIC PRESBYTERIAN

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VOL. V111

SAN FRANCISCO, U. S. A., JANUARY 20, 1910.

NO. 3



NINE CHURCHES CIRCLED AROUND THE CHURCH OF TUTTILA



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MISSIONARIES AT TUTTILA, NEW HOLLAND

THE BATTLE AT THE GATE

CHRISTMAS AT TUTILLA

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Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, California
Telephone Douglas 1310

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

John E. Stuebel Miss Julia Fraser W. S. Holt, D.D.
Rev. Mark A. Matthews, D.D. William Hiram Foulkes D.D.

LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

THE BATTLE AT THE GATE.



We cannot but wonder, as we observe the facility with which people, not merely the blind and unreflecting, but those of light and thought, are side-tracked from the main course of truth to some insignificant issue; or how, fighting in the thick of the battle, they allow themselves to be begoggled as to the great objects of the contest.

Personal Religion.

If the question under discussion is that of personal religion, how often is its real nature as the life of God in the human soul working in accordance with the peculiarities of that personality, or that overlooked and the argument diverted into some superficial question relative to that life's manifestation, as matters of personal privilege, amusements, etc. When the great struggle is between light and darkness, righteousness and wickedness, God and Satan, there are thousands of professed Christians today supposing that it is between some trifling question, like dancing or not dancing, card-playing or theater-going, and the reverse. The matter of vital moment is whether we have any religion at all. If we have, if there is a continual thought of God's love and power in our lives and an honest desire to please Him, all these other questions will solve themselves. But if the life be not present, our attitude relevant to these other details is of no significance at all.

The Bible and Modern Thought.

Or, if the question be about the Bible, it is, not only in ordinary discussion, but in the debates of those set for the defense of the faith, almost sure to descend into a wrangling over some detail rather than a disclosure of the deep, underlying principles involved. Today, when the real question before the thinking world is, Have we any revelation at all from God, any lamp to our feet, any guide to our path? there are those who are still balancing the pros and cons of the Mosaic authorship of the Pentateuch, of the historicity of Jonah, of the date of the latter part of Isaiah! When the battle on the main issue, upon which human hope and happiness so largely depends, is desperate and we are almost driven to the gate; when the schools and colleges are undermining the foundations, and the magazines and daily press are blasting at the rock of ages; when a chilling atmosphere of skepticism taints the very

air we breathe; when former church members are forswearing their vows and living in practical paganism; when the children are growing up irreverent to parents and careless of God, there are those who conceive that their time and genius is well employed in proving that the book of Jasher was reliable, that the number slain by Samson with the jawbone of an ass is correctly reported, or who are blindly laboring to unsettle our faith in one view of the Bible, not seeing that the main thing is to have faith in some view of it and to persuade men to live in accordance with its teachings. If these were critical positions we could understand their zeal. If they were essential to the main argument, we could listen with patience to all this reasoning back and forth; but as a matter of fact, these are the merest incidents in the main conflict. The battle surges around the questions: Does God care for us? Has He spoken to us some word of life? Wherein consists the divine element in the Scriptures? What vindicates its authority to us today?



Now, for ourselves, we are happy in believing—if not exactly in the same way that our fathers did, yet still—enough of the Bible to make it the supreme book of the world; a book that has such a present daily pertinence that no one can afford to neglect it. The miracles recorded may or may not be true, according to the evidence obtainable or to the presuppositions of the student. Candor certainly compels us to admit that there is an honest difference of opinion among Christians about these matters, and therefore we cannot think that the real essence of revelation lies in these details. So, too, the different parts of scripture are of different degrees of usefulness to us today. Some, like the Psalms, the latter part of Isaiah, and most of the New Testament, are full of light and comfort. Others, like the book of Leviticus and the first part of Chronicles, are dry and jejune. Evidently, it is a mistake to insist that in order to have any revelation of God we must commit ourselves to the position that all scripture is of equal value, or that the wondrous, life-giving quaintness of the divine message is confined to the *ipsissima verba* of the ancient records.

Wherein, then, does this revelation, this abiding message of God to the human soul, lie? The proper answer to this question would require a paper by itself; but it would lie along such lines as these: That the Bible is the great exponent of man's conscience, the interpreter of the divine law in man; that it is true because, in the oft-quoted words of Coleridge, "it finds us at deeper depths than does any other book"; or because, in Matthew Arnold's phrase, it harmonizes with all the conceptions of that "Eternal not ourselves that makes for righteousness"; that in the great emergencies of life it is peerless in its consolation and inspiration.

In other words, the Bible's authority today does not depend so much upon what others have thought of it, nor upon the actuality of the miracles it records, nor upon the absolute correctness of all its history, much less of its scientific or geographic references; nor, indeed, does it depend in any sense upon its exceptional or local features. To find God's revelation in these were a mechanical and weary process. The revelation of God does depend upon the great, deep rock of righteousness upon which the Bible is built, upon its inviolable harmony with the best in-

stincts of man, and upon its incomparable expression of the best aspirations of his soul when consciously moved upon or walking with the Divine: in short, upon the perfectness with which it matches universal human nature and human need. For such reasons it is true, it is our Bible today; not because Moses wrote this or Daniel that; not because this prophecy is correct and that miracle real; not because the higher criticism is true or false. These are mere details, necessary to become acquainted with in the schools, interesting to discuss in a leisure hour, but in no way vital. "The firm foundation of God standeth."

* * *

Next week we hope to make some observations relative to the Modern Criticism of the Gospels. J. E. S.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

January 12—The steamer *Czarina* wrecked on the bar at Coos Bay, Oregon.—Elijah Cadman, English Salvationist, arrives in San Francisco.—Remarkable aviation flights made near Los Angeles.—Francis J. Heney makes the opening argument in the suit of the Federal Government against Binger Hermann.

January 14—By electoral vote San Francisco decides on a bonded indebtedness for the acquisition of a public water-supply from Lake Eleanor and other sources, and defeats a proposed purchase of the property and water rights of the Spring Valley Water Company.

In Foreign Lands.

January 15—Parliamentary elections in England, with reform in the House of Lords and revision of the tariff as chief factors.—The Turkish Government has 12,000 soldiers ready for embarkation to Crete.

January 16—China opens two ports in Manchuria to international trade.

In the afternoon of Wednesday, January 12th, the steamer *Czarina*, laden with coal for the San Francisco market, after crossing in safety the dangerous bar at the entrance to Coos Bay, Oregon, was driven back by a heavy storm and wrecked on the north spit of the harbor. Signals of distress run up on the vessel by her captain, J. C. Duggan, soon after she had fairly cleared the bar, showed something wrong. Within a mile of the bar she dropped an anchor, when angry seas began to break over her, and she dragged until she struck on the spit, about a mile from the shore. The Government has a life-saving station at this port, but its crew could do nothing to render assistance to the unfortunate men on the steamer. Harry H. Kentzel, the first assistant engineer, is the only one saved. He is the son of Captain Kentzel, now dead, whose portly form, in police uniform, was so familiar a figure along the entrances to the ferry building in San Francisco. Young Kentzel floated to shore on a piece of timber, and was barely revived from a state of utter exhaustion. The only passenger, Harold Mills, of Berkeley, was returning to his studies at the University of California. He was a strong swimmer, and put bravely for the shore, whence his father, C. J. Mills, agent for the steamer at Marshfield, was anxiously looking on. The tempest and the cold overcame the struggling youth, and he sank in full view of his horror-

stricken parent. The sympathies of the citizens of Marshfield and Empire City were deeply stirred by this disaster, but it was impossible for them to render any assistance.

On the evening of Wednesday, the 12th inst., the Salvationists of San Francisco extended a hearty welcome to Elijah Cadman, who has come to this country as a representative of the venerable General Booth. Cadman was born in Coventry, England, and at the age of six years became an apprenticed chimney-sweep. After being knocked around in various English cities, he was taken in charge by officers of the Salvation Army, and was the first to receive a captain's commission. Those who have heard him speak on the platform say that he is a magnetic and faith-filled soul-saver.

Some 40,000 persons, January 12th, were witnesses near Los Angeles to trials of flight among various types of flying apparatus. Louis Paulhan, a Frenchman, reached a height of over 4000 feet in his biplane, which appeared as a speck in the sky. He seemed to have perfect control of his machine, and after circling around and about several times he landed exactly at his starting-point. Glenn H. Curtiss, an American, made a creditable record in his powerful biplane from a flying start, circling the great field wherefrom the spectators were gazing in wonderment. It is needless to say that the weather conditions were all favorable. Financially the day was a profitable one for the promoters of the contest.

Having lost in his plucky fight for the office of District Attorney of the City and County of San Francisco in last fall's election, Francis J. Heney is not found idle. He has resumed the Government's prosecution of cases of alleged land-fraud in Oregon, and is leading counsel in the trial at Portland of Binger Hermann, who is charged with conspiracy to defraud in certain transactions with the Land Office.

In accordance with an order from the late Board of Supervisors of San Francisco, an election was held on Friday, January 14th, for the purpose of submitting to the voters two propositions, namely: First—To authorize the issuance of bonds for the original construction of a complete water system with Lake Eleanor and the Tuolumne river as sources of supply, the system estimated to cost \$45,000,000. Second—To authorize the issuance of bonds to the amount of \$35,000,000 for the purchase of the entire water system, works and physical property of the Spring Valley Water Company. To carry, these propositions required at least a two-thirds affirmative vote. The first one, known as the Hetch Hetchy project, was decided favorably by a vote of 32,876 to 1607. The second proposition was lost by a vote of 22,059 to 11,724—a lack of 1234 votes. The Spring Valley Water Company has many antagonists, and not the least active among them, probably, is Mayor McCarthy, who just before the election appealed to the community to vote in favor of Hetch Hetchy and against the purchase of the water company's property. The new municipal administration is now placed upon its mettle to push forward rapidly and economically the work involved by the adoption of the Lake Eleanor proposition, and Mr. McCarthy has pledged himself openly to make the dirt so fly that the city may in due time own its own water-

works and control its water supply. What the attitude of Spring Valley will be toward the municipal corporation and private consumers is uncertain. Opinions are divided—on the one hand, that the company will draw the cinch still tighter than during the past year; and on the other hand, that it will abate considerably from its demand of \$35,000,000 for its rights and equipment.

Throughout England, on Saturday, January 15th, there were lively times at the hustings over the questions which have agitated the British public during the recent session of Parliament. One faction has been contending for tariff reform, a greater navy, and the supremacy of the Lords; the other, for free trade, a reform of the Upper House, and home rule. The results give continued control of the government to the Liberals, with a majority greatly reduced, and the popular vote is strongly against them. At Grimsby an angry crowd threatened a riot, and David Lloyd-George, while making a speech in a hall, was compelled to beat a retreat. It will be recollected that during the South-African war he was driven from a pro-Boer meeting, disguised, it was said, as a policeman. What with woman suffrage, the disagreement between the Lords and the Commons, and distress among her pauper population, the dear Mother Country has a winter of vexatious unrest.

The population of the island of Crete have been in a particularly unsettled political condition for nearly a year. A few months ago the Greek flag was raised over the citadel in Canea, and was taken down, under protest, only by the well-enforced advice of interfering powers. The Cretan Executive Committee recently took an oath of allegiance to George, King of Greece, and thereupon the Porte addressed a note to the neutral powers protesting against this act of the committee as a violation of the sovereign rights of the Sultan. Russia and Great Britain have expressed regret at the policy of the Cretans, and have intimated that further acts of the kind would be resented; whereupon the Turkish Government has massed a body of 12,000 troops, as a check to any manifestation toward Cretan independence. Canea is the residence of the Turkish governor. Modern Greek is the language of the Cretans.

The Chinese Government, although it has reached no agreement with Japan regarding customs collections on the Korean-Manchurian border, has opened Hun-Chun and Lun-chin-chun, two ports in Chientao, Manchuria, to international trade. These cities are treaty ports provided in an agreement between Japan and China signed on September 4th, designed to settle a boundary dispute between the two countries. Hun-Chun is nine miles northeast of the Korean boundary and less than a hundred miles from Vladivostok. The doors are opening one after another.

THE PRESBYTERIAN LECTURESHIP.

The Synod of California, at its annual session held at Mount Hermon two years ago, established the lectureship known as the Presbyterian Lectureship and placed the development of the work in the hands of a special committee, comprising Prof. H. C. Biddle (chairman), Mr. J. W. Richards, Prof. W. J. Raymond, Rev. E. E. Baker, D.D., and Rev. L. A. McAfee, D.D.

The primary object of the lectureship was the presentation annually at the State University in Berkeley of a

"course or courses of lectures especially adapted to meet the spiritual needs of the student body." At the meeting of Synod in Pasadena in 1908 it was decided to enlarge the work of the lectureship so as to include Stanford University and Occidental College. At the same time the committee was increased by the addition of the names of President Willis A. Baer, LL.D., of Occidental College, Prof. James O. Griffin, of Stanford University, and the Rev. Arthur Hicks, of Oakland.

The first series of lectures was ably presented in Berkeley by Prof. Charles G. Paterson, of the San Francisco Theological Seminary.

This year the committee has secured as special lecturer the Rev. Joseph W. Cochran, D.D., Corresponding Secretary of the Board of Education. Dr. Cochran will deliver a course of lectures on "Moral and Spiritual Leadership." He was at Occidental College January 9th to 13th, at Stanford January 16th to 18th, and in Berkeley January 14th. He speaks again in Berkeley January 19th to 26th.

IMPORTANT NOTICE TO CHURCHES.

Change of Date of the Closing of the Books of the Board of Home Missions.

The attention of pastors and of the treasurers of benevolent funds is called to the action of the Executive Commission of the General Assembly by which it is directed that the books of all the Boards shall close promptly on the 31st day of March.

In order that credit may be given in the accounts of the present fiscal year for contributions of churches and societies to Home Missions, it is absolutely necessary that they shall be in the hands of the Treasurer on or before March 31st.

The books will not, as heretofore, stand open for belated contributions subsequent to March 31, 1910.

MOVEMENTS OF THE SYNODICAL MISSIONARY.

On Sunday, January 9th, the Rev. W. B. Noble, D.D., Synodical Missionary, visited Plano and Springville, in the interests of that unique Home Mission field. He was booked to preach on Sunday, the 16th, at Oil Derrick Mission, West Side, Fresno county, afternoon and night, and in the morning to deliver a Home Mission address in the Presbyterian church at Coalinga. On Monday he was expected at Oilfields Camp, where the Rev. Allan McKay is settled.

On Sunday, January 23d, Dr. Noble is to preach twice at Stratton, Kings county, and the organization of a new Presbyterian church will give him a full day's work. Thence, by the Southern Pacific and Salt Lake roads, he goes to Las Vegas, in the mining region of Nevada, where a resurrected Presbyterian church needs his counsel and encouragement.

On the first Sunday in February he returns to the great San Joaquin valley, in time to hold in the Selma Presbyterian church two services in the interest of the cause of Home Missions in California and Nevada. Afterward he goes to the Sierra foothills, to investigate a promising mission on one of the Indian rancherias, and thence to Modesto, to confer with the chairman of the Home Mission Committee on problems of church extension within the bounds of the San Joaquin Presbytery.

A "HERMIT KINGDOM" NO LONGER.

Influence of the Japanese Resident General in Korean Education—Mission Evangelistic Work—Present Needs.

Rev. Ernest F. Hall.

Missionaries have been pioneers in modern education in Korea. It was recognized that without education neither could the Church be strong, nor could it furnish Christian leaders of the nation. The educational work was begun about ten years ago, and has developed rapidly, until now our mission has 590 lower schools, with some 15,000 pupils, two academies which correspond to American high-schools, a theological school, a college, a school for the blind, a medical school, and a course for the training of nurses. Experimental farming and manual training have been begun. All of the education is Christian, and there are few pupils from homes that are not Christian. The schools have not preceded the church, but have been a product of the church, for Christian parents have wanted schools for their children.

The demand for a thorough modern education is common throughout the empire, and schools are now being started by magistrates. Under the influence of the Japanese Resident General, who is the real ruler of Korea, a high standard of education has been set by the government, and in order for graduates to be qualified for government positions the schools from which they graduate must be registered and must use text-books approved by the Department of Education. The Bible, though not required as a text-book, has been approved. It is not feared that Christian education will be hindered.

The entire New Testament and several books of the Old Testament have been translated into the Korean language, and the Translation Committee is at work on the remaining books. The translations are printed in the alphabet character (which is being rapidly learned) and in a mixed script. The latter is a mixture of Chinese characters and the native alphabet character, for the use of scholars who prefer to read Chinese, and who up to this time have scorned to use letters which are so easy that even women can read them. Translations in the native characters make it possible for women and girls to read, who until Christianity entered were never taught. Dr. Gale has well pointed out that this alphabet had waited, little used through four hundred years, as a medium for conveying Christian truth to the people, a providential preparation for the rapid Christianization of the country.

The need of literature is imperative, and one of the important duties of the missionary is to see that at the beginning of a new era the literature of the land is permeated with Christian truth.

This term is used in Foreign Missions to include what is purely religious, in distinction from the medical, educational and literary work. It must not be inferred, however, that any institution neglects the evangelistic work, for all hospitals and schools are evangelizing agencies, not merely in spirit but in practice. They teach the Bible, hold religious meetings and employ evangelists.

The aim of Foreign Missions is to establish a foreign

lands a self-supporting, self-propagating, self-governing and indigenous church, which shall complete the work of christianizing the nations. The Korean churches are self-supporting. There are nearly one thousand congregations in connection with the mission of our church, entirely supported by the Koreans. No mission funds are used to pay the current expenses of any congregation, or to help erect country churches. In not more than a dozen cases has the Mission, by special action, allowed money to be sent from America to help erect even the large church buildings at the station centers, and then only to the extent of one-third the cost. In some cases the money has eventually been paid back by the Koreans. Some of the hospitals have become largely self-supporting and all the lower schools are entirely paid for by the Koreans. Self-support is producing a strong native church.

The Korean church is also self-governing. Until two years ago, the churches were entirely under the control of the Mission, the missionary having full authority over the churches under his care, except when Korean elders had been ordained. On September 17, 1907, the Presbytery of Korea was established, and the Korean Presbyterian Church began its independent existence. The missionaries, though retaining their relation to the church in America, were granted a voice and vote in the Korean Presbytery. The first graduates of the Theological Seminary, seven in number, were ordained at that time.

The Korean Church is also self-propagating. The missionaries have attempted to create an evangelizing spirit, and the Koreans have responded remarkably. The great growth of the church is directly due to the fact that the Korean Christians go everywhere preaching the Word. So many new congregations of believers spring up every year that the missionary is overwhelmed with the work of training a Christian constituency, and no time is left him for pioneer work in wholly heathen villages. His parish sometimes embraces as many as seventy-five to a hundred congregations, scattered over a district several thousand square miles in extent. During the year 1908-9, 6524 Koreans were baptized in our mission, and fully twice as many were placed on the waiting list as probationers, or catechumens. The total number of communicants in our mission last June was 24,003, but the number of adherents was about three times as large. In connection with all the missions in Korea, there are fully twice as many native Christians as in ours.

The following churches have missionaries in Korea: The Northern and Southern Presbyterian Churches in the United States; the Canadian and Australian Presbyterian Churches; the Northern and Southern Methodist churches in the United States, and the Society for the Propagation of the Gospel of the Church of England. From the first, all Presbyterian bodies worked together as one church under the name "The Council of Presbyterian Missions in Korea," and so divided the field that their work should not overlap. Recently the Presbyterians and Southern Methodists exchanged certain territory with each other, so that each should have separate fields, and it is expected that a similar arrangement will be made between the Presbyterians and Northern Methodists. A great deal has been done to emphasize the fact that "we are not divided." Methodists and Presbyterians have united in college and academy work in

Pyeng Yang, and they are co-operating in medical work. The two denominations have jointly issued a hymnal and together prepare Sunday-school lesson helps; "The Christian News," a religious paper in the Korean language, and "The Korean Field," a paper issued monthly in English, giving an account of the progress of the work. The hope is that the Presbyterian and Methodist churches will unite under the common name of The Church of Christ in Korea.

Of Korea's twelve millions, less than a quarter of a million have become professing Christians. The rest are yet to be reached. Seven Koreans only have been ordained to the ministry, yet there are more than a thousand Presbyterian congregations, and they are multiplying faster than pastors can be trained. The past year one hundred and thirty-six have attended the Theological Seminary at Pyeng Yang. The purpose is not to get Americans to become pastors of the Korean churches, but to train the natives to do the work. Every nation must eventually be evangelized by its own people. The missionary must begin the work and train native leaders. Several more men should be sent to Korea at once. It will be three years before they are even fairly well equipped with a knowledge of that difficult language. A crisis is on. The foundations of the old Korea are crumbling, and new foundations are being laid. The old faiths and superstitions are disappearing and there is an opportunity to make Korea a Christian nation. Will the church in America see that this is done?

APPOINTMENTS FOR MISS BREHM.

Miss Marie C. Brehm will spend next Sunday in San Francisco. She will speak at 11 o'clock in the Olive Presbyterian Church, Nineteenth and Missouri streets, and in the evening in the First Presbyterian Church, Washington street, near Polk street.

On Monday Miss Brehm will meet with the Presbytery's Committee, enlarged by temperance workers from all temperance organizations in the State. She will also have an opportunity to speak at the Ministerial Union at the close of Dr. Cochran's address.

Miss Brehm is on her way to the southern part of the State. She will speak at various points in the San Joaquin valley, until she reaches Los Angeles. After working in the south she will return for a campaign in San Francisco.

PRACTICAL SERVICE AMONG IMMIGRANTS.

Rev. Charles Stelzle.

The immigration problem in America has assumed such proportions and has become of such significance, that it is imperative for the Church, because of its history and traditions, but mostly because of the commission given to it by Jesus Christ, to face the situation with the determination that it shall courageously do its part in the solution of this problem. But the question is principally one of leadership. To secure the right kind of workers is the most perplexing thing in connection with the situation. Thus far, we have depended almost entirely upon the foreigners themselves to furnish this leadership, and in many cases we have relied upon men who are unfamiliar with our American institu-

tions and our American spirit. The result has been that while a comparatively effective work has been accomplished, not all has been done that might have been done had the leadership consisted of those who could properly interpret American Christianity to the millions who are coming to our shores.

In view of this situation, the Department of Immigration of the Board of Home Missions is undertaking to enlist men and women for social, educational and religious service among the foreign-speaking people of America, that they may avail themselves of an opportunity which is unparalleled in the history of the Church in this country. It is our purpose, through public meetings, through literature, through mission study classes, and in every other way, in the churches, in the colleges and in the theological seminaries, to enlist the best type of leadership for the solution of the immigrant problem. It is not the purpose of the Department to usurp authority, or in any way to detract from the local supervision of the minister or Presbytery. We simply desire to render such a service as we may in this connection, giving the local church the full benefit which will result from our propaganda. It is the plan of the Department to have these volunteers for work among foreign-speaking people, render service among those who are living in their own town or city, unless the way should be open for work in some other field; it is a movement for the rendering of an enlightened, educated Christian service to those who are our neighbors. To this task we must bring the finest devotion and consecration, and it is worthy of the best we can give it. The problem has its romance and its sociological interest, but it has more than this. It requires a missionary spirit of the highest type.

A knowledge of a foreign language is not absolutely essential, although it has, of course, a great advantage. Many things may be done even though one can speak only the English language. However, it is too much to ask that some of us should study Italian, Hungarian, Bohemian, or some other language which will enable us to speak with the foreigner.

Different forms of service are being outlined in literature issued by the Department of Immigration. General literature and text-books relating to the problem in its various aspects, both for the immigrant and those working with him, are being issued. Study classes are being organized.

And now we want the volunteers who will promise to give at least part of their time to this service. May we not ask that our splendidly gifted American young people should give themselves to this task, rendering wholehearted service for the immigrant for a week, a month, a year, a lifetime, as God may direct? For years we have been hearing about the problem of the immigrant, but now, in the spirit of Christ, let us go out to him, seeking to render the service which Christ Himself would give were He here today.

We will forward as many pledge cards and other literature as may be desired for use in this work, and we stand ready, as a Department, to assist in every way possible. May I suggest that, as January is the month devoted to the subject of the immigrant, it will be an opportune time to present this whole question either in the church prayer-meeting or some other meeting held under the auspices of the young people?

For fuller information, write to the Department of Immigration, 156 Fifth Avenue, New York City.

CALL TO GREATER SPIRITUAL CONSECRATION.

What the Presbyterian Church Has Done, Is Doing, and Can Determine to Do.

Rev. Archibald Durrie, Kendrick, Idaho

The past, the present, and the future are included in this topic. Mentor, Ulysses, Telemachus, would be the figures in an Iliad bas-relief. Inspiration, action, aspiration, might be the headings of the divisions of a monograph.

First—What our Church has done. As the organized expression of the mind of the Master, it has made human history become humane history. By mutation of emphasis, it changed last to first, and increasingly made mother and child rise above warrior dripping with blood.

The Roman Saturnalia, with its gambling libidinousness has made way for the church festival; the bloody feasts of Thor under the Thunder Oak of Geismar have disappeared for the home and the fir tree with lights and love gifts; the Abbot of Misrule has gone never to reappear, and the Christmas Carol last month belted the world with a girdle of praise. The angel song is not only a far-away prophecy.

Our distinctive Presbyterian Church dates from the time of John Calvin; and from that Alpine center of Geneva has streamed in enlightening benedictions—benedictions of liberty, equality and fraternity—not a French Revolution, but a Christian evolution.

Second—What our Church is doing. Figures speak with mute eloquence. Statistics for 1909 show: Ministers 9023, elders 38,364, deacons 13,690, churches 9997, communicants 1,321,386, Sunday-school members 1,206,015 and contributions totaling \$21,664,756. Like the dome of St. Paul's above the Thames, above the traffic on land and on ocean, our Church towers, quietly overshadowing. "It is too big" to be overlooked.

Third—What our Church is going to do. Ethiopia and Altruria are alike chimerical. Heaven can be begun here and now. Consider city work. The city of the sun, the settlement, the tenement cannot and should not be stifled. With hand, heart and life conjoined must the Church work for the uplifting of the increasing and incoming submergence from the old world.

The retirement of down-town churches to more congenial localities, leaving thousands to be unchurched or to the mercies of the Roman Catholic Church, is a confession that is not always good for the soul. It may be a telltale as to the capacity, capability, adaptability, or taste of the Presbyterian Church. "Laissez faire" may be a theory of political economy; "Sauve qui peut!" may be the despairing cry at Waterloo; but the Presbyterian Church is not supposed to be cynical, or conquered, nor cowardly.

It meant much when at the Minneapolis Ministerial Association came representatives, by request, of the striking switchmen. Capital and labor are engaged in no child's play or holiday carous. Our Church's Department of Labor is at a task that will tax all its energies.

Too long has the impression been allowed that motionless holiness or innocuous rectitude should be the Church's

attitude. "Shoemaker, stick to your last!" is as extreme as some of the half-baked radicalism and impracticality that has run to ridiculous excess. Between class and mass should the Church stand, breaking down the middle wall of partition, and making one of both by the brotherhood of man. "A man's a man for all that."

The Church should lead the times intellectually, expecting that new light will break out, and from the inspired page; appropriating the best of research, and making culture sing her coronation, crowning her Head, the Lord of all; welcoming reverent investigation; yet with stern hand repressing intrusion where rash and unholy daring presumes to enter with unsanded feet, with uncovered head. "Clauda oculos, flexi poplites, sursum corda."

In its spiritual life, to accomplish her mission the Church must, as a flaming evangel, uplift the blood-red banner of Calvary. Only spirit-filled men can convict and convert by means of the Only Name under heaven. Truth must come in personality. The missionary must be the message. The transfigured soul makes the changed face.

As in Saint Helena's finding of the true cross, when the claimant touched the dead body, then the corpse arose. Only the magnetic, dynamic Church can raise the earthly, sensual, devilish and transform into the heavenly, spiritual, divine.

A MISSIONARY DEPARTURE DEFERRED.

The sailing of the Rev. Frank W. Bible and his family for their field of labor has been deferred to February 15th, on the Chiyo Maru. Mrs. Anna B. Genso, the mother of Mr. John F. Genso, of Seoul, who has been detained by illness, sailed on Tuesday, January 18th, on the Nippon Maru.

NEXT MEETING OF THE MINISTERS.

On next Monday morning, January 24th, the Rev. Joseph Wilson Cochran, D.D., Secretary of the Board of Education of the General Assembly, will address the Ministerial Union of the Presbytery of San Francisco. His message will be of importance in the interests of the Church at home as well as at large and there should be a full attendance.

PLANS OF THE MOODY BIBLE INSTITUTE.

The Moody Bible Institute is planning for a special summer course this year, to meet the needs of pastors, evangelists, returned missionaries, and public-school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music, and the defense of Christianity against modern attacks. Dr. James M. Gray, the Dean, will be supported by the larger part of the faculty of the Institute, and several pastors and specialists of reputation selected from other institutions of the country.

PRAYER AT THE OCCIDENTAL BOARD.

Next Monday, January 24th, will be observed at the rooms of the Occidental Board, 929 Sacramento street, as a day of prayer. The hour is one o'clock. Rev. Mr. Street, of Emanuel Church, Oakland, will speak.

CHURCHES

Covina. The Rev. Paul G. Stevens welcomed nine new members recently. The Presbytery spent the day of January 11th with us, bringing cheer and expressing pleasure at indications of blessing on our work.

Glendale.—This community is enjoying the privilege of union evangelistic services, conducted by the Rev. J. Q. A. Henry, D.D., recently pastor of the First Baptist Church, Los Angeles. There is evidence of a marked work of the Spirit. This advance and other recent developments are encouraging our good pastor, Dr. Ward.

Downey.—A new era has come into the life of this old settlement. Evangelist N. S. McClurken, assisted by Mr. George Trotter, of the Union Gospel Mission, Los Angeles, conducted a two weeks' campaign, with the notable result of over one hundred confessions and a deep awakening. Dr. Gage gives testimony to his great pleasure in the work.

Oakland, Emmanuel. The Rev. Alfred E. Street, who is now ably supplying the pulpit of this church, cordially invites all persons who are or should be interested in a season of intercessory prayer to convene in the lecture-room at 2 o'clock in the afternoon of Monday, January 24th. Mr. Street will lead in the service, and great spiritual benefits it is hoped will result from it.

Eugene, Oregon.—The Ministers' Association here learned on January 6th that the Rev. Henry Ostrom could not assist in the evangelistic meetings in this place this winter. On Saturday, the 8th, they engaged the Rev. French E. Oliver, of Kansas City, Missouri, who is very highly recommended. Mr. Oliver expects to begin meetings here on January 30th. His advance agent, due here on January 15th, will oversee the erection of a tabernacle, to seat not less than three thousand people. Please remember us in your prayers.

San Francisco, St. James. The Rev. C. G. Watson announces that there is to be a series of evangelistic meetings during February, conducted by the Rev. G. A. Blair. The Christian Endeavor Society, under the able leadership of Miss L. Lauritzen, is progressing well and will have a social January 28th. The Sunday-school is well attended, having seventy-five on the roll. Elder L. N. Ryan is the efficient superintendent of the school, Mrs. A. B. Watson is the Superintendent of the Primary Department, and Mrs. Meraman is the Secretary and Treasurer.

San Francisco, Olivet.—The Rev. William E. Parker, Jr., LL.B., pastor of this church, will have the pleasure of welcoming to his platform next Sunday evening, January 23d, Miss Marie C. Brehm, the General Assembly's lecturer at large on temperance. Miss Brehm presents her subject from a scientific point of view, and she should have a large audience, and will have a deeply interested one. Strangers to Olivet's environment will be but one block from the church if they leave the cars at Eighteenth and Missouri streets. Be there, to hear an eloquent speaker on a subject of vital importance to church and state.

Sacramento, Westminster.—This church observed its regular bimonthly communion season again on Sunday, January 9th; and notwithstanding it rained, there was a good congregation present. The Westminster people always enjoy the communion service, consequently they make it a point to attend. There were fourteen new members added to the church, all but one joining on profession of faith, and three of whom were baptized. The service was marked with a good degree of spiritual interest. The pastor, the Rev. Dr. Wills, is giving a series of Sunday-evening lectures on "The Life and Times of Christ," and the lectures are well attended.

Napa.—The Christmas services of the Sunday-school of this church were held on Thursday evening, December 23d. The program consisted of Christmas carols by the Sunday-school choir, solos, and songs and recitations by the primary class. Pictures illustrating the songs were thrown on the canvas. A Christmas tree decorated with electric lights was a pleasing feature of the decorations. The week of prayer was observed in union meetings with churches of the other denominations. Although the pastor of this church has been suffering from the effects of a severe cold, he has not been prevented from preaching two impressive sermons on each Lord's day.

San Francisco, Seventh Avenue.—Next Sunday morning, the 23d, the pastor of this church, Rev. W. J. Fisher, D.D., will exchange pulpits with the pastor of the University Mound Church. The Mission Study Class of the Seventh Avenue has resumed its course of study of the South American field, and the pastor has urged on all the members of the class due preparation on so interesting a subject. The Sunday-school roll is growing in numbers, to the delight of the Superintendent, Mr. R. L. Madden. The work of this church is progressing quietly and steadily under the earnest ministrations of its pastor, and its field is enlarging as the population about continues to increase.

San Francisco, First.—The Rev. W. K. Guthrie, pastor of this church, can have a day of rest next Sunday, the 23d. In the morning the Rev. A. C. Bane, D.D., will address the congregation in the interest of the Anti-Saloon League, when an eloquent exposition of the present merits of the temperance situation in California will no doubt be heard. Dr. Bane is nearly always at his best, and is a courageous and discriminating fighter in the great cause which he represents. In the evening of the same day Miss Marie Brehm will speak on the national phases of the same subject, and all who have once heard her will wish to hear her again. Prof. Fleissner and his choir will have an excellent program of song and music.

San Francisco, Lebanon.—Willett S. Colegrove, superintendent of the City Rescue Mission, at 89 Third street, will speak in Lebanon church next Sunday morning, January 23d. His subject, "Fishing for Men," is in line with his great work of soul-saving among the forlorn and friendless. The young people of this church are active in their chosen Christian vocations this winter. The ladies of the missionary society were recently entertained at the home of Miss Lucy Campbell and had a helpful meeting. The young Knights of King Arthur and their girl friends had a pleasant surprise about a week ago in the form of a luncheon

of sandwiches, cake, coffee, etc., in the dining-room of the church. It was declared that the old classic Round Table was "not in it" with this feast.

Santa Clara.—The installation of the Rev. James Falconer as pastor of the Santa Clara church occurred on Friday evening, January 14th, and was conducted by a committee from the San Jose Presbytery. The Rev. H. H. Wintler, of Los Gatos, preached the sermon. The charge to the pastor was by the Rev. H. H. McQuilkin, and that to the people by Dr. J. W. Dinsmore. The Rev. J. N. Crawford presided at the service. The Rev. Mr. Falconer came to this church from Hollister, after a successful pastorate of five years. He was licensed and ordained by the San Jose Presbytery, and on graduation from Princeton Theological Seminary returned to the coast and has confined his labors within his home Presbytery. The Santa Clara church was organized in 1863, and had as its first



REV. JAMES FALCONER

pastor the Rev. A. B. Post, who died after two years of service. Eight men have followed him in the pulpit and have served faithfully and well, notable among whom has been the Rev. James M. Newell, who remained with this church for sixteen years. A reception was tendered on Tuesday evening to the new pastor and his wife.

Oakland, First.—The King's Daughters sent out to needy families as Christmas gifts thirty-eight boxes of groceries and canned goods, besides supplies of wood and coal, the generous contributions of members of the congregation of this active church. The Daughters rejoice in this opportunity for doing good in a practical way, and desire to thank those who made it possible. The first quarterly meeting of the officers and teachers of the Sunday-school was held last Friday evening, and a goodly number sat down to the dinner which was served. On this occasion a warm reception was given to Miss Mabel Thayer Gray who has returned

home from a trip abroad. On Sunday, January 9th, the collection for the Board of Publication and Sunday School Work amounted to \$68.25. Next Sunday, the 23d, the Rev. John S. Thomas, local Superintendent of the Anti-Saloon League, will address the congregation in the morning. The next communion service will be celebrated February 6th, and persons desiring to join the church on confession of faith can on request procure blank forms for the purpose. All the men of First Church will please keep in mind the banquet to be given on Friday, January 28th. The tables will be laid in the Brigade Hall, and every adult male member of the congregation is specially invited to be on hand.

LOS ANGELES BUDGET OF CHURCH NEWS.

Recent receptions into membership have been eight at Boyle Heights Church, nine at Miramonte, and fourteen at Euclid Heights. These accessions, in connection with others here and elsewhere in the vicinity, indicate a moving of the Spirit very gratifying. Coincident is the inauguration of a work among God's ancient people, the Jews, under the direction of Mr. Mark Leo, himself an example of the power of the Word and the Spirit.

The visit of Dr. Cochran has resulted already in increased interest in and contributions to the Board of Education. His presentation of the cause in Immanuel church was highly commended by Dr. Walker.

On Sunday afternoon the corner-stone was laid for the new Euclid Heights Church. The Rev. G. C. Butterfield gave the address. The Rev. W. A. Jackson, the former pastor, took part, and preached in the evening, in exchange with the Rev. D. McCunn, who went to Orange.

On January 14th there was a reception and dedicatory service in the new manse of the South Park Church. The Rev. Dr. Newell, the Rev. Dr. Young, and the Rev. Mr. Prichard took part, and Elder Kirk, of the church, who was the architect. The pastor spoke in appreciation and encouragement.

In the Spanish Church last Sunday evening there was a wedding, and afterward a communion service, administered by the Rev. D. A. Mata, assisted by the Rev. G. C. Butterfield.

The Ministers' meeting on the 17th listened with interest to an address by Elder E. J. Lickley, of the First Church, on the subject of "Juvenile Crime." Prof. Lickley is in charge of the work for delinquent pupils of our public schools. His address was very practical and much appreciated. Brotherhoods would do well to secure him as a speaker.

At the close of the meeting the Bible Institute presented each minister with a copy of Dr. Wishard's new book on the Scriptures.

The address of the Hon. Robert Watchorn on "Immigration" at the meeting of the Highland Park Brotherhood was very much enjoyed. He speaks on the 24th at the union ministers' meeting in the Y. M. C. A. Auditorium.

A union meeting of Brotherhoods was held at Immanuel Church in the evening of the 17th, with addresses by the Rev. F. W. Bible and President Baer.

PRESBYTERY OF SAN FRANCISCO.

The Ministers and Laymen Named as Commissioners to Next General Assembly.

The Presbytery of San Francisco held its January meeting on Tuesday, the 11th, the guests of Lebanon Church and its genial pastor, the Rev. Richmond Logan. A bountiful luncheon awaited all comers at the need hour. The usual exchange of ministerial wit and sympathy enlivened the repast, and on rising the ladies of the congregation were tendered a hearty vote of thanks for their hospitality.

In the morning hour the Rev. E. K. Strong, chairman of the Committee on Church Extension and Home Missions, read a very full report of the work of the committee and of the condition, needs, and prospects of the field under the care of the Presbytery. It also urged upon the churches,



REV. CURTIS S. TANNER.
Clerk of Presbytery.

through their pastors, compliance with the request of the Synod for an increased offering to the Board of Home Missions.

The Rev. George A. Blair, Superintendent of the local mission field, was renominated to the Home Board for another term of service.

The Presbytery approved the following nominations as Commissioners to the next session of the General Assembly:

Ministers—as principals, Rev. James McElhinney, of Holly Park Church, and Rev. Warren H. Landon, D.D., Professor in the Theological Seminary at San Anselmo; as alternates, Rev. W. K. Guthrie, of the First Church, and Rev. William Rader, of Calvary.

Elders—as principals, Gen. J. B. Rawles, of St. John's, and Dr. E. A. Sturge, of the Japanese Church; as alternates, A. S. Johnson, of Calvary, and J. B. McKinley, of Olivet.

The business of this session of the Presbytery was

smoothly expedited under the new Standing Rules, in which a few verbal corrections were made.

A resolution endorsing the work of the Rev. W. K. Guthrie in connection with the graft situation in this city; one of appreciation at the selection of the Rev. F. A. Doane as Superintendent of the Presbyterian Orphanage at San Anselmo, and another instructing the Committee on Union with the Oakland Presbytery that the Presbytery of San Francisco wished the matter of union deferred, were passed.

SPOKANE HAS A NEW CHURCH EDIFICE.

Interesting Services at the Dedication—Other Tokens of Activity—Pastoral Opening at Kettle Falls.

As late as 1897 there were but two Presbyterian churches in the city of Spokane. In July of that year a committee was appointed to visit the northeast section of the city and see if a Sabbath school could not be started. It was found possible, and in a store building the Sherman Street Mission Sabbath School was organized. In August of the same year the Rev. W. Chalmers Gunn began to hold preaching services in connection with the school. In September a petition was prepared and sent to Presbytery asking for the organization of a church. When the Presbytery met the petition was granted, and on November 7, 1897, the Bethel Presbyterian Church of Spokane was organized, with eleven members. Owing to the ill-health of Mrs. Gunn, Mr. Gunn retired from Spokane in December, 1899. He was followed by the Rev. Thomas G. Watson, who served the church until November, 1900. Then the Rev. C. R. Shields took charge, and became the first installed pastor. Under his work a building for the Sabbath school was erected on a lot on the corner of Sherman street and Seventh avenue, and a manse was erected. Mr. Shields remained with the church until the spring of 1905. He was followed the same summer by the Rev. Robert Asa Smith, the present pastor, who was duly installed as the second pastor of the church. His work has been very successful from the first. One of the first things was for the church to come to self-support, and then to increase the salary of the pastor. Last year an addition was made to the membership of 78 persons.

In January, 1909, it was clear that a new church must be erected to meet the growing needs. Accordingly plans were perfected and the building was completed and ready for dedication on January 9, 1910. The congregation have built a brick veneer building that will seat 661 people. It has an audience room with gallery, Sabbath-school rooms for many classes, and parlors. The windows are of opalescent glass, with fitting emblems. The seats are hardwood pews from Minneapolis. The entire cost was \$13,000.

At the dedication the pastor was assisted by the Rev. D. P. Grosscup, a retired minister, whose family is in the church; the Rev. George Hageman, D.D., the Sunday School Missionary of the Presbytery, and Rev. Leo Totten, pastor of Immanuel Church of Spokane, and the Field Secretary of the Home Board. Of course there was much excellent music, both vocal and instrumental. In the evening there was a service of praise, and on Monday evening a housewarming, at which brief historical and prophetic addresses

were given by pastors of other churches in the city and by the Field Secretary.

The First Church has its splendid new building enclosed and the inside work is in progress.

The Fourth Church has completed its enlarged Sunday-school room.

The Lidgerwood Church has built an addition to its house of worship.

The Fifth Church has completed a manse, which will be occupied by Dr. Shields and his family this week.

The Monroe Park Church has erected a temporary structure and is thriving under the ministry of the Rev. I. T. Raab.

The Rev. D. W. Parks has retired from the Manito and Bethany Churches, to accept the care of the church at Waterville, in Wenatchie Presbytery. He has been succeeded by the Rev. Albert McLain, who has come from the church at Kettle Falls. The last mentioned church is now looking for a pastor, and any one who wishes to come to a growing part of Washington will do well to write to the Rev. S. Willis McFadden, D.D., Spokane, the Chairman of the Home Mission Committee.

W. S. HOLT.

THE PRESBYTERY OF LOS ANGELES.

The Presbytery of Los Angeles met at Covina, the "orange center," January 11th, in midwinter session. "Have you seen Covina?" So asks a leaflet, with this answer: "If you have not, you have not yet seen California in its most prolific splendor." One is easily tempted to believe this after the trip thither. Going from Los Angeles by the Pacific electric line, something could be seen of the havoc wrought by the San Gabriel river in its recent turgid flight, and of the repairing of damage now being done by the workmen, reminding one of the havoc wrought by sin and the restoration accomplished by the Master—work that Presbytery stands for as a part of the Church, the body of Christ.

The opening devotional service, conducted by the Moderator, the Rev. W. A. Hunter, D.D., was given due prominence, and no doubt contributed largely to a day of sweet fellowship. New members, received from the Presbyteries indicated, were Curtis E. Long, author and lecturer, from Philadelphia; E. E. Jones, from Denver; W. H. Wieman, from San Joaquin, and John A. Leusinger, from the Classis of Kansas. Interior Synod of the Reformed Church in the United States. Mr. Leusinger is called to the pastorate of Bethany, Los Angeles, and his installation was set for the afternoon of January 23d, at 2:30 o'clock. Mr. Jones goes to the Welsh Church in Los Angeles, and is to be installed on January 30th, at 2:30 p. m. Mr. Wieman, well known in California, is giving valuable service to the church at Bell's.

Newton S. McClurkin, who is a member of the Central Church, has so approved himself in evangelistic work and passed so satisfactory an examination that he was heartily licensed as a local evangelist.

At his own request the Rev. Josiah Sibley was released from the pastorate of the Long Beach Church, which was given permission to prosecute a call to the Rev. O. H. L. Mason, D.D., before the Presbytery of Des Moines. Mr. Sibley takes work in a prosperous church in Knoxville, Tenn.

Overtures on Assembly representation were referred to the Committee on Bills and Overtures to report at the

spring meeting, which is to be held in San Diego. The Committee on Education, on helping men into the ministry, and the Committee on Ministerial Relief, to help men after they are out of the ministry, both presented reports of interest.

Deep attention was given to the report of the special committee on the Spanish Church, presented by Dr. J. M. Newhall, chairman. Progress was reported, and a high ideal was presented. The committee was commended and its membership enlarged; and it hopes ere long to have in hand substantial means for the enlargement and better establishment of the work. A new strong committee, with Moderator Hunter as chairman, was also appointed, to confer with representatives of the Central Church in regard to important matters concerning work in the heart of the city.

The Rev. L. J. Adams was given a very cordial hearing concerning his new work as superintendent of the Children's Home-Finding Society.

The entertainment extended by the pastor and people at Covina was ideal.

BREEZY NEWS FROM NEVADA.

The handsome little church building of the First Presbyterian church at East Ely, Nevada, was completed and dedicated free of debt on Sunday evening, November 28, 1909. The Rev. S. H. Jones, pastor-evangelist of the State of Nevada, preached the dedicatory sermon. The Rev. F. H. Robinson, Sunday-school Missionary for Nevada, was also present, and made a few appropriate remarks. The Rev. S. C. Gilman presided. Regular preaching services, under the auspices of the Presbyterian church in the Ely district, began some fourteen months ago, when Mr. Gilman delivered his first sermon in the parlors of the Cumberland Hotel, at East Ely, and who remained in the field until the first of December, preaching continuously. Rev. F. H. Robinson had previously visited the region, organizing Sunday-schools and holding preliminary meetings. As the result of these initial efforts, a church has been organized at East Ely, and also at McGill, Nev., a neat edifice being erected at East Ely, and a chapel being fitted up at McGill.

On December 1st Mr. Gilman laid down his work at Ely, and at present is holding a series of successful meetings and lecture engagements at Elko, Wells, Lamolille, and other points in Nevada. On February 1st he will take charge of the Presbyterian church at Elko, and will occupy the pulpit during the absence of its pastor, the Rev. George H. Greenfield, who goes on a six months' trip around the world.

TREAT FOR SEVENTH AVENUE CHURCH.

The Rev. W. J. Fisher, D.D., announces that the Rev. James E. Clarke, D.D., editor of the Cumberland Presbyterian, will preach for him in the Seventh Avenue Presbyterian Church, of this city, next Sunday evening, January 23d, and this cosy house of worship should be well filled, if only for the sake of old acquaintance and the new union. The reverend doctor and editor has been visiting in Southern California, and is stopping in San Francisco for a short while, to see what local Presbyterians are doing in this western part of the Master's vineyard.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Landon has been elected a commissioner to the General Assembly from the San Francisco Presbytery. The Assembly meets in Atlantic City, New Jersey, May 19th. He plans to go on after the Assembly to the World's Missionary Conference in Edinburgh, Scotland, to which he was appointed a delegate some months ago. This Conference convenes June 14th and will be composed of missionaries from all parts of the world and of delegates from all the evangelical churches in the world.

Dr. and Mrs. Wicher are enjoying a visit from Mrs. Wicher's father, Mr. Langlois, of Toronto, Canada.

Prof. Paterson's mother and brother from Toronto arrived this week. Prof. Paterson will be accompanied by his mother on his trip around the world. They sail from San Francisco, Saturday, February 5th.

Messrs. Squires of the Senior Class, Cory and Kapteyn of the Middle Class, and Hart of the Junior Class, assisted Rev. H. N. Bevier, '93, pastor of the Memorial Church, San Francisco in special services last Sabbath. Three of them canvassed a large part of the district Saturday afternoon. One preached Sabbath morning and another addressed the Sunday-school. Three of them made addresses at a platform service in the evening. Mr. Bevier speaks of it as a refreshing, helpful service.

CHRISTMAS AT TUTULLA, 1909.

Enthusiastic Indian Celebration by Old and Young—Robinson Minthorn Is an Orator—James Kash
Kash Sings in Nez Perce.

According to the arrangements of the session, the people encamped at the church in their houses, tents and teepees that they have around the church. Though the ground was frozen and snow-covered, otherwise fairly nice Christmas weather prevailed. There were services each day at 8 a. m. and 7 p. m., conducted by the missionary. The elders and officers of each society helped royally in all the work and services. On Christmas day the people present spread their individual Christmas dinners together, as at Thanksgiving time. No special invitation was given out. It was strictly a home affair. Yet eighty-two enjoyed the repast. All the work relative to the Christmas tree had been given into the hands of the Woman's Society, which appointed a committee to purchase the presents and do the rest of the work. Their work was done to a finish and to the satisfaction of all. The money that was placed into their hands had been secured from some lady friends in San Rafael, Cal., and from others in the East, and from the Sunday-school of Tutuilla itself. Everything was thus secured in Pendleton and all express expenses cut out, which was a happy arrangement. The last bite of anything is often thought the best, and so it was relative to our last Christmas exercise at Tutuilla.

The effort was to make it a gala time for all the children, who are allowed to be home from the Government school at this time. And besides the real children, it seemed that the Christmas spirit suddenly transformed us all into children. And it was that childlike, trustful, and kind spirit that the Master bids us all imitate that was so

evident at Tutuilla this year and that so acted on all like magic during the exercises and services.

Besides the dozen or more real children who were on the program and spoke or sang some Christmas piece, two of the big children spoke as entertainingly and as bashfully as the rest. Robinson Minthorn, an elder, with his childlike and Christlike face, charmed all with his splendid oratory, as he told of the Christ and the Christmas presents and spirit and all it meant to him. Then he and James Kash Kash, another elder, sang one of the old-time Christmas songs in the Nez Perce tongue. They were followed by the mimicking and only Skumit a good Methodist visitor from Yakima, who spoke his Christmas "wawa" in five different languages—jargon, Nez Perce, Wishkam, Klikatat, and Yakima. He kept all in a roar of laughter, which was added to when he finished with a song in the Jargon.

One of the novel things of the program was a chorus of six small boys and girls, about five or six years old, who sang in the Nez Perce "Showers of Blessing." When they were done all left the rostrum, amidst the clapping of hands, except two small boys, who seemed not to have had enough. The Superintendent then quickly said, "Sing again," and they did for sure open their mouths and let it out. It certainly "took the cake." There were present over two hundred people, most of whom received a small Christmas token, and all present were given a popcorn crisp at the close of the distribution of the presents. The committee had 250 of these on hand, and by them were able to know about how many people were present.

The crowd was with us all Sabbath. In the morning the missionary preached a sermon on "How to observe and how not to observe Christmas." In the afternoon Dr. C. J. Smith and his wife, of Pendleton, who have recently spent a number of months in the Holy Land and other places of interest in the life of Paul, came to the mission, as previously arranged, and Dr. Smith told us very interestingly of his trip in the Holy Land. As he traced for us the places so sacred in the minds of all, that he had seen with his own eyes, the people hung on his words breathlessly, and never lost a word of it. He held all firm in their attention for nearly two hours. Then he asked all to ask him any questions about the places that they desired to. The volley of interesting and pointed questions that were fired at him showed that all knew the ground almost by heart. And their interest was greatly enhanced to hear from him who had seen it. The people as a whole gave him a vote of thanks for his trouble in coming to tell them about it, and the three elders spoke kind words to him in return, saying that their faith in the holy religion of Christ and these sacred things had been much increased because they had heard him tell of these sacred places, which he had actually seen. His words about Bethlehem and the Church of the Nativity were appropriate indeed at the Christmas time. It was a fitting climax to our Christmas services, and left all our hearts glad that we were "followers," and prepared the hearts of all for the evangelistic services of the evening. Then we "put on the rousements" till about midnight, during which time five persons came forward to renew their covenants and were later received by the session.

The people went home Monday morning, after an early service, to encamp again Thursday, the 30th, for preparatory services before the usual New Year's communion season. All witnessed in their testimonies that they had been

much comforted and strengthened in their faith because of their fellowship together and by the words from Dr. Smith.

FROM BIRMINGHAM TO NEW YORK.

Rev. John H. Jowett, M.A., Congregationalist, Invited to the Pastorate of the Fifth Avenue Presbyterian Church of New York.

The Fifth Avenue Presbyterian Church of this city, at a meeting of its congregation last night, unanimously called to its pastorate the Rev. John Henry Jowett, M.A., at present pastor of Carr's Lane Congregational Chapel, Birmingham, England, and offered him what is said to be the highest salary ever extended by a New York congregation to any man. The Rev. Dr. George Alexander acted as moderator and S. B. Brownell as clerk.

In order to clinch the matter the congregation directed that a cable should be sent to the three members of the committee now in England requesting them to present the call in person. The Moderator, the Rev. Dr. Alexander, was also asked by resolution to send a cable to Birmingham, urging acceptance.

The call mentions as salary the sum of \$12,000 and a home. In the original the word "house" was used, but the meeting thought that, as their pastor might prefer to live in an apartment or a hotel, it would be better to give him freedom to do so.

The Rev. Mr. Jowett is a Yorkshireman, and was born in Halifax in 1864. The committee's report stated that he first went to Edinburgh University and from there to Mansfield College, Oxford. He went to Newcastle, where he was pastor for seven years from 1889.

Then he succeeded the Rev. Dr. Dale, a well-known Congregationalist leader in his day, at his present Birmingham chapel. At Birmingham he has established a settlement in the poor section of the city, where he does institutional work. His congregation numbers 1200, or about half the size of the Fifth Avenue church.

Mr. Jowett was heard in Plymouth Church and in the Fifth Avenue Church last summer, his only visit to this country. He also preached at Northfield, where he was exceedingly popular among the students. He is this year's President of the Free Church Council of England, and is counted a leader among the younger generation of English preachers. The strong points urged in his favor were his successful institutional work and his pulpit ability.—New York Times, Jan. 6th.

TEMPLE EMANU-EL'S NEW RABBI.

The Jewish congregation of Emanu-El lost a scholarly religious teacher, and San Francisco a man of broad sympathies and a forceful advocate for civic reform, when Rabbi Voorsanger was gathered to his fathers. Last Saturday, the Jewish Sabbath, the synagogue on Sutter street was crowded with a body of worshippers who had come to hear Rabbi Martin A. Meyer deliver his first discourse to his new congregation. The auditorium was tastefully adorned with lovely flowers and refreshing evergreens. The music, including a solo in Hebrew, was grand and inspiring, notably the selection from the Psalms, "In Thee, O Lord, do I put my trust."

Rabbi Meyer prefaced his sermon by a tribute to the

learning and eloquence of his predecessor, and reminded his hearers of their descent from the noble stock of Abraham, Isaac, and Jacob, whose patriarchal faith yet afforded an abiding-place for those who sought refuge from the stress of life. He closed with a fervent appeal to his congregation to cling more closely to the tenets of the prophets and leaders in Israel, which have been taught for thousands of years.

Reference to Rabbi Voorsanger reminds the writer of an event which occurred a few years before the great disaster destroyed the Temple Emanu-El along with many other places of worship. A Presbyterian divine, then but not now of this city, was one day called up by telephone in his study by Dr. Voorsanger, who invited him to preach at one of the services in the Temple. The gentle preacher was quite taken aback with this sudden proposal, and after a moment's hesitation asked if the good Rabbi had forgotten that Christ, after reading from the roll at Nazareth and making his startling declaration to the congregation, was summarily cast out of the synagogue. It was now the Rabbi's turn to pause, and on giving a laughing assurance that a friendly reception and a respectful hearing would be given the disciple of Calvin, the appointment was made, and the Presbyterian divine preached to his Jewish audience one of his most eloquent sermons, to which even the strictest Pharisee of the Pharisees could take no exception.

The mutations in man's spiritual atmosphere become more and more marked as the decades succeed one another. Antagonism is succeeded by toleration, toleration by sympathy, sympathy by coalescence. Faith in one God, common hopes that center in a future life, and that Christlike altruism which brings men together in the great benevolences of humanity, are breaking down denominational walls of separation, and surely in the fullness of time He who was once placarded ironically "King of the Jews" will have subdued all hearts unto Himself and will rule Lord over all.

A MANSE FOR THE PASTOR.

It is, in nearly all conceivable cases, a great advantage to a church to own a convenient and well-located manse. In most cases it is best for the manse to be located on a lot adjoining the church building. In this location it is readily identified and described as the home of the minister, and is readily found by those who are in quest of his services. Instead of making many inquiries and having much difficulty in finding him, it is easy to locate him in the manse beside the church.

It adds greatly to the significance and attractiveness of a pastoral call if the congregation is able to add, to the specification of salary to be paid, that the minister is to have, also, the free use of a "good manse." It becomes a fixed factor in the inducements that the church has to offer. It is a valuable part of its assets. It is of vital interest to the pastor. His life is very closely involved. The protection and comfort of his loved ones are provided for. The manse is to be occupied every hour and day of the week. The very heart of the parish will be found beating under its roof.

The Home Mission Committee of one of our synods found this fall that the average salary of its home missionaries is only \$800, and that there are no manses in the synod, or scarcely any. It urges that the churches take prompt steps to secure such homes, as a most necessary and practical measure. It impresses the fact that a well-

located, comfortable, inexpensive, but architecturally attractive manse will immediately change the whole aspect of the field for the better, making it easier to secure and support a minister, and making it surer that the minister and his family will be comfortable, happy and effective in the work.

A good manse, almost anywhere, is equivalent to a \$200 increase in the salary. Such a home gives a minister and his family a standing in the community which is entirely different from that in which they rent with difficulty, and move with frequency, and are in precarious tenure of uncertain dwellings all the time of their unsettled stay. Such a home insures, above many other elements, a permanence in the pastorate. It will set the church in a fairer light in the community as providing for their pastor, and being an active element in the real life of the people.

It is not hard to secure a manse. The interest of the people is easily enlisted in such a project. It appeals to their local pride and to their tender and social feelings. It is an object for which to work. Once started the efforts will not lag until it is paid for, and then there will be pride in it as their own church possession. Nearly every church has sufficient ground upon which to locate the manse. With building associations, or some similar arrangement, the expense can be met month by month until all is paid. The various organizations of the church can be enlisted to do each their share in the work, and a general feeling of co-partnership may be developed.

In many places there are wealthy and generous-hearted people who might be willing to do all, or a large part, in providing the means for this enterprise if only it were inaugurated by the officers, and determined upon as a work actually to be taken up and consummated. Many might wish to erect such a home as a memorial to some loved one. There would be less difficulty and more advan-

tages in securing a manse than in most things that congregations seek to accomplish.—Herald and Presbyter.

"KEEP A-LIVIN' ALONG."

Some folks they keep huntin' for sorrow;
The sigh if they're right or they're wrong;
But this day's as good as tomorrow.
So I jest keep a-livin' along.

I jest keep a-livin' along,
I jest keep a-singin' a song.
There's no use to sigh
While the sun's in the sky;
So I jest keep a-drivin' along.

When the Lord made the world, was I in it
To give him directions? He knowed
I wouldn't know how to begin it,
Bein' nothin' but dust by the road

So I jest keep a-livin' along,
And I can't say the Lord's work is wrong;
I never will sigh
While he's running the sky;
I jest keep a-livin' along.

I'm thankful for sun and for showers;
The Lord makes the winter an' May;
An' he'd hide all the graves with his flowers
If folks didn't weed 'em away!

So I jest keep a-livin' along,
Still thankful for sunlight and song;
I know, when it's snowin'
God's roses are growin',
So I jest keep a-livin' along!

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THE INNER HAPPINESS.

Rev. Henry van Dyke, D.D.

If we accept his teaching we must believe that men are not wrong in wishing for happiness, but wrong in their way of seeking it. Earthly happiness—pleasure that belongs to the senses and perishes with them—earthly happiness is a dream and a delusion. But happiness on earth—spirit joy and peace blossoming here, fruiting hereafter—immortal happiness is the keynote of life in Christ.

And if we come to Him, he tells us four great secrets in regard to it.

It is inward and not outward; and so it does not depend on what we have but on what we are.

It cannot be found by direct seeking, but by setting our faces toward the things from which it flows; and so we must climb the mount if we would see the vision, we must tune the instrument if we would hear the music.

It is not solitary, but social; and so we can never have it without sharing it with others. It is the result of God's will for us, and not of our will for ourselves; and so we can only find it by giving our lives up in obedience and obedience to the control to God.

"For this is peace to lose the lonely note Of self in love's celestial ordered strain:

And this is joy—to find one's self again In Him whose harmonies forever float Through all the spheres of song, below, above—

For God is music, even as God is love."

This is the divine doctrine of happiness as Christ taught it by his life and with his lips. If we want to put it into a single phrase, I know not where we shall find a more perfect utterance than in the words which have been taught us in childhood—words so strong, so noble, so cheerful, that they summon the heart of manhood like marching music. "Man's chief end is to glorify God and enjoy him forever."

Let us accept without reserve this teaching of our divine Lord and Master in regard to the possibility and the duty of happiness. It is an essential element of his gospel. The atmosphere of the New Testament is not gloom but gladness; not discrepancy, but hope. The man who is not glad to be a Christian is not the right kind of a Christian. From "Counsels by the Way."

THE VALUE OF FIDELITY.

He that is faithful in that which is least, etc.—Luke 16:10-12.

Our Lord is here teaching us the great importance of strict faithfulness about little things. It is evident from the parable that the unjust steward had gradually drifted into his state of unfaithfulness. The spirit of waste and neglect had grown upon him, and therefore Christ gave the warning he did

against unfaithfulness in little things. Fidelity; the importance of fidelity in the smallest things—this is the lesson we are to learn.

This fidelity is important, first, because the life we live is so largely made up of little things. Now and then we have a red-letter day. Now and then, maybe, we are called to do some great thing, or take some very important step. But those things are exceptional, even with the greatest among men. Most of every life is made up of comparative trifles, of very ordinary events. Most of us have to live in the shade and do routine work, which has no elements of excitement or novelty in it. If, therefore, we are not faithful in these every day things, where is the chance for any faithfulness at all? Little particles make the world. Little things make life. Little things are as necessary in their place in the moral as in the physical world.

Fidelity in little things is important, also, because we never know the relative importance of things great and small. In order to know a thing is really great or small, we must be able to trace its results. Xerxes led an immense army to the borders of Greece. It looked to the world as if he were doing a big thing. But he really accomplished nothing. The turning of a tiny needle steadily toward a fixed point is a little, common thing, but it guides the navies and merchant men of the world over sure and safe paths on a trackless ocean. So has one magnetic word guided a soul through a stormy world and to a peaceful heaven. So has a simple, secret prayer pierced and opened clouds to pour down showers of spiritual blessing upon a city or a nation. What great things result from small and unexpected beginnings! Who can tell the results of a single good deed?

This sort of fidelity is important, too, because, as we know, God is observant of little things. Sparrows are small. Two of them are sold for a farthing. Yet our heavenly Father careth for each. Nothing is so little as to be beneath His notice. In the moral world there is nothing little in God's sight. There is heaven in even a cup of cold water given in the name of Christ. There is the principles of endless life wrapped up in the faintest exercise of grace in the heart.

Fidelity in little things is especially important from the added fact that character, which is the end of religion, is in its very nature a growth. Loss of character is a growth. The history of religious backsliding in Christians is usually the history of little things. The beginning is an occasional frivolity or irritability, or neglect of customary duty, a little less conscientiousness in business. The leak in the ship is small, but it ends in the ship going down. Good character, likewise is a growth. It is made up of little things, inner circles of moral and spiritual accretion.

Are we faithful? Are we faithful in little things?—Rev. G. B. F. Hallock D.D.

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VOL. V111

SAN FRANCISCO, U. S. A., JANUARY 27, 1910.

No. 4



REV. ERNEST F. HALL.

Western District Secretary of the
Board of Foreign Missions of the
Presbyterian Church in the
U. S. A.

**A GREETING AND AN APPEAL
ON WASHINGTON'S BIRTHDAY
CHRISTIAN INFLUENCE IN JAPAN
INDIAN TRAINING SCHOOL IN ARIZONA
A MODERN CRITICISM OF THE GOSPELS**

Pacific Presbyterian

Published weekly by Earl S. Hincham, Publisher and Manager, at 1014 Mission St., San Francisco, Cal.
Telephone Douglas 4440.

MANAGING EDITOR: Earl S. Hincham

ASSOCIATE EDITORS: W. W. Henderson

CONTRIBUTING EDITORS: Dr. Mack A. Matheson, D.D.

Dr. William Henry, Douglas, D.D.

LOS ANGELES OFFICE

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Subscription price, \$4.00 per year in advance; \$5.00 when not paid in advance. Single copies 15¢. Subscriptions at 10¢ per copy.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1903, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

THE MODERN CRITICISM OF THE GOSPELS.

Last week we called attention to the tendency to confuse the essential with the non-essential elements of personal religion and of Biblical revelation. It is in a manner incumbent upon us to carry our remarks a stage further and consider the discussions which of recent years have been raging about the person and work of Christ as that is narrated in the gospels. We would gladly avoid even the mention of such doubts as have been suggested; but when they are forced upon us on every side, our silence is not only apt to seem a confession of weakness, but may actually embarrass those who are honestly seeking some tenable position concerning the questions in dispute. Here, too, we feel constrained to remark that the real issue is befogged and Christian progress checked by a wrong placing of the emphasis with regard to such questions as, Do the gospels give us a correct portraiture of the life of Jesus, or, are they so far colored by the opinions of a later and more credulous age as to render them practically valueless as witnesses? Was the virgin birth really a fact or only a fanciful legend? Was the resurrection actual or only spiritual? Were the healing wonders of Christ properly miraculous, or, were they wrought in obedience to psychic laws with which modern experiments in psychotherapy are making us familiar?

We would be the last to deny that these are searching questions. Any one of them would have been regarded by our fathers, as they are by many today, as critical for the faith. Here, again, for ourselves we claim the largest liberty of belief. The miracles of Jesus afford us no difficulty whatever; our conception of the universe allows full scope for them. Such a unique character as Jesus, living such a life, would very likely transcend natural laws. The virgin birth may or may not have been a fact; we are disposed to believe it until there is some necessary reason for changing our view. Meantime we recognize that it is not of vital importance in the gospel scheme; no argument springs from it; no apostolic doctrine is founded upon it, and the revelation of God's love through Christ would appear to us just as full and rich without it as with it.

We are willing to admit, though we confess that it has

the gospel narratives may bear the marks of some subjective coloring, and in some degree reflect the views of a subsequent period; yet not, we hold, enough to change their tenor, nor to impair their veracity. As regards the resurrection of Jesus, we consider it a fact just as the assassination of Caesar was a fact, though the evidence for it is much stronger. We accept the fact, and reserve our right to explain it in the way that seems most accordant to the testimony. It contents us to believe that the change which clothes the soul with its spiritual body was wrought suddenly in the case of Jesus, and that in His case (though not necessarily in every case) the very body that had been laid in the tomb furnished the material which the spiritual body appropriated, leaving the tomb vacant. We exercise here, and in similar cases, our own liberty of decision; we dictate to no man.

What we deprecate is the tendency to make questions even so searching as these of absolute importance to Christianity. We are living in an age when the less faith depends upon external props and extraordinary stimulants, and more upon its own inner self-sustaining qualities, the better it is. When a preacher of the recognized standing, of the clear intuitions, and of the earnest piety of Lucien Mason Clarke of the First Presbyterian Church of Brooklyn is led to declare, "I have long ago reached the conclusion that miracles are logically possible, rationally improbable, and religiously valueless," it ought to be clear that the time for an undue insistence upon the miraculous features of the divine revelation has passed. We live in an age of law, of the scientific study and co-ordination of facts; and the preaching of our day will gain no effectiveness with intelligent people by magnifying the exceptions to law which the Bible mentions, or by insisting that unless there is a miracle there is no religion. As a matter of fact, there are no miracles (in the Biblical sense) today, yet there is more genuine religion than the world has ever seen before. Whereas once miracles were considered the seals of revelation, the proofs upon which religion could confidently fall back, many now regard them as the greatest stumbling-block to the gospel records, seeming to put them on a plane with the mythologies of Greece and Rome, and as tending to provoke an instant opposition to the scientific spirit of our day.

Again, let us assert our faith in miracles, and in the extraordinary, or, to use the technical term, the "supernatural" features of revelation; yet, we are more and more fully persuaded that to suspend our religion on these features is an unwise and possibly hazardous thing to do. It is to put our treasures in earthen vessels, and then to insist that if the vessels are broken the treasures are lost.

"But," one objects, "this is simply a surrender of the points for which our fathers fought, a lowering of the miraculous to the providential, an elimination of the supernatural in favor of the natural; it is simply a surrender to the position of the Deists against whom the battle was waged in the eighteenth century." No! It is not. Far from it. It is approaching the great difficulties of our religion from the attitude of devoted loyalty to our Lord, which the Deist lacked. It is only insisting that even upon a naturalistic basis our religion still stands supreme and authoritative; while it allows those who retain their convictions of the prophetic, the miraculous—among whom, be it always remembered we take our stand to embrace such features

over and above the natural basis as seem to them necessary or credible. If, in its lowest terms, Christianity abides, it needs no proof to show that it will in its higher form.

The discerning reader of the gospels cannot but be impressed by the way in which Christ himself subordinated his miracles. He forbade their being published or insisted upon; he refused to gratify the popular craving for them, and emphasized rather his teachings, saying: "The words that I speak unto you, they are spirit and they are life." Even when He might have saved his life, humanly speaking, by performing a miracle before the Sanhedrin or Pilate, he refused to do it. He was apparently willing to abide by the verdict passed upon his message, regardless of its supernatural accompaniments. If, as we firmly believe, Jesus Christ came to earth as the Son of the Everlasting Father, then our study of the orderly procedure of that Father in the course of nature leads us to conclude that His Son's general harmony with the laws of nature will be much more conspicuous than his departures from them; that, while there are in nature the thunderstorms and the earthquakes, so in the life of Jesus there may be the extraordinary and the miraculous; and yet the great, underlying rule of His activity will be in conformity with the ordinary laws of the race and of the world—though, of course, possessing a mastery of its ulterior combinations and harmonies transcending our own.

So we believe, that the wise teacher today, while utilizing the miracles recorded in the Bible as illustrations of the power, kindness, etc., of God, will not lay too much stress upon them as elements of religious belief, much less as proofs of the divine revelation. If Jesus had performed His wonders alone, uttering no corresponding message, living no correlative character, he would be no Savior for us today. Wonders may dazzle men, but they will not win and hold them; only truth will. We think so well of the truth Jesus uttered as to believe it is able to stand alone, without any miraculous auxiliary, and it will yet, we are persuaded, by virtue of its inherent might, subdue the world.

In short, as one has well said, "We worship Jesus, not because of what He was, but of what He is." If one's religion consists merely in the belief of the historic man of Galilee, that man's religion is dead. Not those who merely read of what happened once, of the Jesus who walked with the disciples long ago, are Christians; but only those who have fellowship with Him today; whose religion is not in word only, nor in book only, but in deed and in truth; only those who have felt His power, light, forgiveness, peace; who have found Him, whether amidst the glory of some mount of transfiguration, or amidst the sad hours of bereavement and sickness; only those who have felt His comfort, or heard His soothing whispers amidst the agitations of life; only those who know Him now and are today persuaded that He is able to keep that which they have committed unto Him—only these are real Christians. As Whittier sweetly sings:

Warm, sweet, and tender even yet,
A present help is He:
And faith has still its Olivet,
And love its Galilee."

This, then, is our answer when the battle with material-

ism, unbelief, selfishness, forces us to the gate: "We respect law as much as you do, but the law you see is simply the rule of our Father's house, subject to exceptions, should they seem wise. Argue against this or that part of the Bible as you will; we know it is true in its great teachings, because the echoes of the Eternal Spirit within us bear witness to it. Criticise this or that phase in the records of Jesus as you may; we like to believe it, but whether true or not as a record of some past day, we know Him now, and are sure that He is within reach of our hands, able and willing to hear our cry."

In this quiet assurance, therefore, of what we can know and feel today, we take our stand, and are prepared to battle to the last. Views of Scripture alter; miracles of one age may not be so to the next; the manifestation of the Spirit is not precisely the same through all the course of history; yet God never deceives His own, and the peace that passeth understanding is not that which comes from proving this or that true, but from the glad consciousness of God's presence and power in our own lives. Whatever hinders or obscures this, we oppose; whatever strengthens and emphasizes it, we welcome. It is of the essence of religion. Most other things are not, and we decline to waste the strength upon them which we should reserve for the main issue.

J. E. S.

SOME OF THE WORLD'S HAPPENINGS.

in the United States.

- January 18**—The National Civic Federation holds its closing session.
January 20—The Governor of California speaks publicly in behalf of paroled prisoners.
January 21—The Ballinger-Pinchot Congressional inquiry assumes form by the constitution of a joint committee.

In Foreign Lands.

- January 19**—The Palace of Chéragan, in Constantinople, destroyed by fire.
January 21—The French Government issues an interesting report on the business of its National Savings Bank, showing deposits amounting to \$319,000,000.
January 24—Floods reported in parts of France.

The National Civic Federation, composed of delegates from many of the States of the Union, closed a series of its meetings in Washington on Wednesday, January 18th. The main object of this organization is the betterment of the material and social condition of this republic. Among the resolutions adopted were recommendations to the Governors of the several States that they use their influence to procure the adoption by their legislatures of uniform laws for the protection of children employed in industries and favoring a uniform insurance code throughout the Union. An important forward step was the appointment of a committee of fifteen on reform in legal procedure, to co-operate with a similar committee of the American Bar Association. Eminent lawyers in our own State have long favored a national legal code, which especially would simplify the present complexities in the diverse marriage and divorce laws of the various States. Frederick L. Hoffman, of New Jersey, speaking on the subject of uniform vital statistics, made the startling declaration that the historical nation is

dying out, and that when the blood which made the Revolution possible becomes thoroughly mixed with foreign blood, there will be only one result—decay. No observant American can fail to realize the truth of Mr. Hoffman's statement. The process, though gradual, is apparent; and even now, many who sing that good patriotic song, "My country, 'tis of thee," hesitate at the lines, "Land where my fathers died, Land of the Pilgrims' pride," as if they were a parody of patriotism. As the centuries succeed one another, nations seem to be losing identity, and in a broad, far-ahead view of God's providence the peoples of the world may become homogeneous. This may be the crowning miracle of Christianity.

Our Governor Gillett, in an after-dinner speech before the Young Men's Christian Association of Sacramento in the evening of January 20th, pointed out a line of duty for this and kindred associations in the formation of a committee to encourage and assist paroled prisoners who are released from our State penitentiaries. He made it quite plain that effective efforts could be planned to make life worth the living to these unfortunate men, thus given a chance by the State Board of Prison Directors to lead upright lives and make a worthy record. The membership of the Christian associations throughout the United States is large and influential, and embraces many of our brightest business men, and Governor Gillett has suggested to all of them a line of practical altruistic endeavor.

There is to be an investigation of all facts underlying the Ballinger-Pinchot controversy. On Friday, January 21st, Senator Nelson, of Minnesota, and Representative McCall, of Massachusetts, were respectively elected chairman and vice-chairman of the joint Congressional committee charged with that duty. It is announced that all charges from any responsible source will be carefully considered. Some of the dismissed Government officials will be represented by attorneys, and therefore the public may be entertained with hair-splitting arguments over technicalities. Whatever the report of the committee, the people of the United States, who are becoming more and more interested in the morals and manners of government, will make up their own verdict, and it will no doubt be a just one, in accordance with the law and the facts. It is announced that Gifford Pinchot, at the suggestion of Dr. Charles W. Eliot, will succeed to the presidency of the National Conservation Association, with headquarters in Washington. This society was formed in Cambridge, Mass., in July, 1909, and believes that the conservation of our national resources is a great moral issue. Dr. Eliot retains the honorary presidency.

The city of Constantinople, called by the Turks Stamboul, has an interesting and varied history. It is adorned by many beautiful mosques and public buildings. Of the latter, many line the banks of the Bosphorus; and as one sails past them or views them from one of the bridges that span the Golden Horn, he is impressed with their magnificence. The whole panorama is one of the most beautiful in the world. The palace of Cherragan, on the Bosphorus, was destroyed by fire January 19th. It was built by the Sultan Abdul Aziz, and cost, it is said, \$16,000,000. It was constructed of marble and its interior contained many beautiful sculptured ornaments of marble and wood. For

about a year it had been occupied by the Turkish Parliament.

The budget report of the French Government, issued January 21st, shows that the deposits in the National Savings Bank to the close of the year 1909 were \$319,000,000. The postal savings institution seems to be very popular. In the Department of the Seine alone the depositors number 1,600,000. Deposits are limited to \$300 each, and the rate of interest is 2½ per cent. The money may be converted into French Government bonds without charge. The proposition that our own Postoffice Department establish a savings-bank system as a branch of its business has long been slumbering, and perhaps its advocates will investigate the workings of the French National Savings Bank before reviving it. We have many perfectly sound savings institutions, and whether or not one of a national character is expedient is a moot question.

Disasters are reported from many parts of France by the overflow of her river banks. Many persons have lost their homes, and much distress has followed in the wake of the floods. At Paris the Seine has been rising rapidly, and some of the city's beautiful bridges are in danger. The electric-light and street-railway service is reported out of commission in parts of the city. In the suburbs and in the valley of the Marne the damage is enormous, and several villages are entirely submerged. W. P. L.

MISS MARIE C. BREHM'S ITINERARY.

Miss Brehm, special lecturer appointed by our General Assembly's Permanent Committee on Temperance, has been addressing audiences in San Francisco and its vicinity the past few days. Her program places her in Newman January 25th and 26th, and in Fowler January 27th. On January 28th she will lecture in Selma, and letters for her there may be addressed in the care of Rev. Warren T. Howe. She is booked for Fresno January 29th to 31st, and her address there will be 909 T street, care of Mrs. Palmer Deyo. Beginning February 1st and until further notice, all correspondence to Miss Brehm should be sent to 939 Pacific avenue, Long Beach, Cal.

The many friends which Miss Brehm has made in California wish her hearty Godspeed in the important work which has enlisted her talents and energies.

Since the above itinerary was planned, Miss Brehm has been engaged for a course of lectures in San Francisco, to begin March 20th and close April 17th.

THE PRESBYTERIAN LECTURESHIP.

The Rev. Joseph W. Cochran, D. D., Corresponding Secretary of the Board of Education, will continue the course of lectures laid out for him by the special committee of Synod by addressing the Men's League of the First Presbyterian Church of Oakland on Friday evening, January 28th. He will attend a conference at the Seminary during Friday and Saturday, January 28th and 29th. He has also made engagements for Sunday, January 30th, in the morning, at 11 o'clock, in Calvary Church, at the corner of Fillmore and Jackson streets, San Francisco, and in the evening, at 7:30, in the First Presbyterian Church of Oakland. These addresses on moral and spiritual leadership and in the line

of religious education are stimulating, and should result in great practical benefit to the college and church life of our State.

INDIAN TRAINING SCHOOL IN ARIZONA.

J. B. Lawrence, Its Superintendent, Writes an Interesting Account of the Work.

The Woman's Synodical Society of Home Missions of California is particularly interested in the Indian Training School near Tucson, Arizona, and has rendered no little help in furnishing it with the necessary equipment. The school is under the superintendency of Mr. J. B. Lawrence, and the following report from him comes through the hands of Miss Shaver, who, it will be remembered, is sustained in her work by the Bonicia Presbyterian Society:

Dear Friends: In my last letter I told you that we were preparing to take about the same number of pupils as last year; that we were anticipating many changes, especially along industrial lines, and that we were planning to keep the school on the same high level of usefulness as it had been in previous years, and that it must move upward and onward toward the goal of preparing men and women to live better and nobler lives.

Our first object in view has been reached, and we have the same number exactly as last year. The anticipated changes along industrial lines have also been accomplished and it is of these changes that I will tell you in this letter.

We have one large dining room, which seats the entire student body. It is here that our greatest change has been made. Our tables are all of the same size, which makes a decided improvement. There is now a regularity about it. The old dingy oilcloth covering has been transformed into white linen, the tin plates have been changed to china, the tin cups to glasses, and the old tin serving dishes to large white china bowls. To be true, these changes are somewhat expensive, but the expense is but slight as compared with the increased useful training that the boys and girls receive.

Instead of the girls getting what they happen to receive in the regular routine kitchen work, a cooking class has been formed for the senior girls, which meets twice each week, when they are taught to make almost everything, and you would be pleased to see how proud they feel when they learn something new.

The work in the sewing room is conducted just as formerly, and they are taught to mend, darn, and make all their own clothing, so that when a girl graduates she makes for herself every article that she wears.

The farm work goes on as usual. The boys are taught anything and everything that a farmer should know, from caring for stock, milking, feeding, etc., up to running and caring for, and repairing all the different kinds of machinery needed on the farm.

But the one venture of which we speak with greatest pride is that of bread-making. Usually a baker is employed, or the bread purchased from the city bake-shop. We have a bakery this year, and we have two of the Indian boys trained so that at present the entire work in the bakery is done by these two young men. They bake one hundred and fifty pounds of flour daily. One Saturday they bake

thirty-five pies and gingerbread enough for all for the Sunday evening lunch. On Thanksgiving Day they baked, in addition to their regular work, thirty chickens. Now the moral of our bake-shop story is this: We are saving over half in making our own bread, having fresh, sweet bread daily, besides teaching these two young men a useful and paying occupation.

On Thanksgiving evening we had an Indian wedding in the chapel. A young man and woman, who had formerly graduated here, wished to come back and be married "at home," as she said. Lack of space prevents me from giving you a detailed account of the wedding, but at some future time, when material is scarce, I will do so.

Remember us in your daily devotions, and although distance separates us from you, we are ready to clasp hands as co-operators and fellow-servants—one in faith and hope and love; one in the worship of God and desire to serve our generation; one in working together to make "the kingdom to come, and the will to be done on earth as it is in heaven."

I am your humble servant, J. B. LAWRENCE.

BIBLICAL EVOLUTION OF RELIGION.

F. C. Yeomans.

In ancient Hebrew law and custom swearing by the name of Jehovah, "As the Lord liveth," was a correct method of acknowledging the sovereignty of God. The third commandment was not against this, but regulative, to the effect that such oaths should not be taken lightly. Lev. 19:12, "And ye shall not swear by my name falsely, and profane the name of thy God; I am Jehovah." Deut. 10:20, "Thou shalt fear Jehovah thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear." Is. 65:16, "And he that sweareth in the earth shall swear by the God of truth;" and Is. 45:23, "that unto me every knee shall bow, every tongue shall swear." Other passages of interest in this connection are: Ex. 20:7, Deut. 5:11, Num. 30:2, Is. 19:18, Neh. 13:25, Ps. 65:11, Jer. 12:16, Gen. 21:23 and 24:3, Josh. 23:7, I Sam. 30:15, Is. 45:1.

Our Lord, with his clear, full vision of the things which make for righteousness and spiritual growth, evidently saw that the time had gone by when any good could come from this law and custom, for he authoritatively repealed the law and denounced the custom when (Matt. 5:34) he said,

But I say unto you, swear not at all; neither by the heaven, for it is the throne of God; Matt. 23:13 to 22 throws light on the reason why Christ thus set aside the ancient law and custom, and the twenty-second verse amplifies the meaning of the quotation from the sermon on the mount, "And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon."

Acknowledgment or confession of God by swearing in his name was therefore not permissible among Christ's followers; and it is very interesting to note the change shown by Paul in the free quotation which he makes from one of the above passages (Is. 45:23) in Rom. 14:11, "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God;" or, as given in margin, "give praise to God."

What clearer demonstration can we ask of the fact that

the old order has been changed and the new forms and fuller and better the supplant the old."

Talking from Paul the word "confess," we find the following passages appear to bear most directly upon our topic:

Matt. 10:32, "Every one, therefore, who shall confess me before men, him will I also confess before my Father who is in heaven." Rom. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Phil. 2:11, "And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." 1 John 4:15, "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

The meaning of the word "confess" in these quotations seems to be that of acknowledging, or declaring loyalty to, and is but an advanced and more spiritual way or method of doing that which was accomplished by swearing of religious oaths in the name of Jehovah of Hosts, in the times of Moses, Samuel and Isaiah. Paul, therefore, when quoting in Rom. 14:11 from Isaiah 45:23, in changing the word "swear" to "confess" ignores the letter or literal meaning, but retains the spiritual significance. The lesson for us is too plain to need pointing out.

A similar growth of religious ideas is seen in Jesus' reply to the question of the Samaritan woman as to the proper place for worship. Samuel and Elijah clearly show that they considered the "high places" as the ones where God was to be sought and worshiped; but the later prophets denounced worship in those places as idolatrous, and advocated a centralized worship in the temple; while Christ and his apostles taught that the place to worship is anywhere and everywhere that a soul desires to commune with God. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: . . . ye know him; for he abideth with you, and shall be in you." "Know ye not that ye are a sanctuary of God, and that the Spirit of God dwelleth in you?"

Development, evolution of religious ideas, of these ideas which principally distinguish our age from any which have gone before; but the fact—evolutionary development—has been in the world from the beginning; and with our minds attuned to this idea we find the evidence of it everywhere, even in the Bible.

Long Beach, Cal.

THE PRAYER CONFERENCE AT ST. JOHN'S.

A conference in connection with the observance of the day of prayer for colleges, under the auspices of the Presbytery of San Francisco, was held on Thursday, January 7th, in St. John's church.

In the morning the Rev. H. N. Boyer presided, and the topic, "Christian Leadership," was presented. Rev. E. K. Strong spoke on the "Need and Importance of Prayer," and the Rev. W. E. Parker, Jr., on "Prayer for Preachers and Students." "An Appeal for Leaders" was presented by the Rev. W. K. Guthrie, followed by a discussion led by the Rev. Alexander Eakin. The Rev. Robert Mackenzie, D. D., ably exemplified "The Place of the Christian College," and a discussion followed, led by the Rev. William Rader.

In the afternoon the Rev. W. H. Laughlin, D. D., presided, and the subject of "Christian Education" was considered. Rev. William A. Fisher, D. D., presided. Praying

for Leaders—"An Ideal Seminary Course," was Prof. C. G. Paterson's subject, and the discussion which followed was led by the Rev. W. J. Fisher, D. D.

"The Need of the Church Institution" was well elucidated by Prof. H. C. Biddle, and the discussion thereon was led by the Rev. D. A. Mobley, D. D. The Rev. J. W. Cochran, D. D., spoke effectively on "The Responsibility of the Church." He is the Corresponding Secretary of the Board of Education.

Prof. A. E. Wicher presided in the evening, the praise service being led by the Rev. J. H. Laughlin. The able address, "The Challenge of the New Age to Christian Leadership," by Dr. Cochran, was listened to most attentively.

The day of prayer for colleges and universities, as recommended by the General Assembly, will be held Thursday, February 10th, but this conference was held thus earlier, that all present might have the benefit of Dr. Cochran's presence and counsel.

SAN FRANCISCO CHURCH FEDERATION.

The January meeting of the San Francisco Church Federation was held last Monday evening at 1975 Post street, its President, Rev. E. P. Dennett, D. D., in the chair. The annual reports of several of the standing committees were read and received. That of the Committee on Civic Righteousness, presented by its chairman, Mr. J. E. White, detailed the work attempted by the committee during the past year and the obstacles encountered, expressed regret that complete success had not crowned all the reforms projected by the Federation through the hands of the committee, and satisfaction that much had been accomplished. Mr. J. W. Hatch read the report of the Committee on Moral Reform, which detailed the banishment from the city of the nickel slot machines, the efforts made to abolish the cheap dance-halls found on the Barbary Coast and in other parts of the city, and the failure to procure the passage of an ordinance prohibiting prize-fighting.

Dr. Bane, President of the Anti-Saloon League, being called for, reported favorably on the work of the League. It will be remembered that the Federation took the initiative in Dr. Bane's appointment to his responsible position.

The following named members of the Federation were elected to office for the current year: Rev. H. H. Bell, D. D., President; Rev. E. R. Dille, D. D., First Vice-President; John W. Hatch, Second Vice-President; Rev. L. J. Sawyer, Secretary; Dr. R. L. Rigdon, Treasurer.

Charles S. Wheeler, well known in the legal profession of San Francisco and as a stalwart champion in the cause of civic reform, addressed the meeting on the subject "The Aftermath of the Movement for Moral Reform." He spoke of the importance of the movement as a local one, which had drawn the lines sharply among friends, parties, and commercial interests. If we had not attained all our aims, yet the battle was not wholly lost, and this, like every good movement, has its aftermath. The world is growing better, and it must not be forgotten that eternal vigilance is the price of every virtue. Punishment, simply, was not a motive in the recent movement, nor hatred of an individual. It was hatred of the man who didn't abide by his contract, punishment of the man who broke the law. The man who assaults the government or who in dishonest in office should be held up as an example and a warning. Punishment is

of less importance than the influence of its effect. The speaker depicted in telling language the social disgrace of a hoodling Mayor, the costly defense of the arch schemer who seduced him, shorn of liberty for a while and of much of his ill-gotten gains, and the agony of men in position with indictments hanging over their heads. No man accused of crime during the past three years could possibly be named for any office. He is in contempt. In him American manhood has become emasculated. Men have been taught that honesty is the best policy if conscience be absent. There will still be, no doubt, bribery and corruption, but there will be little of it comparatively, because of the recent big scare. There were 27,000 voters ranged on the right side, and they are yet a power to be reckoned with. The recent cleaning-up in Los Angeles is part of the aftermath of the reaping in San Francisco. Our present Legislature is the best we have had for years, and better ones may be looked for. The influence of this local movement has been felt through the nation, and the work will go on; and the highest rewards to the men in the fight will not be in dollars and cents, but in results. Mr. Wheeler closed with this eloquent peroration: "Be we with the banners of the builders-up, under the white flag of honor and true patriotism, enlisted for our lives, and pass we on the spirit of war and conflict to the next generation."

Miss Marie C. Brehm, who was in the audience, was invited to the platform, and in a brief address emphasized the value of federation in every effort after public moral reform.

Rev. G. L. Tufts, who represents the work of the National Reform Bureau, spoke of his efforts before the legislative committee in behalf of a Sunday rest law and the vigilance that must be exercised to make the statute against race-track gambling effective.

Dr. Dennett, the retiring President, reviewed briefly the history of the Federation during the past year, and congratulated the association in a very happy manner on its cohesive qualities and on the results which it had aided in accomplishing. He regretted that he could not welcome to the chair his successor in office, Dr. Bell, who was unavoidably detained from the meeting.

A GREETING AND AN APPEAL.

Rev. Ernest F. Hall, Secretary of the Western District, in Behalf of the Board of Foreign Missions
Outlines His Plans.

The Presbyterian Board of Foreign Missions has realized for several years that it would be of great advantage to have an official representative on the Pacific Coast, and appointed as Secretary of the Western District Rev. Dwight E. Potter, who was permitted to labor in that capacity for but a few months before he was called from earth.

The present Secretary was appointed by the Board to succeed Mr. Potter last summer, and arrived on the field in the fall. Until now, the office of the Secretary has been in Oakland, but it has seemed wise to transfer it to San Francisco, and accordingly the present address is 629 Pacific Building, at the intersection of Market, Fourth, Ellis and Stockton streets. This is in the heart of the mercantile and shopping districts of San Francisco, and but a few minutes' walk to the building at the Occidental Board, the Presby-

terian Chinese Mission, the New Book Store, and the leading hotels. The office will be equipped to furnish information regarding Foreign Missions and the work of the Presbyterian Board, and the Secretary invites correspondence and personal conferences in regard to that work. Mission Study literature, leaflets, maps, etc., will be on exhibition and can be purchased in quantities through the office.

The Western District comprises the States of California, Oregon, Washington, Idaho, Montana, Utah, Nevada; Arizona and New Mexico. The Secretary is required to travel considerably through those States, but his office will be open daily and an office secretary will be in charge. It is hoped that the pastors and members of the churches within the district will use the Secretary and his office for such assistance along the lines of missionary activity as may be needed. It is hoped that the churches will enter upon a missionary policy which will be permanent and constructive. Missionary spasms are ineffective for accomplishing the most permanent results, and it is hoped that the policy of each church will be one that shall make the members intelligent and enthusiastic in regard to carrying the gospel into all parts of the world.

The present Secretary of the Western District has been a missionary in Korea for four years, and previous to that time was a pastor in America; and so, while realizing the great need of more workers and the better equipment on the foreign field, he sympathizes with the churches at home in their efforts to provide men and money, and is somewhat familiar with the problems and difficulties involved. He desires to be of service, and will gladly render any assistance in his power. It is hoped that the churches will realize that his territory is large and that it is impossible for him to visit every part of his field very frequently. Let it also be remembered that he is human, subject to limitations both physical and mental, and that he does not claim to be infallible in judgment. He is, therefore, liable, like other people, to err, but he will do his best and asks for the sympathetic co-operation of the pastors and church members. If he is not able to give the desired information at once, his acquaintance with the Board and its methods will probably enable him to secure the information.

Above all, let us remember that business methods alone cannot accomplish the great work which we are trying to do. We must follow the Master in seeking to know the will of the Lord, and knowing it, to do it. We must also be much in prayer for the coming of the Kingdom in all the world. It is in this spirit that the Secretary enters upon his work, and asks the co-operation of the churches.

Yours for world-wide evangelization.

ERNEST F. HALL.

RETURN FROM AN EASTERN CONVENTION.

Dr. G. L. Tufts, of Berkeley, Cal., has returned from Washington, D. C., where he went to attend a national convention of twenty-one reform organizations, convened for the purpose of considering uniform lines of work. He spoke in behalf of the Pacific States in a hearing before the Judiciary Committee of the Senate on the Burkett-Sims bill. The object of this bill is to prohibit the transmission of gambling odds and bets by telegraph or telephone, and thus to prevent the nullifying of State laws against race-track gambling.

CHURCHES

San Francisco, Richmond. On Sunday evening, January 20th, Rev. Curtis S. Tanner, the pastor of the Richmond Church will give "A Closer Look at our Little Brown Brother." This lecture promises an interesting and instructive field of inquiry, and friends of the church who wish to take a peep with Mr. Tanner's congregation will find the church at Thirty-first and Clement streets.

San Francisco, Richmond. The Westminster young people will give William Dean Howells's amusing farce, "The Sleeping Car," on Friday night, Feb. 4th, in Richmond Hall, at Fourth avenue and Clement street, for the benefit of the Richmond Presbyterian Church. This is the last feature of their entertainment course, and is given in lieu of the concert which was first announced. The price of admission is 25 cents.

Milton, Oregon. I take pleasure in informing the members of the Pacific Presbyterian that the Grace Presbyterian Church of Milton celebrated its quarterly communion on Sunday, January 16th, and received four into membership—three on confession and one by letter. Two adults were baptized and two infants. An offering was taken for the boards of the church, amounting to \$11.50. This makes ten offerings, or one each month, since April, and the total amount is \$89. During 1909 our Sunday school averaged seven and a half cents a member each Sunday. Our Endeavor Society has bought a piano and carpeted the church during the year. The church has raised over \$2000 for building purposes, and hopes to go on the honor roll and let the Home Mission Board use the \$150 appropriated this year elsewhere. LEVI JOHNSON.

Palo Alto, First. Our pastor, the Rev. Walter Hayes, recently completed a series of four very helpful sermons on the tragedy of Saul's life. Their trend may be determined from their respective titles, which were: "Seeking Asses and Finding a Kingdom," "Shearing Sheep and Losing God," "Hunting a Partridge and Going Mad," and "Consulting a Witch and Killing Himself." At our last communion twenty-eight were received into church membership—thirteen by letter and ten on confession, and five of them were student associates. The Rev. Joseph W. Cochran, D.D., Secretary of the Board of Education, addressed the meeting of our Brotherhood on Tuesday evening, January 18th, and the audience were greatly interested. At the last meeting of our Board of Trustees Mrs. S. K. Bradford was elected Treasurer and special financial agent. R. I.

Portland, First. This church has had two Sundays of special interest to its membership. On January 16th Dr. Foulkes, in his sermon on the topic "Apostolic and Modern Preaching," touched deeply on some vital principles of doctrine and method and evolved contrasts that were clear-cut and instructive. It was a sermon for the entire church regardless of denomination—for ministers, missionaries, evangelists, and laymen. On Sunday, January 9th, five new members were publicly received into church fellowship on profession of their faith and Christianity by certificate from

other churches. Of the latter, sixteen came from the eastern section of the United States, six from California, and one from a church in Scotland. The First Church has an excellent choir and a skillful organist, and their musical selections are always in harmony with the spirit of worship and the theme of the hour.

Menlo Park.—Something is doing in the Presbyterian church in the pretty and growing town of Menlo Park. This congregation is now under the ministrations of the Rev. Monroe Drew. On Tuesday, January 18th, the Rev. William Rader, the pastor of Calvary Church, San Francisco, dropped down there by rail and a "record-breaking audience," as one of the number describes it, listened in the evening to Mr. Rader's stirring lecture entitled "Uncle Sam and His Ideals." Others who have heard this lecture know how fruitful it is with optimism and good cheer, and all the Menlo Park people who were fortunate enough to be present should find it an inspiration in all their future every-day life. The audience was most appreciative of Mr. Rader's effort. The second lecture of the course will be given by the Rev. Mr. Drew, and his subject, "The Gossip," should fill the comfortable little church.

Oakland, Emmanuel.—The Rev. Alfred Ernest Street, who is now statelyly supplying the pastoral needs of Emmanuel Church, Oakland, comes to this work in the Presbytery across the bay with good credentials and an experience broadened by travel and by practical ministrations in the foreign missionary field. At the age of 25, he was graduated from Williams College, Massachusetts, in 1885, and went thence to the Theological Seminary at Auburn, N. Y. Later he was engaged for ten years in pastoral work in the island of Hainan, South China—work for the Master which he esteems as a most blessed part of his life. In the spring of 1905 he spent five weeks in Wales, attending the meetings held by Evan Roberts and visiting places where the revival had been. On the steamer, returning to New York, he wrote a tract entitled "Intercessory Foreign Missionaries," which has had a wide circulation in many lands. Mr. Street should be an effective recruit for the upbuilding of the kingdom of righteousness on this western battleground.

San Francisco, Calvary.—Last Sunday, January 23d, in accordance with an arrangement with the Industrial Peace Association, was "Industrial peace Sunday" in many of the churches in San Francisco, and the Rev. Mr. Rader took the opportunity to speak in Calvary on the theme "Industrial Peace and the Cost of Living." He assumed the position that peace in the nation could not exist without a foundation of morality, and that it is the duty of the church to establish this foundation. He declared that the existing protest against the high cost of living was an upheaval against a wrong-doing that could be remedied only by the influence of the country's religious institutions; that intelligent reforms must treat with causes, not effects; and that men cannot be at peace with one another while wrongs on the side of either capital or labor continue to prevail and disturb the world. Calvary Sunday school has taken a new departure. At 9:30 a. m. it assembles in the room up-stairs, and Mr. Rader conducts a half-hour service, in which all the departmental units. The Intermediate Christian En-

deavor Society meets on the third floor of the chapel at 6:15 p. m. Its aim is to have an enrollment of at least fifty members on the first of January, 1911.

San Francisco, Howard.—"Before the Court of Square Deal" was the subject last Sunday night of Rev. Mr. Friend's last discourse of a series on Church and Labor. The congregation of Howard gave their pastor an attentive hearing as he presented the various phases of his theme. "To give labor a square deal," he said, "it should be put on an equality with capital. For the square deal that society must have from all forms of industry, this should be done. Labor is now fighting many of the battles of the church, and for what it has done to raise the classes of toll above the reach of sordid oppression it should have a fair deal." Mr. Friend recited instances of what organized labor has done for the amelioration of the social condition of those who have worked in sweat-shops or pined over the needle in making cheap waists and the like. He pleaded for a square deal for the church, which was sent to preach to rich and poor alike, and is ever giving endorsement to every means for the uplift of men, as witness, for example, the body of Chicago ministers who joined with the American Federation of Labor in an appeal to the Legislature of Illinois for a law that shall give to women reasonable hours of service. Mr. Friend will preach next Sunday morning, January 30th, the third sermon in his course on "The Five Points of Mystery," its subject being "The Atonement."

Glendale, First.—The Glendale church, in united effort with the Baptist, Disciple, and Methodist churches, has closed a very successful evangelistic campaign. The Rev. J. Q. A. Henry, D. D., who resigned the pastorate of the First Baptist church of Los Angeles with the close of the year, to undertake a tour to New Zealand and Australia, began this campaign in Glendale, January 2d, and gave three full weeks to it, closing on the 23d. Owing to the illness of Prof. Bilhorn, who expected to be here and to accompany Dr. Henry on the evangelistic tour, Prof. Potts and wife assisted with the music. Mr. Potts is particularly effective in his solo work. It would be hard to find his superior. Mrs. Potts' accompaniments were of the highest order. Dr. Henry delivered thirty-nine addresses, positive, plain, and full of meat. The effect on the churches will be felt for years; the moral tone of the community has been greatly strengthened and more than 150 have taken a public stand for Christ. Two features of the campaign are worthy of remark: First, the large number of young men who took a stand, probably half of the converts; second, the fact that there has been no sign of jealousy or self-seeking among the pastors, the members of the executive committee, or the members of the churches during the whole campaign. We hope to report, after the harvest is gathered, just how largely our church has gained in membership.

S. LAWRENCE WARD.

San Francisco, First.—With the congregations of the old First, last Sunday was a wet one without and a "dry" one within. Mr. Guthrie had invited the Rev. A. C. Bane, D.D., President of the Anti-Saloon League, to address the audience of the morning, and this eloquent advocate for temperance and prohibition conducted the service, and presented his cause in forcible yet temperate language. He showed what has been done and what is doing through the instri-

mentality of the Anti-Saloon League and its supporters, and said that its one main purpose now was, not, as was so long in the past the object of the temperance reformer, to keep men from drink, but to keep drink from men. Substantial guarantees of financial support of the League's work were collected at the close of Dr. Bane's address, and the League's official organ, the California Issue, will be sent regularly to each contributor during the current year. In the evening, Miss Marie C. Brehm, not unknown to San Francisco audiences, addressed a congregation which was small in numbers because of the inclement weather. Miss Brehm is one of the lecturers of the General Assembly's Permanent Committee on Temperance, and has done valiant work as an advocate of the great cause to which she devotes her time and energies. She told of what had been accomplished in a partial suppression of the liquor traffic in Chicago, and presented the merits of the general subject of temperance reform in a clear, forcible manner.

Bishop.—Our work in Bishop is having a gradual growth in all its departments. The church has had seven additions during the three months ending December 31, 1909. On New Year's eve the pastor and his family were completely surprised by a visit from a few of our members and friends, as an intimation of what had been planned in the way of a kindly remembrance by the church, but which was prevented by a downpour of rain and the slush and high water from melting snow. Nevertheless the remembrance came, in the way of many household necessities. The term appreciation is tame when it comes to expressing our feeling under such circumstances. We have had a no-license campaign on since early in the fall. The result so far is very gratifying. The Supervisors have given us the ordinance for the county of Inyo. It is to take effect the first of April. Bishop being the only incorporated town in the county, we have the fight for it here, to be decided in our April election. We had a board of three no-license to two license trustees, which gave in the coming election the advantage to the saloon, as the term of the no-license men expired in March, and we would have three to elect, and the saloon only one. But our trustees gave the other two their choice between an ordinance wiping out the saloons the first of January 1910, or their resignation, thus giving the town a square and open contest for April 1st on a license or no-license board. They resigned, and so the fight is on hot and heavy for a dry town. May the Lord of Hosts give us the victory.

SAMUEL S. PATTERSON.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Mackenzie preached at Mills College last Sunday. Dr. Wicher addressed the Brotherhood of Trinity Presbyterian church, San Francisco, on Thursday evening of last week. His subject was "The Political Unrest in Turkey."

The Rev. Joseph W. Cochran, Secretary of the Board of Education, addressed the students at the 11 o'clock conference on Wednesday.

A students' conference on the ministry will be held at the Seminary on Friday afternoon and Saturday of this week. Mr. Gale Seaman will have general charge. Eminent

ministers of the various evangelical churches about the bay will be present, to make addresses and participate in the discussions. About seventy-five students are expected from the institutions of Central California.

DOINGS IN THE CITY OF THE ANGELS.

The installation services at Bethany Church took place, according to program, on January 23d. The Rev. W. A. Hunter, D.D., presided, the Rev. F. J. Mundy, D.D. preached the sermon, and the Rev. L. F. Lavery gave the charge to the people and the Rev. T. E. Stevenson the charge to the pastor, who is the Rev. John A. Leusinger, already approved by his work. On Friday evening, the 27th, the church gave a social and reception.

The First Church people are just raising several hundred dollars, to be applied on their floating indebtedness.

The union ministers' meeting developed unusual interest in listening to an address by President Sherer, of the Throop Polytechnic Institute, Pasadena, "The Message for the Ministry Today."

A special union meeting will be held in the First Methodist Episcopal Church on the morning of March 7th, to listen to Dr. Franklin McElfresh, of Chicago, on "The Teaching Function of the Ministry."

President David Starr Jordan, of the Leland Stanford Junior University, will speak for the Peace Society in the Polytechnic High School February 7th, giving his famous lecture on "The Human Harvest."

The Church Federation Council adopted at its recent monthly meeting a formal constitution, embodying the principles under which the work has been carried on. Copies will be printed and made available for distribution in a short time. The Los Angeles Federation has come to be regarded by many as in some respects a model.

A Christian Endeavor rally was held in the Highland Park church on Sunday evening, January the 23d, preparatory to the County Convention of February 4th to 6th in Pomona Presbyterian church. A mass meeting in Temple Auditorium last Sunday afternoon was to prepare the way for the convention in March, under the direction of the Laymen's Missionary Movement. President Baer presided, and addresses were made by Bishop Lewis and the Rev. F. W. Bible, both from China. Elder A. M. McDermott, of Immanuel Church, is chairman of the local committee in charge of the movement.

Calvary Presbyterian Church has had the pleasure of welcoming nine new members recently, just in the regular work.

A good report comes of evangelistic services conducted by the Rev. J. R. Pratt, in the Presbyterian church of Fullerton.

Even in a so-called Presbyterian letter it may be worth while to notice the opening, with four services, on Sunday, the 23d, of the new building of the Second Church of Christ, Scientist, undoubtedly one of the finest edifices on this coast, representing an expenditure of some \$300,000.

We are more pleased, however, to note the reception of 156 new members by Dr. Locke in the First Methodist Episcopal Church, following a series of special services continuing three weeks and conducted entirely by the pastor.

A WORKINGMAN'S PRAYER.

By the Rev. Charles Stelzle, New York.

Lord, teach me to pray. I do not know
How I should speak to Thee—
My best desires are unexpressed in words.
But I believe that Thou dost understand.
There comes to me the consciousness
That even now Thou knowest the things
For which I crave.

Lord, hold Thou my hand. The path in which
I walk is dim to see;
But others walk it with me in the mist,
And I recall that Thou hast walked it too.
And so I ask that I may not complain,
But on the road of life
Help me be brave.

Lord, keep me from sin. I would that men
Might think great things of Thee,
Because Thy power hath kept me to the end.
May I so live that none be made to fall
Through act of mine or foolish word; instead,
May Thine own chivalry
Inspire to save.

Lord, help me to live. Give me more power
That I to men may be
A source of strength, as Thou wast while on earth.
Forgetting self in Thy great ministry.
Give me the love that makes men suffer long.
E'en though, like Thee, it lead
Me to the grave.

ON WASHINGTON'S BIRTHDAY.

All Along the Pacific Coast Let the Sabbath Schools Help Home Missions.

The last General Assembly, following in the steps of former Assemblies, adopted the following recommendation concerning help from the Sabbath schools for Home Missions: "That on the Sabbath preceding Thanksgiving day an offering be taken in the Sabbath Schools for mission-school work, and on the Sabbath nearest Washington's birthday for the work of evangelization."

It hardly need be said that by "evangelization" the Assembly means the work done by the ordained Home missionaries in his church or churches.

In the Pacific Coast District the attention given this recommendation has not been extravagant. This is shown by the following official report taken from the published report of the Board of Home Missions:

In California—Benicia Presbytery, 13 schools out of 40 gave \$93.58; Los Angeles Presbytery, 14 out of 72, \$161.23; Nevada Presbytery, 2 out of 17, \$8.17; Oakland Presbytery, 10 out of 30, \$76.71; Riverside Presbytery, 1 out of 13, \$17.60; Sacramento Presbytery, 9 out of 30, \$68.13; San Francisco Presbytery, 3 out of 22, \$75.20; San Joaquin Presbytery, 7 out of 55, \$86.38; San Jose Presbytery, 5 out of 20, \$65.45; Santa Barbara Presbytery, 8 out of 17, \$12.14.

In Oregon—Grande Ronde Presbytery, 2 schools out of 13 gave \$26.96; Pendleton, no offerings from any school; Portland, offerings go to support own work; Southern Oregon Presbytery, 2 schools out of 23 gave \$11; Willamette Presbytery, 6 out of 45, \$39.72.

In Washington—Alaska Presbytery, no Sunday School offerings; Bellingham Presbytery, 4 schools out of 19 gave \$23.29; Central Washington Presbytery, 3 out of 21, \$13.80; Columbia River Presbytery, 2 out of 22, \$14.10; Olympia Presbytery, 2 out of 30, \$37; Spokane Presbytery, 2 out of 34, \$18; Seattle Presbytery, 4 out of 28, \$129.17; Walla Walla Presbytery, 6 out of 42, \$26.51; Wenatchie Presbytery, no offerings from the Sabbath schools.

This statement gives, at a glance, the Sabbath-school situation. Doubtless there are good reasons why many of the schools have not taken an offering, and there is no disposition to find fault with any of them. But if the opportunity were given, would not many of these schools, nearly all of which are the direct result of mission work, be glad to add their offerings to the Home Mission treasury?

The Home Board takes great care to help any school which wishes to use the opportunity offered by the celebration of Washington's birthday. A program has been prepared, and cards for the gathering of the offering, and they are furnished without cost to the Sabbath schools which desire them. This year the program is entitled, "The American Indians, from Pagan Superstition to Christian Liberty." The cover is printed in red, and bears the American flag, the eagle, and several pictures of Indian Christian life. It is illustrated with pictures of Indian Christians, showing what has been done for them. The day for the offering this year is the 20th of February. There is still time to send to the Board and get the programs and the cards, and it is hoped that many of the schools will be glad to do it.

W. S. HOIT.

CHRISTIAN INFLUENCE IN JAPAN.

Graphic Account of a Student Tramp—Plain Statement of Missionary Problems.

From A. K. Reischues, Tokyo.

The Japanese have a saying that "one seeing is better than a hundred hearing." The Autumn School Excursion, so universal in Japan, is based on the truth of this proverb. It is called the "Shugaku Ryoko," an excursion for learning. It is needless to say that this is a very popular way to learn things, and every boy that at all can afford it usually goes.

Japan is indeed an ideal country for such excursions, for it matters not where one lives, one can always reach the mountains or the sea in a few hours' journey; and places of beauty and historic interest are numerous, not to say multitudinous. A nation with twenty-five hundred years of history speaks glibly of temples eight hundred years old, of highways constructed a thousand years ago, of cities founded four and five centuries before the time of Christ.

Such a city, or rather town, is the place at the foot of Mount Fuji, called Mishima. The name of the town means three islands. But why was it called "Three Islands"? It is five miles removed from the sea, and nowhere along that

shore are any islands. In the neighborhood, however, are several hills; and it is quite clear that these hills once constituted the islands, before the Pacific retreated to its present borders. As far as I know, there is no record of this in Japanese history; but the entire east coast of Japan has been gradually changing, and the sea retreating. At any rate, this town is held to date from prehistoric times; and, what is more interesting, tradition holds that it was at the shrine of Mishima that the men of Japan worshiped God more than a thousand years before Buddhism was introduced; yes, before Buddhism ever existed. Even before Jimo Tenu, the founder of the unbroken dynasty of twenty-five thousand years, came to the throne, the Japanese were worshiping God here. As I stood there and looked not so much at the shrine constructed by man, but as I lifted my eyes to the peerless Mount Fuji, glorified by the morning sun, it seemed but natural that here, if anywhere, primitive man would learn to worship the Majestic and Sublime. "I will lift mine eyes to the mountains from whence cometh my help."

Our students had been tramping for two days when I joined them on the morning of the third. From Mishima we followed the famous military road, constructed hundreds of years ago by the Shoguns. It leads through the beautiful Hakone mountains, passing the southern shores of the picturesque mountain lake by the same name. For a distance of ten miles this road, twelve feet wide, is paved with cobble stones. This was done some three hundred years ago. All the way the pavement is in a deep causeway, showing how long the road had been in use before the pavement was laid. On both sides of the road are huge cedar trees, hundreds of years old, to give shade to the tired pilgrim. By the wayside, too, are the usual tea-houses. But one of them was rather unusual. In external appearance, it was much like the rest; but in hospitality it was different. For at this one, no traveler for the past thirty years has paid a sou for the tea received. A pious Shinto priest has endowed the place, and he supports a man who gives his whole time to serving tea to the passers-by. The average number of visitors is about a hundred a day. Since the coming of the railroad, it is usually the simple country folk, the farmer, the woodman, etc., that pass this place, and to these people this tea-server frequently gives something more. He tells them of the strength of the religion that supports the tea-house. The cup of cold water given is the real argument for religion, and I felt rather ashamed when I thought how little this spirit dominates Japanese Christianity.

At Lake Hakone we stopped long enough to drink in the autumn view. We passed a temple eight hundred years old, and one made famous by one of the retainers of Hideyoshi. Hideyoshi, like most great men, had bitter enemies. One of them in particular, a famous swordsman, regarded his master's enemies his own, and he made a vow that he would not rest until he had brought low these whom he hated. But also, though he was skilled in handling the sword, he was lame, and so could not pursue the enemy. Loyalty, however, is not confined to the stronger sex. His wife was more than his peer in this. She had a light jinrikisha made, and putting her husband into this, they started in search of the enemy. After wandering up and down the country for many years, they came to Hakone one day, and there found one of Hideyoshi's most bitter antagonists. They

ensued. The lame swordsman seemed to forget his legs, and he rose up and slew his foe. It was the god of the temple said the priest, that put strength into the lame legs, and since then the temple has been famous.

At Hakone, too, is a villa for the Crown Prince, though he seldom stays there, as he prefers the seashore.

From Hakone the way leads down through winding valley—almost a gorge in some places—to the sea. About half-way down is the famous Hiyanoshta. This is a paradise for all lovers of hot springs and it is no wonder that here is found the best foreign hotel in all Japan. We stopped over night in the town, not at the foreign hotel, it is needless to say, but at one of the numerous Japanese inns. Late that evening we were told that one of the boys had fallen and seriously injured himself. The next day I was told confidentially by another boy that the injury was not due to a fall, but to a fight. And he added that the night before two boys were going to fight to the bitter end, one having a pistol and the other a short sword. When I expressed my surprise, he added calmly that our school had a reputation for having the fewest students' fights and duels. When I read in the paper two days later how one boy in a Tokyo school stabbed and killed another, and remembered how a few months ago, in the Episcopal School, one shot another, it seemed that he told me the truth. This thing seems to be on the increase from what I have learned, and in other respects, drinking, for example, the Japanese student world is apparently running a close second to the German.

The next day we went down to the sea, and after a few hours on the beach at Kodzu, we took a train for Tokyo. All in all the boys had walked about seventy-five miles. During the time I was with them, we passed through many a village and town, and I looked for signs of the "Kingdom of God," but they were few indeed. It seemed only too evident that it was true what was said over and over again this summer at our conferences in Karuizawa, that Christianity has only touched great centers. The country, the thousands of towns and villages in the mountains and on the fertile plains, have not been touched. And what does that mean? It means that 80 per cent of the population of Japan has been practically ignored thus far, for that is the per cent that lives in these towns and villages. Does that mean that 20 per cent have been reached? Of course not. It means simply that we have reached but comparatively few of the 20 per cent which live in the cities. I do not mean to say that nothing of Christianity has been brought to these millions that live in the country, but that it is so utterly inadequate for an intelligent appreciation of the meaning of Christianity that it amounts to almost total ignorance.

The missionary world in Japan is waking up to the real situation here, and it is to be hoped that all this nonsense about Japan being almost a Christian country in its sentiments and ideals will soon come to an end. Of course, if building many Dreadnoughts and supporting a large army makes a nation Christian, I have nothing to say. But I have not so learned Christ. The multitudes in Japan are as sheep without a shepherd, and as one wanders up and down the mountains and through the narrowing streets of the numberless villages, it does look as if no one cares for their souls. The Buddhist priests go from house to house begging money for themselves and their numberless temple

In fact, I can never get rid of the impression that the priests and temples do not exist to help the people, but that the people exist to help the temples and priests. On the whole, the Buddhist and Shinto priests hold about the same relation to the present-day Japan that the Pharisees and Scribes held to the Jewish nation in the time of Christ. They not only fail to help the people, but they are frequently a tremendous obstacle in the way of truth and progress.

At the recent semicentennial conference of the beginning of Protestant Christianity in Japan, the following significant statistics were given: Population of Japan, 51,000,000; Protestant Christians, 70,000; Buddhist and Shinto temples, 288,000; Christian churches and preaching places, 1,675; Buddhist and Shinto priests, 216,000; Christian workers, men and women, 1,391.

If it were by might and by power that the Lord works, we might well despair of ever bringing this nation to Christ; but the God who raised up a church 70,000 strong during the past fifty years amidst untold opposition is able through his servants to work wonders in Japan, now that the way has been opened. Only we must not fail to enter where the way leads so clearly.

SAN FRANCISCO MINISTERIAL ASSOCIATION.

The Rev. Joseph W. Cochran, D. D., Secretary of the Presbyterian Board of Education, who has been lecturing in the universities on this Coast on the general subject of Moral Leadership, addressed the Ministers' Association of San Francisco and vicinity last Monday. Referring to the conditions outside the church which had tended to keep students from entering the ministry, he laid strong emphasis upon the scientific spirit of our day, upon the exaggerated importance given to mere money-getting, and especially upon the decay of the American home. The reasons operative within the church are chiefly the inadequate salaries paid ministers, and the narrow limitation of their period of acceptability. However, he thought the general outlook was very encouraging.

Dr. Cochran spoke very earnestly about the need of some religious work for our Presbyterian students at the great universities. While we are pouring tens of thousands of dollars into our denominational schools, these other students, who outnumber those in the sectarian schools in any given State, are practically neglected. There are 700 Presbyterian students in Berkeley and 400 in Stanford University, for whom, at this critical period of their career, next to nothing is being done. The need of money for college chaplains and for denominational halls is urgent, and the opportunity for a wise investment of money is almost limitless. The Catholics, with 160 students in Berkeley, have built a \$50,000 church and chapter-house. What ought the great Presbyterian denomination do for its 700? Will it be so stupid as to neglect them?

A dinner was given in Dr. Cochran's honor by some of the leading ministers and business men living about the bay at the Palace Hotel last Friday.

Following Dr. Cochran's address Miss Marie C. Brehm gave a very interesting talk on the temperance outlook, with special reference to California. Her story about the Irishman's temperance pals provoked a smile among the ministers. At the solicitation of the priest Patrick signed the pledge and bound himself to procure six others to do

the same, each one of whom continued the chain; whereupon, at the next temperance meeting, a goodly host of recruits presented themselves to the priest as the result of Patrick's initiative. In concluding, Miss Brehm expressed the conviction that a careful campaign of education is necessary before any definite prohibition victories can be won.

COLORED BRETHREN TO REBUILD.

The congregation of the Starr King African M. E. Church of San Francisco, whose house of worship was destroyed by the great fire of 1906, are taking steps to replace their present temporary structure which occupies their old site on Stockton street, between Sacramento and Clay streets. To aid them in gathering funds, the Rev. T. A. McEachen, of Hanford, Cal., Conference Missionary of the African M. E. Zion Church, is here for the purpose of obtaining pecuniary help. His address is 1644 Bush street. Eight thousand dollars are in sight, and \$12,000 more are needed to assure a new well-appointed church edifice. The First National Bank is the accredited depository of all contributions to this worthy religious enterprise. The Rev. Mr. McEachen's Hanford address is 224 West Third street.

RECEPTION TO A BAPTIST MINISTER.

The Baptist Ministerial Union have issued a card extending a cordial invitation to their friends to attend a union fifth-Monday meeting in honor of Rev. J. Q. A. Henry, D.D., who was formerly pastor of the First Baptist Church of San Francisco. The meeting convenes in the Hamilton Square Baptist church, 1975 Post street, between Fillmore and Steiner streets, at 10:45 a. m. of Monday, January 31st. The Baptist clergy and laymen are an efficient factor in the San Francisco Church Federation, and Rev. L. J. Sawyer has been elected to the secretaryship of that interdenominational union for municipal reform and public good morals.

OUR PLEA IS TO CONQUERORS.

J. R. Knodell.

The Scottish minstrel was an adept at stirring the soul of his fellow-clansmen. The brave deeds of the past, and of the national heroes in days gone by, were recited to arouse the courage and nerve the arm of the swordsmen of the later day to new victories worthy of the fathers. Listen:

"Scots wha hae wi' Wallace bled,
Scots wham Bruce hae aften led,
Welcome to your gory bod

Or to victory.
Now's the day and now's the hour,
See the front of battle lower,
See advance proud Edward's power
Chains and slavery."

Thus he used the recital of brave deeds of the past as a spur in the flank of their lagging zeal.

Napoleon Bonaparte drew up his small but tired army of veterans on the plains of Egypt in view of the wondrous old pyramids. An immense army of African tribesmen, outnumbering his followers ten to one, was forming in line for attack upon him—bent upon his annihilation.

Addressing his soldiers in eloquent words, made mighty by his glorious presence, he demanded their utmost endeavor. Pointing to the pyramids near by he said, "The witnesses of twenty centuries look upon us as we fight today." The appeal was effective.

So the author of the Epistle to the Hebrews, desirous of urging his Christian brethren "to works of faith and labors of love," wrote the appeal, in the eleventh chapter of that letter, naming the grand heroes of faith, and alluding to their wondrous victories. He closes his challenge with the words, "Wherefore, seeing we are compassed about with so great a cloud of witnesses," let us do our best, as we follow Jesus the creator and perpetuator of the sublime faith of our Christian dispensation.

In each of these instances mentioned, the appeal for great efforts is to a race of conquerors.

It is so in our temperance struggle to-day. Our appeal in America is to a Nation of Conquerors. Our appeal in this campaign for "The Redemption of Oregon," from the worst foe that ever endangered a State, is to the heirs of the "conquerors of this Continent."

Let me now recall to your minds why this line of thought is applicable to Americans, and to Oregonians, and why it should stir us to great deeds.

Remember, the birth pangs of our nation's life were, in the mother country, against both civil and religious tyranny—that there we conquered the right to existence.

Remember, our nation when born was flung as a foundation on the door-stone of Holland—but that here also we conquered the right to live.

Remember, that in our national youth we braved the rough Atlantic in the little Mayflower, and overcame barbaric crudities in the early colonies—and that we conquered, there too, the right to a lusty boyhood.

Remember, that the struggles of Revolutionary days marked our coming of age, and that in the Declaration of Independence we conquered our right to a separate national existence but not without plain evidence of the struggle, as we left the print of our bloody feet on the snows of Valley Forge.

Remember, that our national manhood was seen in the masterful way we conquered a Continent, annexing kingdom after kingdom to our national domain; climbing the Alleghenies; possessing the prairies; bridging the "Father of Waters"; mounting the Rockies and sliding down to the "Sunset Sea"; while on either side we stretched out our arms to the "great unsalted seas at the north," and to the tropic waters of the Gulf of Mexico.

That we were something more than huge, we demonstrated in the civil war, when we purged our national name and domain of the stain of human slavery. In that war we conquered the right to be called the champion of liberty for all oppressed mankind.

Other great battles were fought, and other great victories were won, until in 1898 we appeared among the nations as the "Great Heart," to champion the cause of the weak in all the world as we broke the grip of Spain from the throat of Cuba. Truly we are a nation of conquerors.

"Wherefore seeing we are compassed about with so great a cloud of witnesses," let us recognize that we, in our day, are under obligation to break the bonds of any oppression that may have hold upon our national life, crushing the poor and weak among us, and to purge from our national blood any virus that means ruin to any of our citi-

mens. Our lineage demands it of us. The good things, bought for us with tears and blood, demand that we act the man—that we show ourselves heroes. It would be shame to us, if, with such a lineage, with such a heritage, purchased at such a price, we should be willing to allow such an accursed crime as the liquor traffic to hold place among us.

If we were unable to drive out our foe we might show our heroism by the royal way we endured the wrongs we could not right; but as long as we have the power to drive out the evil, and know the way to apply that power to bring release, then to weakly endure—to sit down and tamely suffer wrong—proves us possessed of the spirit of slaves, and convicts us of a pusillanimity unmatched in the history of the Anglo-Saxon race. We are part of a race of conquerors. The appeal we make is made to a race of conquerors. Victory only in the struggle of our day—nothing short of victory—will secure to us our title of Conquerors, handed down to us from our fathers. To be beaten in the struggle will demonstrate that we are unworthy descendants of a worthy ancestry. Since God sifted all Europe for seed-corn with which to plant this Continent and build up this nation, and since he sifted all this nation for strong men and women upon whom to build this great state, we should indeed be culpable and pre-eminently unworthy if we did not rise in our manhood and drive out this subtle foe of all our most sacred possessions—a foe which, if allowed to remain, will entail upon us an inheritance of shame and danger.

What now, exactly, is the appeal we make to this race of conquerors? First: That we contemplate carefully the deep entrenchments this foe has in our national life. Second: That we confess the criminality of the liquor saloon. Third: That we consider seriously the destruction being wrought in our most sacred possessions by this accursed traffic. Fourth: That we recognize clearly the stupendous fact that as long as we allow this traffic a place among us we are entailing upon future generations vice and crime of the most repulsive forms and damaging character. And, fifth: That we admit the truthfulness of the doctrine that the liquor traffic is an economic blunder.

These five things are clearly our bounden duty. We do not, to-day, need to prove the truth of these five propositions to our citizens, but only to impress upon the people the duty of accepting and acting upon their truth. Our citizens do not need to be convinced of these five doctrines; but persuaded to coin their convictions into conduct.

Everywhere, in His teaching, Christ impressed upon the people that their sin was not ignorance, so much as willful refusal to act on their knowledge. "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil." "Ye will not to come unto me that ye might have life." And this is pre-eminently true also in this great struggle of ours. Men know but do not act on their knowledge. They either have not the courage of their convictions; or they are too indolent to enter the strife. For years, and years the light has been coming into the world on this liquor question, and many men do not act on that light, to drive out this foe. Is it because they love darkness rather than light? Must we not say, it is because, in some way, they are selfishly connected with the devilish traffic, or are afraid of its malicious power?

I am sure, friends, there should be no question what the answer to our appeal will be when it comes to our

to Americans, but to American Christians—not only to a race of conquerors, but to a conquering nation, redeemed and inspired by the Greatest Conqueror of all the ages. The Church of America is also the Church of Jesus Christ. The Redeemer of our race is also "the Captain of our Salvation." May we not expect that those who follow Christ will "come off more than conquerors through him that loved them?"

But, further, brethren, the conquering spirit is a spirit of deeds. No victory comes to the loiterer. "All things come to him who hustles while he waits." The work to be done to conquer in this fight demands activity of our hearts and souls, most truly, but also of our hands and feet and property. Not only our personality but our possessions. In these days of acquired strength no man does his whole duty when he presents himself to God and man "A broken and empty vessel." By the opportunities of our days God has hooked fast to us much acquired power represented by our experience and our possessions. Therefore, if we do credit to our Lord, and measure up to our opportunities, we will come into His service with full arms, saying, "Here, Lord, am I, and all Thou gavest me, and all Thou hast enabled me to gather. Command me, Master, and all that is mine."

I am sure, the great things purchased for you and me in the past—and to which you and I have fallen heir—have been purchased at just this cost by our fathers. Nor have the times nor the demands changed. If we will be worthy of our fathers, and would have our children rise up and call us blessed, we must not hold back ourselves in this struggle, nor keep back any part of the price demanded by the Lord of battles for the victories we wish, and that our children will have a right to expect from us.

A COSTLY COMRADE.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good-night.

"Near enough," was the reply, "and I'm thankful, for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, Mr. Walker said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom, carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To any one but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a different all your life, and may prevent you from ever succeeding in the business world. You may not

realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you a story about one.

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker, "but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen, he changed it to a comma, making it read, 'fruit, plants, etc.' It was a trifling error not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—Martha Clark Rankin.

JIM JONES.

Jim Jones gets up at half-past four in rain or shine or cold. And leaves the papers at the doors. He's only twelve years old.

But my! he's big, and makes me wish I had some work like his.

He says to me: "Poor kid; of course you'd like my job. Gee whiz!

If you could hear the things I hear, and see the things I see

When I get up at half-past four, you'd wish that you was me!"

He squints his eyes. "Why, Chub," he says, "I own the whole blame street!"

And if you knew the things I know you'd say they're hard to beat."

"Oh, Jim," I say, "please tell me now what all these things can be."

"Not yet," says Jim; "you're lots too young. Wait till you're big like me."

"But, Jim, it must be awful cold in winter when it's dark."

"Oh, sure," he says, "so fine and cold it's just a perfect lark."

Of course I never dare to laugh for fear my face will crack;

Nor I can't frown, for it might freeze and turn an awful black.

So I just wear a half-way grin and if my face should freeze,

I'd be all right to look at with a cheerful smile to please.

"You poor young kid," he says real sad, "I'm sorry as can be

Your pa won't let you go to work and see the things I see.

I cross my heart they're true," he says each time I walk with him.

Oh, dear! why can't I get up too at half-past four, like Jim?

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-Puck

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VOL. VIII.

SAN FRANCISCO, U. S. A., FEBRUARY 3, 1910.

No. 5



Rev. Edwin Forrest Hallenbeck, Pastor First Church San Diego

**STEPS IN THE INDUSTRIAL PROBLEM
OUR STUDENTS IN STATE UNIVERSITIES
THE ADVISORY COUNCIL OF CHURCH EXTENSION**

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1310

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LOS ANGELES OFFICE

Bible Institute, 260-262 South Main St. Rev. Enos P. Baker
Representative Telephone Home 39147

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

OUR STUDENTS IN STATE UNIVERSITIES.

The visit to the coast of the Rev. Dr. Cochran, Secretary of the Board of Education, is an event of more than ordinary interest just at this time on account of its bearing on the care of our students in the universities at Berkeley and Palo Alto.

We are generally satisfied with the attention given them in our denominational schools. We approve the due balance maintained between the secular and the religious parts of their education; and applaud the prominence accorded the Bible in the curriculum. Our money goes into them; the teachers in them must be not Presbyterian necessarily, for that would ill become our boasted liberality, but certainly and positively Christians; and we feel that, dotted up and down the coast and all over the Great West, their place is secure, and that through them the honor of our splendid history will be conserved and perhaps increased.

But the case is different in these great universities, over whose courses of instruction we have no control, and for whose professors Christianity is no requirement.

It were easy to say, "Send our students to our own colleges;" but, in the first place, this were a narrow course; and, in the second, it were one impossible of accomplishment. For numerous reasons of more or less importance, many of our students prefer to attend the larger seats of learning, to mingle with the crowd, and to avail themselves of the numerous special courses offered. This may, and no doubt does, expose them to temptations, to possibilities of being led away by glittering sophistries, or of having their fathers' faith undermined by the cold skepticism of some non-Christian professor, from which we would gladly shield them. But we cannot do it; actually we have not done it. There are today in the State university of any given State more students than there are in the denominational schools of that State. Take the case of California as a concrete instance. Here we have 600 students in Occidental College against 400 in Stanford University and 700 in Berkeley—almost double the number in Occidental.

For the denominational school we lavish our money, erecting costly buildings, securing expensive equipment, employing capable professors, raising an adequate endowment—tens of thousands of dollars being thus freely poured out;

and yet what are we doing for our other boys in the larger universities? Practically nothing. In effect we say, "Since you go to this godless university, we wash our hands of you." Is this Christian? Is it wise? Can we think of no better course than to rear children in homes, train them in Sunday school and church, and then send them forth to be neglected, or dependent upon such casual assistance as busy local pastors may be able to render?

* * *

The anomaly of the position is evident to all. The question is, "What is to be done about it?" For at least a dozen years, to our personal knowledge, the Synod of California has been intermittently agitating this matter—hearing discussions, appointing committees, adopting resolutions, planning great things, and doing next to nothing! Is this creditable either to our sense or to our loyalty?

See how much wiser the Catholics have been! Theoretically they disapprove of secular education in toto, and yet, practically, they throw their theory to the winds and rush to meet a condition. They have in the neighborhood of a hundred students at Berkeley, and to safeguard them they have deputed a priest, who has enrolled himself in various classes and is securing the respect of the students; and they are actually about to rear a chapter-house costing in the neighborhood of \$50,000; whereas we, with seven times the interests to safeguard, are doing nothing, but talk!

Does Presbyterianism mean anything worth struggling and sacrificing for, or even worth maintaining? Have our pastors and elders any elements of statesmanship, or is each one so absorbed in his own little eddy as to be indifferent to the general progress of the cause? Is it worth our while to spend money simply to keep our churches and toil for an occasional young man, while we neglect eleven hundred of them—the very pick of the State? So far from prophesying, can we not even see? Do we not know that within a decade or two we shall have five students in the universities where now we have one? Must we not get ready for that great day? Either we had better meet and resolve to discontinue as a denomination, or wake up and determine that we will hold our own in the seats of higher learning. Unless we can retain a respectful attention from them, we doom ourselves to mediocrity and failure.

* * *

What then is to be done? Dr. Cochran is our denominational expert along these lines, and he, having familiarized himself with the facts in the case, confines himself to two very simple recommendations, which ought certainly to be put into immediate execution. He proposes:

1. The raising of money for the purchase and endowment of a Westminster Hall adjacent to the campus. The project has the sanction of President Wheeler. It will cost, say \$75,000. But what is that to our great denomination? We rear individual churches costing two or three times that amount, and shall we palter over it while the youth of our churches are being neglected? Shall we raise money to send missionaries abroad, and ignore the needs of the children of our own hearthstone?

* * *

2. He recommends that a student pastor be secured; a wise, tactful, discerning man, who will sympathize with the young fellows, win their affections, and guide them through the theological and philosophical tangle that so often works havoc with the faith of immature minds; a man who shall command the respect of the faculty by his own character

and attainments, and yet who can be a boy with the boys. Such an one would live in the hall and preside over its care, converting it, as far as possible, into a large and gracious Christian home.

The mere statement of such a plan would seem to be its best recommendation. No one reading this will need to have its desirability urged upon him.

We have confined our discussions to the situation at Berkeley. Stanford University is in a class by itself. With the church recognized and appropriately set in the midst of the cluster of buildings as their crowning jewel, with a chaplain in residence, the need of a denominational worker, while not done away, is not so urgent.

The whole project resolves itself into a question of money; and if the laymen of our church do not give the money, some of our preachers had better quit preaching awhile and go out and earn some to give to such a cause. But our laymen are clear-sighted; they are loyal to the church, and devoted to the deepest interest of the country; and therefore we feel safe in leaving the matter in their hands. Of this we feel sure, that, had we the money to provide such a work ourselves, we would leap at the chance, in the thought that in no other way could we be such a blessing to our own day and to the cause of religion in the days to come.

Already seven State universities are equipped with student pastors, greatly to the benefit of the student body. Various local habitations or homes are already secured, and West Virginia is planning the securing of \$75,000 wherewith to provide and equip such a denominational hall.

If we fail to meet this urgent need in our own State, we will be recreant in our duty, criminally short-sighted. If we allow Dr. Cochran to get away without something tangible in prospect, we are apt only to repeat the policy of a dozen years and leave till tomorrow what needs to be done today.

This is the strategic time. Our Secretary's course of lectures on "Moral Leaders" has compelled the respect of the thoughtful; while his strong preaching and willing personality have favorably impressed all who have met him. It is for us to clinch his words, or to allow them to be dissipated into thin air.

Which shall it be?

J. E. S.

REV. E. E. BAKER IN SAN FRANCISCO.

The Rev. Ernest E. Baker, D.D., of Oakland, Cal., has removed with his family to San Francisco, and is located at 1350 Jones street.

Dr. Baker is now the vice-president of the Western Finance Company, owners of the Mascot Copper Mine in Arizona, which has attracted the investments of a number of successful business men to the extent of something over \$700,000 within the past eighteen months.

The business ability of Dr. Baker was shown in a remarkable way at the time of the earthquake, when as chairman of the Oakland Relief Committee the terror-stricken people were organized into efficient relief workers, who housed and fed the 50,000 refugees who fled from San Francisco, and for a week furnished the provisions to those remaining in the doomed city across the bay. His securing of \$100,000 for the San Francisco refugees in Oakland when others had failed, showed his money-getting ability.

as did his first year's work in the Oakland church, when he raised \$10,000 in addition to the \$13,000 of regular expenses, to cover a deficit which had accumulated during the previous pastorate.

The Pacific Presbyterian can well wish the genial Doctor success in his present undertaking, as the paper's beginning was mainly the result of his personal endeavor.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

January 26—Decision in United States District Court that certain coal lands in Washington shall revert to Government.—Rear-Admiral Evans relieved of duty at Washington.

January 27—President Taft cables to the President of France expressions of American sympathy and tenders relief through National Red Cross Society.

January 30—Laying of the corner-stone of the McKinley School, San Francisco.

January 31—Mine explosion in Colorado, causing death of nearly 100 men.—The Mayor of San Francisco changes personnel of several municipal commissions.

In Foreign Lands.

January 26—Further English election reports point to return of Premier Asquith to office.

January 29—Official statement from Paris that the Seine was stationary and the rivers in France were falling.

* * *

Judge Cornelius H. Hanford, sitting in the United States District Court in Seattle, Wash., has decided that the title to 1040 acres of valuable coal lands in Lewis county, Washington, claimed by certain citizens of Seattle, shall revert to the Government. This land figures in the Ballinger-Pinchot controversy, and the contest over it has been in the courts for eleven years. The court held that a combination made by individuals to acquire coal lands in excess of 320 acres for an association is unlawful and that patents therefor can be canceled by the Government in a suit in equity. It is well for commercial speculators to know the law, and to heed the legal maxim that "ignorance of the law is no excuse." Germane to this subject comes the news from Washington, D. C., that John E. Ballaine, who is said to be the owner of extensive lands in Alaska, has made a proposition to the Senate Committee on Territories offering the Government a royalty of 50 cents a ton on coal mined for the lease of 5000 acres of choice coal lands in Alaska. Such a tonnage royalty, Mr. Ballaine claims, would net the Government about \$2,000,000 a hundred acres. Will this be one of the results of "Eward's folly"?

* * *

Admiral Robley D. Evans, who performed his last active duty when he brought the great fleet of battle ships into the harbor of San Francisco, has a record of service longer than that of any man who has attained the rank of Rear-Admiral. After his retirement in August last, he continued his work as a member of the Naval Board, and subsequently mounted the lecture platform in advocacy of a greater navy. January 26th he was relieved of all duty, in accordance with the policy of the Navy Department, that retired officers shall not be employed on important active service.

The French nation is quick and ardent in its sympathies, as America knows from past experience. It is more than fitting, therefore, that President Taft should express to President Fallieres the feelings of this country aroused by France's great flood disaster, and tender relief to the homeless and suffering through our effectively organized National Red Cross Society. The society, acting on advices received from Robert Bacon, the American ambassador in Paris, that contributions from this country would be acceptable, has published an appeal to the people of the United States, in which it is stated that Charles D. Norton, Treasurer of the Red Cross, will forward by cable all moneys which he may receive for this benevolent purpose. The French colony in San Francisco is actively at work in the cause of their fellow-countrymen.

California has no Sunday law on her statute-books. If she had, probably the corner-stone of the McKinley public school in San Francisco would not have been laid in place on a Sunday, nor Mayor McCarthy have had the opportunity on the Lord's day to cast slurs on the Taylor administration and to indulge in political promises that smack strongly of buncombe. His unique address was relieved somewhat by a deserved tribute to the worth and memory of our martyred McKinley, for whom the school was named, and also by the usual platitudes of the ordinary public speaker when talking about education. The spirit of patriotism was rife among the children who took part in the ceremony, and they were a redeeming feature in it.

By a terrible mine explosion at Primero, Colorado, in the workings of the Colorado Fuel and Iron Company, over a hundred men have lost their lives. As usual in these mining disasters, the cause is unknown. Many of the victims were suffocated in their struggle with each other to escape through the air shaft. Science nor philanthropy has yet found means by which mining may be made a safe employment.

Mayor McCarthy has summarily displaced the Taylor Board of Health, the Park and the Fire Commissioners, and the Civil Service Commissioners, and made his own appointments. This stroke of the political ax is sensational and several members of the Board of Health and of the Board of Education will probably contest Mr. McCarthy's action.

The turmoil of the English elections has hardly yet passed away. The combined strength of the Liberals, Laborites and Nationalists is more than a majority of the House of Commons, and therefore a Unionist Government is out of the question. The agricultural population have shown decided Conservative tendencies in this election, and have constituted a deciding factor. The sons of Erin in America have subscribed liberally to the campaign of the Irish party, and trust implicitly, says T. P. O'Connor, President of the United Irish League of Great Britain, to the patriotism of that party and to the leadership of John Redmond. To the average American, English politics and elections, with their Liberal, Nationalist, Laborite, Unionist and Irish factions, are an intellectual puzzle more intricate than any that ever was invented by a Chinese. Shall we soon see an overthrow of the Government and new elections? One fact, however, is to be well established, namely, that the English

people do not want radical changes in the House of Lords or in the policies of the Government. After all, John Bull is a staid old gentleman, and in some things Uncle Sam may take lessons from him in popular government.

Much space in the telegraphic columns of the daily press has been taken up with accounts of the great floods which have been prevalent in France, and with the consequent disasters which have threatened the beautiful city of Paris. On Saturday last the Seine was officially reported to be stationary and its tributaries falling, and subsequent news is to the effect that the swollen waters are rapidly subsiding. Probably some accounts of this great calamity are exaggerated, but that the losses have been heavy, the damage immense, and the mortality great is beyond question. The topographical situation of Paris is rather peculiar. The city lies in a hollow, about 200 feet above the level of the sea, and is surrounded by low hills. These hills are encircled at a distance of from two to five miles by an outer range of heights. The Seine divides the city into two parts, which are connected by many bridges, which in time of flood serve to obstruct the rapid flow of the waters. Paris has a unique and wonderful system of sewers, through which visitors may make an excursion, provided with a proper guide. The bursting of some of these great underground conduits has been the chief danger during the recent floods, involving the washing away of soil and the consequent undermining of streets, boulevards, and handsome large buildings. Among the edifices so threatened has been the Louvre, with its priceless treasures of art. Those who have visited this wonderful museum will await with an interest born of anxiety authentic reports concerning this magnificent monument to France's greatness in the beaux arts. All true Americans hope that this calamity will soon be overpast, and they are sure that the great Gallic nation will recover from its effects with that rapidity and that elasticity which are distinctively their own.

MEN'S PRESBYTERIAN FELLOWSHIP.

The Presbytery of Oakland has arranged for a supper and conference in the First Presbyterian church of that city at 6:30 p. m. of Monday, February 7th. The purpose of the meeting is the consideration of a project for a Men's Presbyterian Fellowship—its utility and feasibility. The general topic will be Church Finances. The program provides addresses as follows: By Dr. W. B. Noble, on "Finance Fundamental to Institutional Religion;" by the Rev. William Rader, "The Standard and Benefit of Christian Giving;" and by Messrs. Adams, Starrett and Page, on "Our Present Financial Plans and How We Can Improve Them."

Dr. F. L. Goodspeed will present the question, "Shall we organize a Men's Presbyterian Fellowship for the East Bay section?" and the report of the Committee on Resolutions will then be submitted.

Dr. Orlando E. Hart, chairman of the Executive Commission, will preside.

The call for this conference makes the request that each pastor shall secure as many delegates from his own church as possible, and the committee having the affair in charge recommend that the Trustees and all the officers of the various Church Boards be specially invited. Acceptances should be sent to Dr. Goodspeed without delay. The supper will be fifty cents a plate.

DR. COCHRAN AT ST. JOHN'S CHURCH.

In St. John's Presbyterian church, on Thursday evening, January 27th, Prof. Wicher had charge of the meeting convened in the interest of the cause represented by Dr. Joseph W. Cochran, and introduced him in a short welcoming speech. The address of the Secretary pursued in a measure the lines which he has followed in his lectures before the students and the clergy of this part of the Coast, and his earnestness and eloquence made a deep impression on his audience. The numbers present were not what the occasion merited. Dr. Cochran said that the hope of California was in her young men and in the great wealth of the State, that should be at the back of them. In our two great universities Protestantism stood to Roman Catholicism as 7 to 1, and on the campus of each of these universities we should have denominational halls, equal if not superior to the fine institutional edifice planned for the University at Berkeley by the Roman Catholics. The church at large is too much out of touch with the sources of power. The spirit of self-sacrifice is greatly lacking, and the lesson is yet to be learned by our young men of talent that he who would save his life must lose it. There must be a willingness to link ourselves with God's purposes. Too many Christian souls are living in glass cases. They are sound in creed, but unwilling to do God's work. A generation of consecrated, intelligent Christian leaders out of our universities and seminaries is San Francisco's only hope.

With all the strain upon his energies, Dr. Cochran shows great endurance, and he is putting in effective work.

STATED MEETING OF THE OAKLAND PRESBYTERY.

The stated meeting of the Presbytery of Oakland will be held on Tuesday, February 8th, in the First Church of Oakland. The roll-call will be at 9 a. m., followed by devotional exercises for half an hour. Reports from the Permanent Committees on Temperance and Colleges and the Executive Commission will be in order, and Rev. Robert Mackenzie, D.D., is expected to speak to the subject of the report on colleges. In the afternoon the conference on church finance will be continued.

CALVARY CHURCH'S BEREAN SOCIETY.

The Berean Club of Calvary had a rousing meeting last Monday evening, with an attendance of over a hundred men, young, old, and middle-aged. Mr. George Renner, not unknown to audiences of this description, made the first address of the evening. He discussed the relations between capital and labor, and described the part he took in the great draymen's strike of 1901 as an employer of teamsters. He spoke with directness of the rights and wrongs on both sides of a still unsettled conflict, and endorsed the National Industrial Peace Society's methods of arbitration. Several questions put to Mr. Renner on economic phases of his subject found a ready and intelligent response. Mr. John Z. White, of Chicago, who is visiting our State in the interests of reform in popular government, addressed his attentive audience on the subject of direct legislation, pleading for the recall and the referendum, and a power to be invested in the electors by which legislators could be compelled to carry out the will of the people as expressed at the polls. By these means, he claimed, the lobby would be eliminated

from the halls of legislation, State officials would make a better record, and bribery become almost unknown. Mr. Mullin, the president of the society, called on Mr. Rader for a closing speech, and the pastor briefly congratulated the audience on this opportunity of listening to addresses that were so thoroughly educational in the line of political intelligence and true citizenship.

MARRIAGE OF A MISSIONARY.

A few days ago a cablegram from Shanghai announced to the Rev. C. C. Herriott, pastor of the High Street Presbyterian Church of Oakland, the marriage of his daughter Elizabeth to Mr. Arthur W. March, January 27th, at Hangchow. The Rev. Clarence D. Herriott, a brother of the bride, officiated, and he was assisted by the United States Consul at Hangchow.

Mrs. March is a graduate of the Bible Teachers' Training School of New York, and sailed as a missionary for Peking last September. On her arrival in Shanghai she met Mr. March, and their engagement soon followed. Mr. March is the son of the Rev. Frederick March, a professor in the theological seminary at Beirut, Syria, and holds the chair of English and Astronomy in the Presbyterian College in Hangchow. The numerous friends of this young couple most heartily wish them a long life of happiness and of Christian usefulness.

REV. GEORGE A. BLAIR ON HIS BACK.

The ministerial brethren and the friends of Rev. George A. Blair will be pained to learn that this energetic worker in the cause of local home missionary enterprises met with a serious accident on Friday, January 28th. While crossing Market street at Third, on his return from San Anselmo, he slipped near the curbstone and injured one of his knees very severely. He will probably be confined to his bed for a week or two. He is receiving the best of medical and wifely care. May his recovery be a speedy one.

TIME FOR AGGRESSIVE STUDENT WORK.

It has been recommended by the committee appointed by the members of the educational conference which was recently held in St. John's church, San Francisco, that early action be taken leading to the erection of a Presbyterian building for the development of religious educational work among the students of the University, and particularly among the Presbyterian students in that institution. It is believed that the time is ripe for the undertaking of more aggressive Christian work at the University of California, where the Presbyterian students alone in attendance number some 700.

H. C. B.

CHURCH FEDERATION OF VENTURA COUNTY.

An enthusiastic meeting of the Church Federation of Ventura County was held in Ventura, January 25th. Ministers and lay members of more than half of the churches in the county were present, representing seven denominations. Nearly all took part in the discussion on the topic presented, which was, broadly stated, "Man: His Place and Work in the Church." Much was said in favor of brotherhoods and other means of winning the men and

leading them to take a part in the work of the church.

The Federation voted heartily to support the movement to prohibit the manufacture and sale of intoxicating liquors in the District of Columbia.

Oxnard, Cal.

JOHN A. AINSLIE.

TO THE SUNDAY SCHOOL WORKERS.

The Sabbath preceding Washington's Birthday is looked forward to in many Sunday schools as a great home-mission day and should be observed in every Sunday school in our denomination. The Board is sending out a beautiful program, with condensed news, music and recitations, descriptive of our work among the North American Indians—"The American Indians—From Pagan Superstition to Christian Liberty." The offerings, however, will be for the general evangelistic work of the Board. Programs are furnished free to those who take the offering.

Samples, order blanks, etc., have been sent to the ten thousand Sunday school superintendents. The Young People's department, Board of Home Missions, 156 Fifth Avenue, New York City, will be glad to furnish samples, supplies or further information on application.

The coin card holds 45 cents in nickels and dimes, or \$1.70 in larger coins. It has a picture of a hut of the Havapai Indians of Cataract Canyon, Arizona, who have never had a missionary. Orders should be sent in without delay.

OFFERING FOR HOME MISSION BOARD.

Attention is called to the fact that the Sunday nearest to February 22d is the day set apart by the General Assembly for an offering to the Board of Home Missions. An excellent program on "The Indians" has been arranged, of which a sample copy has been sent to every Sunday school superintendent in the Synod of California. The offering will go to the work of Rev. James Hayes, of Kamiah, Idaho.

CONVENTION OF CHRISTIAN STUDENTS.

A novelty on the Pacific Coast is a conference of Christian students from our colleges and universities. Such a convention was held at San Anselmo, Cal., January 28th and 29th. All students in the theological seminaries and prospective ministry students, including Student Volunteers, in the colleges near San Francisco, were invited to attend. A limited number of able Christian Association workers not included in the above groups were invited; also clergymen of various Protestant communions.

To promote fellowship and unity among men of common ideals; to become better acquainted with peculiar conditions confronting Christian ministers of today; to strengthen the purpose of each student; to study opportunity and obligation to recruit for the ministry; to learn from experienced pastors the necessary equipment for a successful ministry, were the proclaimed objects of the conference.

Through the courtesy and generosity of the San Francisco Theological Seminary all duly accredited delegates and speakers were afforded entertainment.

The general topic presented and discussed on Friday afternoon was "Preparation for the Ministry," and that of the evening "The Work of the Ministry." On Saturday "The Minister's Relation to Religious Education" and "Urgency of the Call for Men in the Ministry" were fully considered. All these subjects were freely discussed in their

various phases by Bishop Hughes, Dr. Brown, Dr. Cochran, the Rev. Mr. Rader, Prof. Day, Dr. Burlingame, Dr. Mackenzie, Prof. Paterson, and others, and the spirit engendered among the students cannot fail to have lasting and far-reaching effects.

ARRIVAL OF FATHER CLARK, C. E.

Last Monday there was an unusual stir among the Christian Endeavorers of San Francisco as soon as it was known that the Rev. Francis E. Clark, the founder of this now widespread society, had arrived here on the steamer Cleveland. This year the organization celebrates the twenty-ninth anniversary of its birth. The good doctor is accompanied by his wife, and they have been visiting many parts of the world, chiefly in the interest of the Christian Endeavor movement. At Agra, India, he attended a convention of more than four thousand delegates, in which thirty different languages were spoken. He found societies of considerable numbers in China, Japan and Hawaii. He will speak in this and other cities of California before returning to his home in Boston.

STEPS IN THE INDUSTRIAL PROBLEM.

A Fair Question: How Far Can the Church Stand for Organized Labor?

A few days ago an excited trades-union official held me up in a labor hall by reading a telegram sent to him by the secretary of a central labor union somewhere on the Pacific Coast, which telegram insisted that I should immediately change the decision of the trustees of a certain church, who had awarded a contract for a new church building to a non-union builder. I had never heard of the church, never heard of the preacher, and hadn't the slightest notion as to who the trustees were. The contract had been agreed upon, and, presumably, the builder was already on the job. And simply because I am a trades unionist, and have repeatedly stated my conviction, as an individual, that trades unionism is a good thing, and that every workingman should become a member of the union, it was assumed that I could accomplish by a wave of the hand, or by a threat of excommunication, or some other dire calamity, the task which these local trades unionists had failed to perform. Because I frankly told my challenger that I really could not reverse the decision of these men, he roundly abused me in his local labor paper. I did not mind the abuse. I have become quite accustomed to getting it both from the Church and from labor. But the incident gives me the opportunity to make just one point which should be perfectly clear in the mind of every trades unionist, when he criticizes the Church for not heartily endorsing organized labor as such.

I have repeatedly stated on the platform and in the press that the Church cannot advocate socialism or any other economic theory, because there may be an honest difference of opinion concerning these matters among the membership of the Church. However, the workingman has a perfect right to insist that the Church shall stand by him in his fight for better living conditions, a reasonable number of hours, a living wage, and a square deal in every other particular, but—and I say this with perfect frankness—the trades unionist has no right to expect the Church to help him maintain his organization, any more than the

Churchman has a right to insist that the trades unionist shall maintain the Church. If it is right in one case, it must be right in the other. If the trades unionist declares that the Church must stand unequivocally for organized labor, then the church member has an equal right to insist that the trades unionist must stand unequivocally for the Church, for they both declare for higher standards of morals and ethics, better homes, better schools, and better living in every way.

It seems to me that for the Church to say that the contentions of organized labor for improved conditions are just, without committing itself in any way to a particular system whereby these conditions are to be secured, is all that anybody has a right to expect of it. The Church must not stop at the point of passing resolutions, but it must be given the right to work with any or every movement which is fighting for the securing of fairer conditions. The Catholic Church, the Protestant Church and the Jewish Church may work together in this struggle, even though they may not accept each other's religious platforms; but in so far as they agree upon the things for which they are contending, they should present a united front. If this liberty is granted the Church, it will be very much easier for the Church to work together with the union in the accomplishment of specific reforms. The real test of the Church's sincerity in the matter of its sympathy for the trades unionist in this struggle for better things is not in the mere "recognition" of his union, but in its willingness to help him secure the practical things which he is after. This it can readily do when the issue has a moral basis, as in the case of a fight for little children, for weak women, for down-trodden men, for a weekly rest-day, for a living wage, for decent living conditions. When the question at stake is merely a matter of expediency, of jurisdiction, of a recognition of the union, or a similar matter, then the Church must have the right to remain neutral, just as the trades union would not be expected to take sides were the Church to take up the matter of denominational differences, of creeds or forms of government. As individuals, we may think as we please about the affairs of the Church or of labor, but we cannot assume to commit our organizations, either church or labor, to any system outside of their peculiar province. Charles Stetzel.

"JAMES" VISITS RED MEN UP THE COAST.

An Interesting Letter to the Sunday Schools of the Synod of California.

Rev. James Hayes didn't take the usual trip down among the Shewit and Shoshone Indians this year, but instead visited the mission among the Warm Springs Indians in Oregon. In several of the Coast tribes they have a sort of a religion called "Shakerism." It is a mixture of truth and old heathen superstition. They believe that by shaking the body and going through other performances they can shake off sickness and work wonders.

James found the Shaker faith among the Warm Springs people, but had met it in other tribes, so he was not surprised. The meetings were very good. Twenty-eight became Christians, and about as many backsliders returned. Among the converts, seven came out of Shakerism. One was a leader among them, and with tears streaming down his face he said: "The Bible says there will be false teachers arise to lead the people away from the truth, and

I see I have followed false guides, but now I want to throw it all away and follow the true God."

Then, last June, James visited the Spokane Indians in Washington. When James was telling us about them, at the great missionary meeting, he said, "Oh, the Spokes are very poor, they have no Sunday school, no prayer meeting, nor no Woman's Society."

Then again, in November, at the invitation of the missionary among the Spokes, James took with him a Nez Perce helper, and held meetings there for two weeks. While the visible results were not large, yet we hope that poor weak church was strengthened.

A little information about James' children may interest you. Walter Hayes, a tall young fellow of seventeen years, is in the Government school here. He is rather quiet, but very pleasant. Jane Hayes is in school here too. She is such a nice-looking girl of fourteen years, a good student, and this year is taking music, and she is very happy about being able to play a little. Her school-teachers think she will be a leader among her people.

Very sincerely, MAZIE CRAWFORD.

THE ADVISORY COUNCIL ON CHURCH EXTENSION.

Rev. W. B. Noble, D.D.

The readers of the Pacific Presbyterian have already been informed in a general way concerning the deliberations of this body through a brief article from the pen of the Secretary of the Council, Mr. J. Ernest McAfee. But it was the desire of the Council that its members, of which the present writer was one, should give information in their several localities as to its deliberations and the important questions it discussed. This may require a series of articles.

The Council was created by the Assembly of 1909, and was composed of a representative from each Synod in the United States, and representatives from the Boards of Home Missions, Sabbath-school Work and Church Extension. Its meetings were held in the Presbyterian Building, New York, November 17-19, 1909.

The most important question before the Council was "The Unification of our Home Mission Work."

Concerning this, the General Assembly had given the following instructions:

"Resolved, That the Executive Commission be directed, in such conference with the Advisory Council as both sides may think desirable, to take into consideration the whole cause of Home Missions in all its relations and bearings; and to report to the next General Assembly some plan by which greater simplicity, efficiency and unity may be secured." (Minutes, page 62.)

Also the following:

"Resolved, That the Advisory Council and the Board represented therein are instructed, at their first conference, to consider the advisability of having all the Synods that are included in the Advisory Council organized for Home Mission work within their bounds, on lines similar to those that are adopted by the self-supporting Synods. With particular reference to the emphasizing of the responsibility of the Presbyteries and to the securing of Synodical supervision, and to report to the next Assembly." (Minutes, page 173.)

The necessity for some plan of unification lies in the fact that twelve of the thirty-six Synods have one by one come to self-support, each following plans and methods of

its own devising, and breaking away from the dependent Synods and from one another. Their estimates are not in the "budget," nor are their reports presented to the General Assembly, except in a supplementary and fragmentary way. It is eminently desirable that a common bond of union should bind together all the Synods, whether self-supporting or dependent, that the great Home Mission work should be a unit, that annual reports to the Assembly should tell the whole story of contributions and labors and achievements throughout the country, just as the report on Foreign Missions gives us a summary of that work throughout the world. And on the other hand the dependent Synods might learn much of organization and method and gather much of enthusiasm from closer contact with their sister Synods that have reached self-support.

But the problem is not an easy one to solve, and it cannot be said that the Council has solved it. However, after full discussion, some conclusions were reached which it is hoped will commend themselves to the General Assembly. It was agreed—

I. That the annual report to the Assembly should be one including the work both of the self-supporting and dependent Synods.

"The General Assembly's Standing Committee on Synodical Home Missions shall be discontinued, and the Standing Committee on Home Missions shall be charged to report on Home Mission work in all its phases, however conducted, noting specially, under a distinct head, the work of the Synods and Presbyteries conducting their own work, making use of information furnished on the subject by the Chairman of the Advisory Council of Church Extension. Receipts and expenditures of all home mission funds shall be incorporated in the report of the Treasurer of the Board of Home Missions, with the understanding that funds contributed by self-administrative Synods and Presbyteries for their own work be so designated."

II. That the roll of the grand army of home missionaries and of churches reaching self-support should be complete, including all the Synods.

"The names of all home missionaries shall be printed in the annual report of the Board, and the names of all churches reaching self-support shall be included in the 'roll of honor' published in the report."

III. That the annual budget should include the whole home missionary apportionment.

"The Executive Commission shall include in the annual budget presented to the General Assembly such home mission funds as the several Presbyteries and Synods upon their own initiative apportion to their respective churches. It shall be the duty of the Board of Home Missions to secure the information which shall enable the Executive Commission to carry out this measure."

IV. That the Advisory Council will itself be an important factor in the unification of the work. It is to be remembered that the Council represents the whole field both of the self-supporting and dependent Synods, and is composed of men closely connected with the work of their respective Synods. Their annual conference with one another and the Board, bringing together information and results of experience from all parts of the field, will surely

be productive of important results as time goes on, unifying the work not in any forced and mechanical way, but in its spirit and aim. The work thus far mapped out for the Council and the Board is as follows:

"To consider all matters relating to the general policy of the Home Mission enterprise, such as the territory and departments to receive emphasis, the methods of field administration, etc. The Council may not only offer individual suggestion, but it shall have the right officially to advise the Board in any matter which in its judgment calls for such action.

"To co-operate in the endeavor to make effective the Home Mission apportionment which has been determined in each and every Synod. And to that end in each Synod the member there representing the Council should be specially charged with the duty of endeavoring to bring the Synod up to its full measure of responsibility in this regard.

"To combine in the issuing of missionary literature, and engage together from time to time in missionary campaigns for bringing the entire work more clearly and forcibly to the attention of the church and the country."

Space will not permit a discussion of these several points: The above conclusions of the Council on the subject of "Unification" were not reached without full discussion which brought out much difference of opinion. But on most of the points practical unanimity was reached, and it is believed that the carrying out of these measures will prove a long step toward the attainment of the desired result.

(To be continued.)

TACTFUL METHODS NEEDED IN PERSIA.

Rev. E. T. Lawrence, M.D., medical missionary in Persia, thus writes of the work in Kazvin and of the difficulties to be encountered:

"Our custom is to open dispensary every morning with devotional services, in which we endeavor to hold up Christ, the only Savior from the guilt and power of sin; and the interest and attention with which many have listened have been most encouraging. Our little dispensary continues in favor with a great many, and we are truly grateful for the success we have had in treating many cases. Through it we are able to reach many with the gospel, who without it would not give us a hearing at all. It furnishes an excuse to those who through curiosity or otherwise desire to hear our message; for Persia, notwithstanding many changes in the past few years, is still a land of religious intolerance, and those who would dare to change to another faith would meet with the bitterest persecution from the leaders of the Moslem faith.

"One of the most interesting features of my work has been my debates with the mollahs. These men have come in groups of five or six, usually composed of one spokesman and four or five 'rooters.' The 'rooters' second all that their leader declares and hoot at everything said that he does not approve. These men resist the truth with intense fanatical zeal. Most of them are superstitious, conceited bigots, well deserving the title of donkey, which many of their countrymen give to them."



THE FIRST CHURCH OF SAN DIEGO.

Story of Its Growth—Call of Dr. Hallenbeck, of New York, for a Year's Supply.

The First Presbyterian Church of San Diego is enjoying a period of growth in interest and attendance which is exceptional, even in the history of this church, which has seen rapid development in the past. Especially is the attendance of men at the various services greatly on the increase.

In July of last year the First Church lost its pastor, the Rev. Harvey S. Jordan, D.D., by sudden death, and then came a period of several months during which the pulpit was served by supplies from Sunday to Sunday, a period which always tries a church, and yet its attendance kept up remarkably. It was decided to try a new scheme in securing a new minister. A committee, composed of several members from the session and the board of trustees, began correspondence over the country with a view to getting hold of the best man available. The aid of such men as John Willis Baer, president of Occidental College, was enlisted, and it was not long before the committee was able to announce that it had secured Edwin Forrest Hallenbeck, D.D., associate pastor of the Fifth Avenue Presbyterian Church of New York, to come out to the coast as the stated supply for the San Diego church for one year.

Dr. Hallenbeck and his family reached the City of the Silver Gate the first of December and he occupied the pulpit the first Sunday in that month. From the first he has been accorded a hearty welcome and the co-operation of the members of the congregation. His interest in the work of the young people placed him well to the front in Christian Endeavor movement in New York State, and he continues to hold the high place in their esteem in his new field. Speaking without notes, Dr. Hallenbeck retains the closest interest of his large congregations as he delivers his discourses, simple in their construction, yet fraught with the earnestness that must appeal to men's hearts. It is safe

to predict that the people of the San Diego First Church will not let Dr. Hallenbeck go at the end of the year of his work as stated supply, but will extend a call to him to become their permanent pastor.

During the forty years of the history of the First Church it has passed through many vicissitudes. It began its work as a mission church, organized by the Rev. Thomas Fraser, Synodical Missionary of the Synod of the Pacific, in the summer of 1869. Some might argue that the fact that it began with thirteen members was an ill omen. The Rev. J. S. McDonald took charge of the work soon after the church was organized, and remained until 1872, and during his pastorate the first house of worship was erected. This still stands and is used for social and Sabbath-school purposes. Following Mr. McDonald, the church was served by Rev. F. L. Nash, of Sacramento, for three years, and from 1875 to 1880 it was supplied by the Rev. Messrs. James Robertson, John Partridge, James Woods and Phelps. In the latter year the Rev. R. V. Dodge, D.D., began a pastorate which was ended by his death in 1884. A handsome memorial window was later installed in his memory. The Rev. H. A. Lounsberry and the Rev. H. I. Stern supplied the church for the next three years, after which the Rev. W. B. Noble, D.D., now synodical missionary, accepted the call to the pastorate and remained for some seven years, during which time the present edifice was erected, at a cost of \$36,000.

The Rev. F. Merten Smith was installed as pastor in 1894, but three weeks after his installation he suddenly expired as he was celebrating communion. The following year a call was extended to and accepted by the Rev. P. E. Kipp, who labored until his earthly career was closed. Then, in 1901, the Rev. Robert B. Taylor began his pastorate, which continued until November 19, 1904, when he was drowned while out sailing. During his pastorate the last dollar of indebtedness on the church property was paid, and on April 27, 1902, the dedicatory services were held. On October 1, 1905, Dr. Jordan commenced his work, continuing until his sudden summons last July. During the period of his labors in San Diego the church had a wondrous growth in numbers and spirituality, and he endeared himself to the entire community by his sincerity and noble manhood.

There is still on the session C. A. Diefendorff, a layman who has in many ways been a strong stay to the church almost from its inception. He has seen the congregation grow from several score to its present numbers, which almost weekly tax the seating capacity of the main auditorium, gallery, and Sabbath-school assembly-room combined. The young people have an active society of Christian Endeavor, and the ladies of the church have done much toward the material as well as spiritual welfare of the organization. Besides the usual Sabbath-school classes, composed of the younger attendants, there are strong adult classes, which meet at the same hour for the study of the Bible. Altogether the outlook for the First Church is most encouraging for great work in winning many new adherents to the Master's kingdom.

ALLEN H. WRIGHT.

Glendale.—The Glendale Church admitted to membership on January 30th, as a part of the results of the Henry-Potts evangelistic campaign, about twenty on profession of faith. Ten were also admitted by letter, bringing the roll of this church to 138.

AN ASSISTANT IN ELKO, NEVADA.

Rev. S. C. Gilman Appointed to the First Church During the Travels of Its Pastor.

The Rev. S. C. Gilman has been appointed assistant pastor of the First Presbyterian Church of Elko, Nevada, and the appointment has been approved by the congregation. Mr. Gilman comes to the Elko church with a past



Rev. C. S. Gilman.

record of a most successful work wherever he has been, and the people of Elko, after hearing him last summer, decided to secure his services as assistant pastor if possible. Mr. Gilman's consent, however, was not given until about a month ago, when he left the Ely church, much to the regret of the people. As a traveler and author Mr. Gilman has become known in many parts of our country, where he has delivered his lectures. Some years ago, as a result of his missionary labors among the Indians, he published books on Indian life that have been widely read, namely: "Driven Back" and "The Conquest of the Sioux." He has served four years under the Foreign Board in Syria and has traveled extensively through Europe.

Nearly two years ago Brother Gilman came to the Nevada Presbytery at the solicitation of Dr. Noble, and he has done remarkably good service in the fields he has served. When he went to Ely the work was unorganized and no missionary appropriation made, so he labored in that new camp in Eastern Nevada two hundred miles from the nearest Presbyterian church until he effected an organization and erected a church free of debt. To him is due the heroic pioneer efforts which made possible the glorious victories connected with the later developments of this work mentioned in our issue of December 9th concerning McGill and East Ely. After getting East Ely on a solid footing, McGill was made the center of operation, until at last a permanent organization was effected and steps are under way for the building of a new church. At present, services are being held in a chapel which the Presbyterians have fitted up.

Rev. George H. Greenfield, the pastor of the church at Elko, is about to leave for a tour around the world and is on the lecture bureau of the Cleveland's tour. He intends remaining abroad for some time, for the purpose of attending Edinburgh University next year. Upon his return Elko will doubtless need the continuance of an assistant, for the field is large, and the work has greatly developed since it has become a self-supporting field.

The nearest Presbyterian church on the line of the railroad east is two hundred miles away. The nearest on the line of the railroad west is still farther. On the main line of the Southern Pacific and Western Pacific, both transcontinental roads stretching clear across the State of Nevada, a distance of nearly five hundred miles, there are but two Presbyterian churches open, namely, Reno and Elko. The policy in the past has been in the Nevada Presbytery to give much attention to mushroom camps; but, as in every new work, mistakes have been made, much to the profit of the work; and the future prospects of Nevada are good because the Presbytery is coming to realize that the agricultural stock and railroad centers are of permanent growth and development and should not be overlooked. Brother Gilman has gone into some of these fields of promise and has developed work in the past month in the outlying districts of Elko county at Lamolle and South Fork and Wells, and it looks now as though work which had been well nigh abandoned by those who had previously exploited the land has remarkable possibilities. The people have crowded the places of meeting and seem to be hungering for the gospel. They have requested the services of a missionary at every point. It looks very much as though the Elko field would be extended and its work reach out to these outlying districts.

Brother Gilman, in assuming the duties of assistant pastor of the Elko church, takes charge of the largest Presbyterian church organization within the bounds of the Presbytery. It numbers 142 members. In a town of two thousand people it is the only church open of any denomination. Protestant or Catholic. X.

San Francisco, Calvary.—The Rev. Joseph W. Cochran, D. D., Secretary of the Board of Education, preached in the morning to the congregation of Calvary. Mr. Rader was also in the pulpit and very happily introduced the eloquent Secretary, whom so many have heard with delight and spiritual profit. Mr. Rader preached in the evening. Both congregations were large. The eldership of Calvary are much gratified that the spiritual life of their church is being renewed, and they are much in prayer for greater advances.

Placerville.—Last October the Sunday school adopted the New Graded Lessons in the Beginners', Primary and Junior departments. The superintendents and teachers are enthusiastic in their praise of these lessons. We now have the largest school in the present pastorate. There are forty members in the Beginners' and Primary classes, with five teachers. The Junior department has an equal number of scholars, with five teachers. The Cradle Roll numbers fifty and the Home department has forty-five members.

San Francisco, St. James'. Last Friday, January 28th, the Christian Endeavor Society of St. James' Church had a most enjoyable social, goodly in numbers and enthusiasm. On Thursday evening, February 3d, the congregation is to have an intellectual treat in some dramatic readings by Mrs. Maud Barnes Steele, who has deservedly won her way into the good graces of her new San Francisco friends. Last Sunday the pastor, the Rev. Charles G. Watson, exchanged pulpits with the pastor of the Menlo Park Church, the Rev. Monroe Drew.

Oakland, First.—Last Sunday night, in this church, Dr. J. W. Cochran delivered a helpful discourse, addressed more particularly to the young people of the congregation on such matters of Christian faith as may be perplexing them. Next Sunday, at the communion service, a number of new members will be received, and the pastor will preach a brief sermon. On Thursday afternoon, February 3d, the Woman's Missionary Society met in the chapel, and listened to interesting and helpful addresses by Mrs. H. B. Pinney, President of the Occidental Board of Foreign Missions, and Mrs. J. B. Gerrior, President of the Home Presbyterian Society.

Hamilton, Cal.—A Young People's Guild has been organized in the Presbyterian church of Hamilton, and has started out very encouragingly. Our regular prayer service on Sunday evenings is well attended. On Friday evening, January 21st, the congregation had a delightful time at a lunch-basket social and concert, the net result of which was \$96.85. The program was well arranged and cordially enjoyed. The people got better acquainted with one another, and a feeling was aroused that will prepare us all for more active co-operation in our church work. The year starts off well with us.

McMinnville, Oregon.—The First Church of McMinnville, of which the Rev. A. M. Williams is pastor, received into its fellowship at its January communion eleven members. It also ordained to the eldership at the same time Mr. W. P. Cragin, who had recently come from the Congregational church of Evanston, Illinois. In the past two years about thirty children have united with the church, after thorough instruction and preparation in the pastor's communicants' class. The growth of this church both from within the community and without its bounds is large, and pastor and people have a fine field for Christian activity, and an incentive to be up and doing.

San Francisco, St. Paul's.—The work in St. Paul's Church, at K street and Forty-sixth avenue, is quietly going forward under the ministrations of the Rev. John Steele. There is a Bible class at 10 a. m. each Sunday, and the Junior and Senior Endeavorers are holding their regular meetings. A Ladies' Guild has been organized, which meets on the first and third Tuesdays of each month. The pastor has a class on Fridays, at 3 p. m. An unusual feature in church work is the Young Ladies' Physical Culture Class, led by Mrs. Steele, who believes that a sound, healthy body is an important aid to practical Christian endeavor.

San Francisco, First.—The Rev. W. K. Guthrie, pastor of the First, has been speaking on subjects found in the epistle of James, and last Sunday morning addressed his congregation very earnestly on some of the simpler practical duties of the professing Christian, in the family, the church, and society. The Senior and Intermediate Endeavorers had a joint meeting in the evening, led by Mrs. Ross. The topic, "The Most Stirring Events of Foreign Missionary History," proved very profitable and interesting in its discussion. This church, principally through its "Society of the First," which Dr. Mackenzie was instrumental in organizing among its women before he accepted the pastorate of the Rutgers Presbyterian Church of New York, has a place in the front rank as a contributor to the Foreign and Home Mission Boards of our great Church.

Anaheim.—Anaheim has just experienced such a stirring up, spiritually, as she has never had before. For three weeks, beginning January 2d, the Rev. R. A. Hadden, of the Bible Institute, Los Angeles, assisted by Mr. Miller, singer and harpist, conducted a campaign in which all the churches united. We are not able to give the exact results of this campaign; this much, however: Christian people were aroused from their lethargy and have set a new pace of Christian activity. Many souls were won for Christ and will be added to the churches. Another result of this campaign was the organization of a Bible Study class, to be conducted by Dr. Hadden once a week. We are beginning to see the dawn of a better day. F. W. MITCHELL.

San Francisco, Westminster.—This church seems to be very active in all its departments of Christian work; and what with ministrations to his own flock, helping out brother pastors in union meetings, giving a lift now and then to the enterprises in the mission field of our Presbytery, and committee duties almost innumerable, Dr. Mobley would appear to have little time for sleeping and eating. The Presbytery of San Francisco gained a faithful co-operator when Dr. Mobley came into it, and Westminster a pastor whose labor of love in that church should be crowned with great success. The Knights of Merlin, under Mr. G. S. Vail's leadership, and the teachers' training class and the adult Bible class, both taught by the pastor, are prospering.

San Francisco, Howard.—The Rev. W. N. Friend, pastor of Howard Church, is putting much vigor into his work. His discourse of last Sunday evening, which had "From Criticism to Christ" for its topic, is in line with many of the contributions which occasionally appear in the columns of this paper. Mr. Friend set forth forcibly and with intellectual distinctness the vital doctrines contained in the teachings of Jesus Christ. The essentials it is that give life to faith and effect to works, and the minor details on which Christians differ according to temperament or religious training may quietly be left to each one's private judgment. Next Thursday, February 10th, the Howard's Brotherhood will hold a rally in the parlors of the church, when Mr. E. F. Adams will read a paper entitled "How to Make Church Organization Efficient." This practical subject should call out a large attendance of men, young and old.

St. Helena.—The pastor of the church in St. Helena, the Rev. James Mitchell, in a very pleasant letter to the managing editor of this paper, says that "The Presbyterian is always a welcome visitor in our home. Living somewhat isolated, as we are here in this valley, we are anxious to hear of the workings in the church elsewhere." This church is in a wine-producing region, and around it are many people, who are not favorably disposed toward religion. The church, however, is holding the field well. Last year the congregation put the building in excellent repair, inside and outside, from foundation to spire. During the holidays the Sunday school had its Christmas trees and concerts. In the regular school there are nearly one hundred members, and in the Home Department there are over a hundred. A Bible class, just organized with encouraging prospects, has for its teacher Prof. Ratzell, an instructor in the St. Helena High school. He was at one time pastor of the Congregational church in Eureka, Cal., and the members of the Bible class should receive great benefit from the lessons

which he is competent to give them, and recruits to the class should increase in numbers. The valley and its surroundings are invitingly beautiful, and the church here should prosper. May they all work together in this part of the Master's vineyard, not forgetting the personal Christian touch with their neighbors.

Portland, First.—The last post-communion social of the First Presbyterian Church of Portland was well attended and was a most enjoyable occasion. The juvenile orchestra, led by Mr. Welber, received deserved praise for its excellent program. Dr. Foulkes has organized classes of communicants for all the young people and children who desire to take up a course of study with him—a golden opportunity which should not be neglected. It will be the pleasure of many members of the congregation to provide places of entertainment for a number of delegates to the State Christian Endeavor convention to be held in the First Church from February 15th to 17th. The local Endeavorers are preparing for an enthusiastic session, and everyone who knows Portland can guarantee a generous hospitality, in which the First will not be in the last place.

San Francisco, Trinity.—"Be strong and of good courage," was the theme last Sabbath morning of the Rev. E. K. Strong's discourse. It was a strong sermon he gave his people, bringing before their minds, in a clear manner, the need of the Christian people of this country to "be strong and of good courage," that they may possess this land for the Lord. Because of the great number of immigrants coming into this country each year, it stands in great need that the people of the churches should obey the word of God, know the word of God, and have faith in God. The times demand prayer and action. As the Lord said to Joshua, "Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest," so He speaks to His people today. In the evening was held the monthly praise service, with a short address by the Rev. Robert Irwin. Mr. Strong preaches each evening this week, except Wednesday evening, for the University Mound Church, in a course of evangelistic services. The children of the Sabbath school are preparing a cantata, to be given in the Sabbath school room on the evening of February 11th, which promises to be a pleasing affair.

Madera.—All the departments of work in our church are active and progressing nicely. One of the most interesting events to look forward to this week is a visit from Dr. Carolyn Merwin, who comes on Tuesday. She is so good that we want every one possible to hear her, so have planned a busy time for her. A visit and a talk to the pupils of the High School is the first on the program, then a meeting with the Juniors at 3:30 o'clock, and an address in the church in the evening, to which a general invitation has been given to all. The Missionary Society held a delightful meeting on Friday afternoon at the home of Mrs. D. F. Edwards. The subject of "The General Field" proved an interesting one, led by Mrs. R. L. Bennett. This was followed by the usual social hour. The Intermediate Christian Endeavor Society, which has recently been organized, held a business meeting on Thursday evening at the home of one of their members, Miss Golden Koonce. Hereafter the Intermediates will hold their regular meetings at 4 o'clock in the church on Sunday afternoon and the Senior

Christian Endeavor Society at their regular time preceding the evening service. Great interest is manifested in the coming of Rev. Francis E. Clark to Fresno on the 4th of February. Quite a delegation expects to attend from here, enjoy the banquet in the First Presbyterian church at 6 o'clock, and listen to their beloved leader in the evening. The Sunday school is so filling our little church that if we grow much more a new building will be a necessity. On a recent Sabbath a presentation of prizes for attendance during the year was made to twenty-one children. The Brotherhood meets regularly and continues to grow in interest and enthusiasm. At the last one, held recently, the Rev. Mr. Dunlap of Tulare spoke on "The Institutional Church," and Mr. John R. Torrey on "Men's Clubs." The Brotherhood is gaining strength and influence, and the members are beginning to plan active work for the betterment of the town along several lines. The little son of the Rev. G. A. White, who has been ill for some time, is much improved.

MRS. MARCHBANK.

Los Angeles.—In the Highland Park Church, the Rev. W. B. Gantz and his wife recently gave a reception to their people, specially for introduction to new members. In place of one prayer meeting on Wednesday evening of last week, there were held fifteen cottage prayer meetings, with an aggregate attendance of about 250, and it is estimated that something like one hundred took part other than in the singing. Sunday morning the pulpit was occupied by the Rev. James A. Barnes, Mrs. Gantz's brother, from Cleveland. A member of the South Park church made glad the hearts of the Rev. W. G. Palmer and his people by contributing \$2,000 to pay off a debt. Sunday afternoon the Rev. E. L. Jones was installed pastor of the Welsh church. The Rev. W. A. Hunter, D.D., Moderator of Presbytery, presided. Dr. H. K. Walker preached on Ezek. 43:6—"A man stood by him." The Rev. A. B. Prichard gave the charge to the pastor and the Rev. J. R. Compton the charge to the people. Mrs. E. Y. Van Meter spoke Sunday afternoon at the Y. W. C. A. on "The Mountain Whites." At the ministers' meeting the Rev. A. B. Prichard spoke on "The Desert and the Indians," telling something of his trip to the Southwest Indian Conference at Flagstaff, Arizona, last summer. Occidental College announces a list of strong lectures, as follows: February 7th, the Rev. Francis E. Clark, D.D.; February 8th, President Jordan, of Stanford University; February 9th, William Shaw, General Secretary of U. S. C. E.; February 10th, the Rev. M. J. McLeod, of Pasadena; and February 11th, the Rev. D. F. Fox, D.D., of Pasadena, the last being the Lincoln Birthday address. The four is 11 a. m. for each lecture. All California awaits with interest the decision of the Rev. M. J. McLeod concerning the call to the Collegiate Reformed Church of New York, and hopes he will say no.

East Oakland, Brooklyn Church.—The Brooklyn Presbyterian Church of East Oakland, of which the Rev. Henry K. Sanborne is pastor, publishes a very neat calendar entitled "Brooklyn Tidings," which gives a full list of all the officers of the church and its various societies. This church has a home missionary in Mt. Pleasant, Utah, and is contributing in part to the support of a foreign missionary in Hangchow, China, and of another in Korea. The Rev. Ernest F. Hall, who has been a missionary in Korea and is now the District Secretary of the Foreign Board for this Coast, recently lectured to the congregation on the subject of Korea. The

subject matter of the lecture and the fine stereopticon views which illustrated it were very instructive and much enjoyed. The average attendance in the Sunday School is 265. Mr W. B. Waddell is the superintendent. The Christian Endeavor Society has formed a mission study class, and are using for a text-book Yale's "Korea in Transition."

CHURCH ORGANIZATION AT STRATTON, CAL.

The Presbyterian Church of Stratton, Kings county, California, was organized January 23d, with twenty-six members—twenty-one by letter and five on profession of faith. This church is the outgrowth of a Sunday school cared for by the Rev. H. J. Furneaux for about two years. Recently the Rev. Warren Howe, of Selma, held a week of special services. His work was followed up by the Synodical Sunday school missionary, the Rev. Arthur Hicks, with the result that a substantial church has been organized by Dr. Noble, the Synodical Superintendent of Home Missions. Mr. E. S. Wiles and Mr. J. V. McKim were installed as elders. A strong board of trustees, five in number, was also elected. The Rev. Mr. Macon, of Lemoore, has been secured by the congregation to supply them until the spring meeting of Presbytery.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

The Students' Conference on the Ministry held at the Seminary last Friday afternoon and Saturday was a very successful and significant gathering. The attendance and interest surpassed all expectations. One hundred students were enrolled and twenty-six ministers and theological professors. There were forty-five theological students from five seminaries, including the Episcopal Divinity School at San Mateo, and fifty-five college students from four different colleges. Stanford and the University of the Pacific at College Park sent the greatest number, each having a delegation of twenty men. The speakers were Bishop Edwin H. Hughes, of the Methodist Church; the Rev. Charles R. Brown, of the First Congregational church, Oakland; Dr. C. S. Nash, of the Pacific Theological Seminary, Berkeley; the Rev. J. A. B. Frye, of Berkeley; Dr. Joseph W. Cochran, Secretary of the Presbyterian Board of Education, Philadelphia; Dr. C. M. Hill, President of the Baptist Theological Seminary, Berkeley; Rev. William Rader, of Calvary Church, San Francisco; Dr. A. B. Shields, associated with the Episcopal Immanuel Movement, San Francisco; Rev. E. L. Parsons, rector of the Episcopal Church, Berkeley; Dr. George Burlingame, pastor of First Baptist Church, San Francisco; Dr. Mackenzie, Dr. Day, and Prof. Paterson. A remarkable thing was that not a single speaker whose name appeared on the program failed to fill his engagement. There were many helpful and inspiring addresses. Three notable addresses were, one by Bishop Hughes, on Friday evening, on "The Minister as a Preacher"; one by the Rev. Charles R. Brown, Saturday afternoon, on "Essential Qualifications for Modern Ministers"; and the closing address, on Saturday afternoon, by Dr. Mackenzie, on "Prayer and Spiritual Power." This last was the fitting climax of a great occasion. Each speaker had an eager audience. The gathering of a hundred young men to consider various themes relating to the ministry contradicts the statement sometimes made that the young men of this section of the country are no longer interested in the ministry. Mr. Gale Seaman, Student-Secretary for the Pacific Coast, and Prof. Paterson, deserve chief

credit for this gathering, whose influence must be far-reaching.

There were seventeen directors present at the meeting of the Board of Directors on Wednesday of last week.

At the services which were held in St. John's Presbyterian church, San Francisco, on Thursday of last week, in the observance of the Day of Prayer for Colleges, among other participants were Dr. Landon, who presided in the afternoon, and Dr. Wicher, who presided in the evening. Dr. Mackenzie and Prof. Paterson made addresses.

Dr. Moore preached at Mills College last Sunday.

Bellingham, Washington, has now a population of 55,000. The pastor of the First Church there is Rev. J. Robertson Macartney, '96. The congregation has outgrown its present edifice and contemplates erecting a new one in the spring.

GLEANINGS FROM THE HARVEST IN KOREA.

Facts and Figures Showing the Results in a Quarter of a Century of Gospel Sowing.

Protestant missions began work in Korea twenty-five years ago. The Presbyterian Mission (North) alone reports this year 25,057 communicants, or more than a thousand for each year of work. There are nearly 24,000 catechumens enrolled, while the total number of adherents is 96,668. There are 107 missionaries in the Presbyterian mission.

The church contributions for the past year amounted to \$81,075 gold, or about \$3.25 for each communicant, when the daily wage ranges from 20 to 40 cents.

There are 57 organized churches and over 900 places of regular meeting.

One hundred and thirty-eight students attended the theological seminary the last year. Two years ago the first class of seven was graduated, one of whom was sent as a missionary to the isle of Quelpart, off the southwest coast of Korea, where he has been laboring faithfully since with the result that a flourishing work has commenced there. This year, 1909, eight men were graduated and ordained to the ministry, and one of them is being sent as a missionary to the Koreans in Siberia.

There are 500 students in the academy at Pyeung Yang and 45 in the college. Three other academies are conducted by the mission, one each at Seoul, Taiku and Syen Chun. There are also three academies for girls in the mission, enrolling last year 230 students. Plans are being made to open two new stations besides the eight already in existence.

In connection with the mission there are 589 primary schools, enrolling 10,916 boys and 2511 girls. There are 3136 baptized infants on the roll. Six hospitals ministered to over 50,000 patients the past year. There are five Presbyterian churches in the city of Pyeung Yang and four in Seoul.

In the Pyeung Yang field 176 Bible classes for men were held during the year, with an attendance of 8018, and 108 classes for women, with an attendance of 4513. These classes last from five to ten days and the attendants pay all their own expenses. A school for the blind is held at Pyeung Yang, with an attendance the past year of eleven persons from five provinces.

The new station at Kang Kai, in the far north, is being opened this year, two residences being now erected. There are over 900 Christians in the city already. They are building a large church, entirely at their own expense. All

the missions in Korea have united in the publication of a hymn-book. Within a year of its issue the whole of the first two editions of 120,000 was sold.

The Board of Translators promise to have the complete Bible in the native Korean script before the end of the year 1909. The New Testament has long been translated and portions of the Old Testament, but for the rest the Koreans have been dependent on the Chinese version.

The various missions unite in the publication of a monthly organ known as the "Korea Mission Field," which gives live, up-to-date information about the progress of the kingdom of God in Korea. The price is fifty cents per annum, and subscriptions can be sent to the Treasurer of the Foreign Board in New York.

ONE DAY AT PRINCE ROYAL'S COLLEGE.

Rev. M. B. Palmer, of Chiengmai, Laos, Pictures Life Among the Native Students.

The day begins early for some of the boarders, as they tighten up their loose-fitting trousers, and begin pounding rice long before the others are awake. A little later, the boys that help prepare the rice and curry for the day get up, and pound pepper or steam the rice that has been soaked in water all night, or else prepare the curry for the day. At 7:30 the food is usually ready, and the boys squat in groups around little round tables about ten inches high, while, with fingers for knives and forks, they satisfy themselves from the baskets of glutinous rice and the bowls of peppery curry. At 8:30 the boarders and day-scholars assemble in their respective class-rooms, while the teachers call the rolls and note the absentees. Then, in order and by classes, the boys file from their rooms and march to their regular seats in the large auditorium for morning chapel, which the teachers and vice-principal take turns in leading. Immediately after chapel comes the music period, when hymns and anthems, with the four parts, are drilled until the boys sing quite well, for the Laos love music and have good ears for harmony.

From nine until twelve classes are held, and various branches are taught from the alphabets of the three languages (Laos, Siamese and English) through preparatory and intermediate up to semi-advanced work in the three tongues, though the most advanced work is done in Siamese and English. Our most advanced boys are studying geometry, general history, English composition, and correspondingly high work in Siamese, including a course in Pali, the classic language of the country. After the noon hour the boys reassemble and study until 3 o'clock, when day-scholars who are not arrested for unfinished or poorly executed tasks, go home, and the boarders, who are too poor to pay full board, which is the case with nearly all of them, go to their respective assignments of work on the campus. Some pull weeds out of the paths, some make new roads, while others water the plants and young cocoanut trees, or put in their time in hauling earth or sand for leveling or building up roads. Everybody is busy, and the routine goes along with very little friction. In the evening, a study hour is held, and prayers conducted by the teacher in charge, and lights are out at 9 o'clock.

A large part of the \$9,200 so far contributed for the revision of the Vulgate has come from the United States, says Abbot Gasquet, who was entrusted with that work by the pope. The work of revision, which was begun in 1907, will require eight years.

THE DOORMAT'S WAIL.

"Nobody ever considers me; nobody ever thinks of my feelings," wails the human doormat.

Doubtless this is true, but whose fault is it? The answer is not hard to find. With a very few exceptions, doormatness is a trouble we bring upon ourselves.

In a man we call it hen-pecked. But if men are hen-pecked they seldom admit it. They are ashamed to, for one thing. But women have no such wholesale pride in the matter, and there is a whole army of women who complain to heaven that they are not understood, not considered, that their families ruthlessly walk over them daily in the pursuit of their separate ends.

Now, under ordinary circumstances, nobody needs to be walked over, as the saying goes, unless he wants to. He can always get up. Or, if he cannot get up at the time, he can get up afterward, and hardly slay the offending walker.

There is a wholesome, albeit slangy, little proverb much used by small boys, which their grown-up mothers and sisters and cousins and aunts might profitably take to heart. It is the sentiment known as, "Put up or shut up," and a better motto for conducting life's daily struggles could hardly be found.

The small boy's code is a sturdy one. No whining is allowed. If you don't like a thing, pitch in and change it, if you can. If you can't, you have to grin and bear it.

To revert to the doormat. There are undoubtedly wives, and mothers, and sisters, in families small or large, who do bear the brunt of things. Unfortunately, they often bear also a martyr's crown, and if there is anything more annoying in the ordinary course of everyday events than a domestic martyr, we have yet to find it.

A person who makes it plain that he will stand just so much and no more is seldom asked to endure beyond the limit he has set. This does not mean aggressiveness, the continual chip-on-the-shoulder which actually provokes affronts. It merely means the dignity that goes with a proper respect for oneself, and a sense of justice which insists upon its rights, and gets them.

It is bad for you to be a doormat. It is hard on your disposition, bringing in its trail either the self-righteousness of the martyr or the peevishness of the continually harassed. More than that, however, and to give an unselfish twist to the matter, it is bad for others. The husband or father or son or brother, who is allowed to go on imposing on you only becomes more selfish and careless and thoughtless.

And so, in the last analysis, it is everyone's solemn duty not to be a doormat.—Philadelphia Bulletin.

The Christian people of this country have 600,000,000 people in non-Christian lands dependent upon them for the blessings of Christianity. They spend \$12,000,000 a year to reach them; \$48,000,000 is needed. The Laymen's Missionary Movement aims to work up to that sum.

The benevolences of Fifth Avenue Presbyterian Church, New York, amounted to \$260,000 last year. This is the church that sought to bring across the waters the Rev. J. H. Jowett of Birmingham, England, offering a cash salary of \$12,000 a year and a \$5,000 parsonage. The same church sought Dr. Campbell Morgan a few years ago. Years ago it brought over from Ireland Dr. John Hall, who had a long and notable pastorate.

TAKE TIME TO LIVE.

Many an invalid could easily regain his health if he would only take time, but he is carried on by the current. His business is so exacting that he cannot take time to be well. To spend a little time each year among the mountains or by the sea is out of the question. He cannot take time even to eat. He spends only a few minutes each day bolting food, with no rest before or after meals. The cares and anxieties of the day encroach even on the hours of sleep, and so he adds to dyspepsia the horrors of insomnia. He has no time to be well.

It is not true that men think more of their bodies than they do of their souls. The contrary is demonstrated every day. No man can hold a congregation one hour each week to hear a lecture on hygiene. One or two lectures on that subject will last the average man a lifetime. Not that the subject is so simple and easily understood, but because people are not greatly interested. We are interested in our higher nature, but the interest does not always go beyond a little time spent in hearing a sermon. Long ago Chrysostom begged his hearers to take just a little more time than the hour spent in hearing. A little time in reading the Scriptures and studying the matter discussed in the sermon might have been time well spent, but it is doubtful whether many of his hearers took his advice.

We are too busy to be well, and we are too busy to be righteous. It is likely that not one Christian in ten spends as much as five minutes a day in private devotions. Public prayers are usually long enough, but secret prayers are brief. Yet it takes time to be holy, just as it takes time to be well. A starved soul is weak; and a soul that is gorged

once a year, or even once a week, with with over-seasoned, under-cooked spiritual food is sure to become dyspeptic; then insomnia follows, and insomnia is very close to insanity.

This would be an impossible world if we could not live in it without the aid of experts. There are emergencies, of course, that call for them; but in the common course of life they are not needed. Provided life is natural. The farmer is seldom troubled with dyspepsia or insomnia, at least if he is too poor to hire a man to do his work. His food is not so delicate either; but as long as he has enough work and not too much food he is likely to have fair health. He does not take time to work for health in a gymnasium, but his field is better. City people have begun to realize this superiority of rural exercises and privileges, and thousands are seeking them.

The back to nature movement ought to do something to solve religious questions. Natural living good for the soul, as well as the body. The farmer can hardly respect the antics he sees in a gymnasium; neither can a man who is living a natural and wholesome religious life care much for the efforts of some good people to develop by means of special courses of instruction spiritual muscle that they do not mean to use.

No one needs much more religion than he can use. In point of fact, no one gets much more than he does use. The man who will not take time to use his muscles as well as his brain and his stomach is hastening the day when he will lose the proper use of these overworked members. The man who will not take time to feed his own soul and also to use for others a fair amount of the spiritual strength thus gained will soon fall out with his preacher unless that

unfortunate servant supplies gospel comestibles of still higher flavor until the limit of possibilities is reached. Then he may remain an idle witness of a feast he can no longer taste; but he will hardly be even a guest in the Church, and all because he has failed to be a worker. —Nashville Christian Advocate.

AIM HIGH.

Aim high!

Watch the target with an eye

Steady as the eagle's glance;

Flit your arrow, let it fly,

Fear no failure, no mischance!

Aim high!

Aim high!

Though your arrows hurtle by,

Miss the target, sail below,

Pick them up, once more to try,

Arms a-tingle, eyes aglow!

Aim high!

Aim high!

Learn to laugh and cease to sigh,

Learn to hide your deep chagrin!

Life's a test at archery

Where the true of heart will win!

Aim high!

—Willis Warren Kent.

A good story is going the rounds. In a certain city, in which Chapman and Alexander had held meetings, and in which their books and writings were used freely, the Methodist and Baptist churches were in close proximity. A stranger while passing the Methodist church heard them singing: "Will There be Any Stars in My Crown?" while on the opposite side the Baptists were singing, "No Not One. No Not One."

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VOL. VIII.

SAN FRANCISCO, U. S. A., FEBRUARY 10, 1910.

No. 6



JOHN H. MACRACKEN, Ph. D.
Newly Elected President of the College Board,
With Offices in New York City.



REV. ROBERT MACKENZIE, D. D.
President of the San Francisco Theological
Seminary, Who Leaves That Institution
to Accept Secretaryship of
College Board.

THE FACINATION OF LINCOLN
BEGINNING OF LENT
A SKY PILOT IN OREGON
A STUDY IN THEOLOGY

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager at
147 Minna St., San Francisco, Cal.
Telephone Douglas 1310

MANAGING EDITOR: Earl S. Bingham.

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LOS ANGELES OFFICE:
Bible Institute, 260-264 South Main St., Rev. Enos P. Baker
Representative, Telephone Home 29147

Subscription price, \$2.00 per year in advance \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879

THE BEGINNING OF LENT.

This is the first week in Lent. While we believe that some portions of Christendom have made too much of sacred days and seasons, it is certain that the average Protestant sect, our own among them, makes too little. The conviction that some period of special devotion is, to say the least, of benefit to the spiritual life, is rapidly gaining ground. Each church has its series of "special meetings," groups of ministers have their "retreats," and most of the evangelical bodies join in the "Week of Prayer" at the beginning of each year. It is very true that we are by the gospel freed from "the beggarly elements" of religion; freed from the necessity of observing "days and times and years;" but it is no less true that in the round of earthly activities our spiritual life is apt to grow weak, and requires special stimulus, or opportunities for culture. Other things crowd upon us—the spiritual seems to retreat. The babel of this world's noises crowds our ears so that we cannot hear the heavenly music; the smoke and the haze of our incessant industries obscure the mountains of Beulah; the regular round of duties seems in a manner to render us less susceptible to spiritual impulses; yea, in some cases, it seems to leave men less conscious of a need of God.

Hence the recurring need of some seasons when we may, with as little interruption as possible, make religion our main object; when we may realize afresh the needs of our souls; when we may with a greater determination give God a full chance at us; when we may rededicate ourselves to His service with a revived enthusiasm.

And for this, what season more appropriate than Lent—a time when, the gaiety of the holidays having passed, society is glad to pause in its whirl, and when, the strenuous days of "stock-taking" concluded and the spring rush not yet having begun, business men find themselves a little less absorbed than usual with their affairs?

Let us, then, keep the feast which so great a majority of Christendom this week begins; not perhaps by actual union in worship, nor always by special meetings, but in the earnestness and sincerity of the true seeker after God. Let us turn our eyes toward Jerusalem; open our hearts to all holy impulses; betake ourselves afresh to the perusal of the Sacred Volume—too often neglected nowadays—and to the church which Jesus loved and for which He gave Himself, and through which most of our spiritual culture is

carried on, and most of our service for humanity rendered.

Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

Shall we not thy sorrows share
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?

And if Satan, vexing sore,
Flesh or spirit should assail,
Thou, his Vanquisher before,
Grant we may not faint or fail.

So shall we have peace divine,
Holier gladness ours shall be;
Round us, too, shall angels shine,
Such as ministered to Thee.

Keep, oh keep us, Savior dear,
Ever constant by Thy side,
That with Thee we may appear
At the eternal Easter-tide. J. E. S.

THE FASCINATION OF LINCOLN.

John E. Stuchell.

Every year that elapses seems to add still more to the fascination of our great war President. So far from wearying of him, or losing sight of him in the great pressure of present problems, every scrap of his biography is unearthed and searched with microscopic care; every story from his lips (and many purporting to be!) is treasured up with zealous affection; every phase of his character is minutely described; every side of his character is analyzed afresh. Already a library centers about him and numberless romances, pictures and busts serve still further to impress him upon us and to deepen our interest in him.

We are guilty, if we may use the term in a good sense, of a species of Lincolnolatry. Our conduct regarding him in these enlightened days enables us easily to understand how in earlier and more credulous times it was natural, yea almost inevitable, for the myths and legends about the old heroes to arise, and gives point to the ingenious argument of Dr. Hillis, himself one of the most devoted admirers of Abraham Lincoln, which we print on another page.

If we seek to explain this spell which our great martyr President exercises over us all, we shall find some, at least, of its sources in the unique simplicity of the man, in the largeness of his human sympathy, and in the very tragedy that cut him off before his time.

Lincoln's Naturalness.

In his character there is nothing ambiguous or obscure; there are no duplicities nor sinuosities. His is not the charm of the torrent rushing on its course, nor of the cascade decked in the adventitious iridescence of the changing sunbeam; but the stateliness of a mountain peak, standing solitary and serene beneath heaven's blue vault.

He was absolutely himself, not another. Most of us in

the process of education are warped or turned aside into unconscious imitation of the good and great of whom we read. It is hard for us in these days of general knowledge to retain the marked individuality with which nature endowed us. More and more we enfold ourselves by an atmosphere of conventionality and, in becoming more learned, become likewise less real, less ourselves, and more nearly a mere factor in the multitudinous composite of civilization. The freshness and charm of the child soon vanishes. But Lincoln, like some other great souls in history, resisted this tendency and remained himself.

In part this was, no doubt, a result of the hardships of his early career, which threw him back upon himself and deprived him of those broadening culture studies which tend to fit us into our place in society; but we are persuaded that it was more a characteristic of the great genius where-with he was endowed, making him sufficient unto himself, and so confident of his powers as to be simply himself. He recognized the culture of others in various lines—the stately periods of Douglas, the classic grace of Seward, the rare urbanity of Everett—and envied them, but he knew it were vain to imitate them, and preferred in his own simple way to express the sentiments which throbbed in his own soul. Hence he unconsciously drew near to the common speech of man, and gave to his utterances that aphoristic clearness that made them seem to his hearers rather the promptings of their own intuition than suggestions from without.

Most of us are Europeans transplanted, with the recollections of school days with Greece and Rome hanging about us, with the hereditary tendencies and pride of Englishmen, Frenchmen, or Germans. We think the thoughts of Europe, ponder its literature, and profess its creeds, however unadapted they may be to our present conditions. Lincoln stands as a great indigenous growth of American soil, rising majestically as the result of the free and sturdy life of his pioneer environment; unconsciously absorbing the accumulated riches of the successive strata of Earth as conveyed to him by the Bible and Shakespeare; and yet transforming them all, according to the laws of his own nature, into forms of strength and beauty. Hence, while Washington might very well pass for an English country gentleman and sit in Parliament; and while Jefferson might easily pass as a Frenchman and tread with easy grace the courts of Versailles or discuss the rights of man with Diderot; and while Webster thunders as an old Roman senator, Lincoln is simply an American, at home among his countrymen, but impossible to imagine elsewhere without a sense of incongruity. For good or ill, he is our typical American, expressing the genius of our new composite race, amid its new environment, more perfectly than any other has done.

Lincoln's Sympathy.

Coupled with this sturdy independency is a largeness of human sympathy that makes Lincoln one of the conspicuous Great-Hearts of the world. "In all the affliction of his people, he was afflicted." By virtue of the peculiar Christ which qualified him for his office, he had to bear on his heart their woes and sufferings. Like Moses before him, like the Great Master above him, he bowed himself under their burdens, and was lacerated by their tortures. Unlike Napoleon, to whom thousands of men were but so much "food for cannon," every battle was to him a season of anguish, and history affords few more pathetic scenes than that of our great President kneeling in supplication for his

countrymen after the awful slaughter at Chancellorsville.

Of the pride of office, of the lust of power, he was wholly unconscious. His position was in his view a place for service, and he was "straitened until it should be accomplished," as his Lord spoke regarding His own ordeal. Confering with the generals whose names were on every tongue about the great issues of the struggle, every soldier knew that in him he had a personal friend and defender; and every wife or mother bereaved in the great internecine conflict knew that their sorrow was his. Rather would we have the honor of pausing amidst the tumultuous rush of affairs to write the letter of condolence to Mrs. Bixby upon the death of her sons on the battlefield, than compose the most stately epic of poet or manifesto of conqueror.

This largeness of sympathy burst up in his stories as the great common life of nature bursts into flowers in the springtime. They reveal the genial humor that relieved the strain in his life and show us how to meet that in ours. They are a literal illustration of the Master's meaning when he said, "Have salt in yourselves," or of the injunction of the greatest of the apostles when he wrote, "Let your conversation be with grace, seasoned with salt." They rested his mind, relieved the tension, and kept him and others fresh and sweet. No state or condition of which he was ignorant; no one for whom he had not somewhere in his nature a fountain of sympathy, whether for the poor boy found sleeping on sentinel duty or for the great men of his cabinet whose altercations embarrassed his course, yet whose union was necessary to his success. His face, indeed, was as rugged as the storm-beaten peak, but his heart was as tender as the light that played upon it. Those long years of struggle with hardship and with the hope deferred that maketh the heart sick, added to the crushing weight of the responsibilities with which he was weighted, seamed and changed his face into an aspect of infinite sadness, yet they had their fruitage in the vital sympathy which commingled his heart with the great, earnest, anxious heart of his people.

The only ones for whom he had no sympathy were the miserable self-seekers, the insincere charlatans, and against these he let slip the withering bolts of his sarcasm. A man came to complain of a certain incompetent official. Lincoln heard him and then replied, in effect, "We require about five hundred thousand good, honest, energetic men to run this government, but, unfortunately, the Almighty has not seen fit to make so many."

Thus it was that people even in his own day loved and trusted him; much more in these subsequent days as the disinterestedness of his services becomes more apparent and the genuineness of his sympathy is clear to all, do they love and revere his memory, call their children by his name and rear costly trophies of art in his honor.

His Premature End.

We mourn the infatuation that felled such a stately monarch to the earth; we amuse ourselves conjecturing the blessings which his beneficent spirit might have substituted for the bitterness of the reconstruction period; and some are even apt to question the Providence that did not safeguard such a precious life from the assassin's bullet. Vain conjectures! What know we of a soul's ripeness, or of the experiences through which an individual or a nation must pass? Who can say when in the march of affairs Moses and David must pass on and other hands take up their tasks? Suffice it to say that what seems to us a catastrophe is often

a coronation; that through apparent defeat victory is assured; and that through death the spirit is liberated from its material frame that its true greatness may be discerned and its beneficence extended.

Of the Master it was said, "And who shall declare His generation, for He was cut off from the land of the living? For the transgression of my people was He smitten." With reverence let us say that the words are also applicable to our martyr-President. The tragedy that terminated his career broadened his influence. The assault of an assassin converted the leader of a faction into the hero of a nation, into a prophet of mankind. The very fact that his usefulness was so ruthlessly interrupted adds to the mystery and charm of the man; and, pondering what he did in those busy, troubled years, we wonder what he might have done had he been spared.

Yet, who would be bold enough to deny that it is better so?—better that his red blood should commingle with those countless ones crimsoning a hundred battlefields in order that together, leader and follower, they might constitute one great immolation upon the altar of human liberty in atonement for human greed? The very tragedy throws about him that nimbus of sacredness which constitutes the deepest secret of his charm. He so loved the cause to which God had led him that for it he was willing to work—or to die. So, we doubt not, our own toil in the varied fields of human endeavor, if done from right motives, may admit us to the fellowship both of the suffering and of the glory of the leaders of mankind, and of Him in whose footsteps they follow!

Happily for us that, not only in our estimate but in his own, this great man was a Christian; not, indeed, in the narrow sense which finds religion in the utterances of other men and in the creeds of a forgotten age, but in the real, virile sense in which every man lives as a child of God after the example and by the aid of our blessed Redeemer. Religion is ingrained in the American—as in all other—nature, but his habits of life, his absorption in the task of subduing the earth and making it fruitful, his method of education, and his habit of independent reflection have caused its historic expression to lose charm for him, while his natural sincerity makes him shrink from professing to more in his creed than he thinks he can live out in his life. Hence denominationalism is not attractive to the average American; he wants the essence of religion, but cares little about the shape of the bottle or the wording of the label. Lincoln's own views are expressive of a wide conviction of his fellow-countrymen: "If any church will engrave on its corner-stone as its sole test of membership the words of Jesus, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul." As a matter of fact, he attended the Presbyterian Church as being most nearly in sympathy with his views, though he never joined it.

But he was really one of the prophets of this latter day. No Hebrew seer ever acted more consciously as the agent of the Almighty; no Christian has reached profounder depths of chastened submission; no seraph could speak with grander magnanimity than that which flows throughout his second inaugural.

Today ours are not the problems of actual war, but who can deny that the civil discord that rends us, the intem-

perance that debauches our manhood, and the lust that enslaves our womanhood, the graft that battens on human weakness and sin, the avarice that extorts from the poor the last farthing for flour or for fuel or shelter—in a word, the numberless parasites that cling to our modern civilization, overgrown, like that of Tyre, by "pride, abundance of bread and idleness," threatening to sap its life blood—who can deny that in these are the challenges for struggles as severe as ever Lincoln waged, or that the same spirit of lofty patriotism and simple faith that led his checkered career to his final immolation is the only one that will enable us to vanquish the ills that beset us now? He has given us the example:—recreant are we, unworthy the sacrifice he made, if we fail to follow his lead.

Happily the nation that enrolls such a man among its heroes indeed, but thrice happy the people that strive to emulate his virtues and to establish in peace, purity, and happiness the union for which he died!

MONEY FOR THE PRESBYTERIAN.

Oakland Presbytery Votes to Raise an Assessment from All the Churches.

At the Spring meeting of the Oakland Presbytery it was decided to apportion an amount aggregating \$120 among the churches of the Presbytery to aid in publishing the Pacific Presbyterian. This was done in view of the value of the paper to the churches, it being a missionary enterprise, promoting the best interests of the church. It was also decided to make an effort in all the churches to secure a large number of new subscriptions.

TO SUNDAY SCHOOL SUPERINTENDENTS.

Attention is called to the circular letter sent out by the Board of Home Missions through its secretary, Rev. C. L. Thompson, D.D., to the superintendents of Sunday schools, calling for an offering to the general fund of Home Missions during the month of February. The Secretary says:

"The next generation will have mighty American problems to face. The boys and girls now in our Sunday schools will stand on such a vantage ground of spiritual opportunity as has not come to us before. To be worthy of their place they must be trained for the service, and that in two directions—patriotism and Christianity.

"The month of February is the most suggestive month in the year to give high patriotic ideals. The Board of Home Missions has prepared a program which we believe will be a help in this regard. Please examine it carefully. It tells some of the Indian story. It is in line with a great national and Christian awakening.

"The spaces on the coin-card need not alarm. If the amount seems too large for the individual try to have the class fill one card. If unable to use the whole program, may we not count on you to improve Washington's Birthday, 1910, by giving emphasis and eminence to the cause which has made our country what it is? Let every member of the Sunday school have a chance to contribute to this great cause.

"Offerings should be sent promptly to Mr. Harvey C. Olin, Treasurer of the Board of Home Missions, 156 Fifth Avenue, New York City."

THE SECRETARY OF THE COLLEGE BOARD.

LETTER FROM REV. JAMES S. McDONALD, D.D.

Dr. Mackenzie Leaves the San Francisco Theological Seminary to Take Up Work in New York.

The College Board has been a long time filling the place of the late Secretary, Dr. James Stuart Dickson, who died ten months ago. But the long time has not been misspent, since it has resulted in securing a man who is felt by every one to be the one man for the place. At a special meeting of the Board held the first of February, Dr. Robert Mackenzie was unanimously elected Secretary, and he has accepted the position and will begin his duties as soon as possible.

When the General Assembly of 1904 reorganized The College Board and removed it to New York City, the Board unanimously chose Dr. Mackenzie, who was then pastor of the Rutgers Presbyterian Church, to be its President. He served the Board with the greatest devotion, wisdom and effectiveness until last June, when he resigned his pastorate to become President of San Francisco Theological Seminary. This was a return to a former field; for he was many years pastor of the First Presbyterian Church of San Francisco, and at the same time connected with the Seminary, whose beautiful buildings and endowment are largely the fruits of his efforts, gathered with his own hands.

During Dr. Mackenzie's five years in the presidency of the Board, no sacrifice of any kind was too great for him to make in its behalf. He carried it in his thought, affection and service as a father carries his child. He makes sacrifices in coming back as Secretary; but, as the servant of Him who sacrificed Himself for us "for the joy that was set before Him," he rejoices to do this in view of the great opportunities which his statesmanlike mind sees in the present situation of the Church and its colleges.

THE PRESIDENT OF THE COLLEGE BOARD.

When Dr. Mackenzie last June resigned the presidency of The College Board, the Board immediately and unanimously elected John H. MacCracken, Ph.D., who had served for five years as clerk of the Executive Committee of the Board. His fitness for it was unquestioned. He is following in the footsteps of his distinguished father, Chancellor Henry M. MacCracken, D.D., LL.D., of New York University, being now Syndic of that institution. He was for four years, 1899-1903, President of Westminster College at Fulton, Missouri, being at that time the youngest college president in the country. Under his administration the Southern Synod invited the Northern Synod to accept an equal share in the control and support of the college, and the college now stands in the same relation to both churches. The movement in Missouri was later followed by similar action in the other border states of Kentucky and West Virginia. This service in a Western college was peculiarly valuable in fitting him to understand and sympathize with the conditions of our smaller Presbyterian colleges.

It was at the suggestion of Dr. MacCracken that the presidents of the Presbyterian colleges of the Middle West formed the Mid-Continental College Union, which organization was largely instrumental in securing the removal of The College Board to New York.

My Dear Editor: Monday, the 24th, I was the guest of a member of the Dayton Club. A reception was given in its fine club-house to Commander Peary. About forty remained for the banquet. We greeted the man from the north pole. He is a strong, spare, athletic man, and has proved his courage and prowess during years of struggle in the cold arctic regions. This is conceded even by some who use a query when they speak of the goal he long sought.

But he was not the only notable we had a few words with. Dayton is the home of the famous Wright brothers, who are modest, thoughtful, genial young men. Their father, a retired Bishop of the United Brethren Church, spent about three years in California during his active ministry.

Backed up by Eastern capitalists, these men, who are going to spurn the earth and mount as on eagle's wings and soar away, are to manufacture machines and encourage aerial navigation. Who knows how soon it will be announced by daily time-table that the New York aerial express, Limited, will leave New York at 8 a. m. for San Francisco? (Date of arrival not yet named.) After wireless telegraphy, what more can you predict will be provided to hurry up things?

After Commander Peary's illustrated lecture Monday night came the great meeting of the Laymen of forty-seven counties of central Ohio. Papers mailed you will give a picture of that splendid assembly, but you cannot hear them—more than 1900—sing "Come, Thou Almighty King," and "All Hail the Power of Jesus' Name." It was great, and it was good to be there.

Fraternally yours,

JAMES S. McDONALD.

536 Scioto Street, Urbana, O., Jan. 29, 1910.

FINANCING THE TEMPERANCE CAMPAIGN.

The Permanent Committee on Temperance of the Presbyterian Church, to carry on the work of national temperance education on a scale commensurate with its importance, asks for it liberal and generous financial support. The liquor traffic contributes millions of dollars to employ the keenest talent, the best pens, hardest workers, maintain legislative lobbies, and flood our land with literature and paid newspaper allurements. It taxes itself for every barrel of whisky, every case of wine, to provide a campaign fund. Surely the Church should tax herself to carry on a great campaign against such an iniquitous traffic. Homes that are being blighted by the drink habit may well help by their contributions to fight this Goliath. No Home Mission work can surpass this in importance. Every church and Sabbath school and Young People's Band in our denomination should speedily respond with its offerings. Friends of temperance should assist liberally in this work.

All inquiries, requests for tracts, pledge cards, and temperance literature, which will be furnished free, should be addressed to Rev. John F. Hill, D.D., 72 Conestoga Building, Pittsburgh, Pa.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

February 3 In Rheims, France, the Judge Advocate sub Louis Paulhan, aviator, has a close call at Denver.

February 4 Captain and crew of steamer Kentucky, on the Atlantic coast, saved from drowning by means of wireless telegraphy.

In Foreign Lands.

February 3 In Rheims, France, the Judge Advocate submitted argument in the matter of alleged episcopal interference with the public schools.

February 5 The French Parliament asked by the Cabinet to grant credits for furthering work toward restoration from the floods.

February 7 The king of Sweden under the surgeon's knife for appendicitis.

On Thursday, February 3d, the steamer *Chico Marx* brought to San Francisco a hundred and thirty-six of the Hindu subjects of Edward, King and Emperor. Their turbaned heads and dark skins attracted the frequenters of the landing-pier, who curiously asked of the new-comers, "Why do you come to this country?" "Money, money," was the simple reply. The Manchuria had already brought here 199 of these natives of India, making a total of 335 arrivals of this branch of the Aryan race in one week. These poor fellows are destined for work in the railroad camps, and how they will endure the change of climate and the enforced labor that awaits them remains to be seen. The labor question in California has now a fresh complication, and the walking delegate must be up and doing.

M. Louis Paulhan, the aviator, has been making Denver the scene of his flights. Wind and weather were against him at Tanforan, and his project to sail over San Francisco and circle the summit of Mount Tamalpais was found to be impracticable. At the Overland Park, near Denver, February 3d, conditions were again adverse, and in a second attempt rise, with the intention of flying over the business portion of the city, his biplane struck a fence and dumped its navigator into the soft snow and slush that covered the ground. He quickly recovered his feet and shut off the power of his engine. The nervy, fortunate Frenchman escaped unhurt. Has he ever heard quoted the English proverb about the pitcher that was carried to the well once too often? Or does he carry on his bosom a potent charm? February 7th Paulhan is found at New Orleans, where he made a successful trip of four miles, from the City Park racetrack to Lake Pontchartrain and return. The maximum height of his flight was 600 feet. The weather conditions were so favorable that he circled the race-course at will a number of times. Where next, Monsieur?

Wireless telegraphy has again proved of value from an humanitarian point of view. On Friday, February 4th, the United Wireless Company, operating at Cape Hatteras, coast of the most dangerous promontories on the Atlantic coast in stormy weather, received a message that a vessel was sinking in a certain given latitude and longitude, and immediately afterward the operator heard the steamship *Alamo* respond that assistance would be rendered as speedily as

possible. The doomed vessel proved to be the steamer Kentucky, bound for Tacoma. The Navy Department at Washington in the mean time flashed wireless messages along the coast, dispatching the battleship Louisiana and two revenue cutters to the scene of the disaster. The *Alamo*, however, arrived first and succeeded in rescuing Captain Moore and the crew of forty-six men of the Kentucky. The vessel had recently been purchased by the Alaska-Pacific Steamship Company, for the run between Seattle and ports in Alaska. The Pacific coast has often received from New York and other Eastern ports vessels which had outlived their usefulness on the Atlantic coast. Was the Kentucky of this class that she should founder at sea?

In France the question of the right of the church to interfere in any way with the civil administration of the public schools is attracting wide attention. Cardinal Luçon has been accused by the Teachers' Association with attempting to cripple the usefulness of the schools through the agency of an episcopal letter. The Judge Advocate of Rheims, who appeared for the association, pointed out that under the concordat the State could prevent the abuse of pastoral letters, and then argued that the liberty which came with the separation of Church and State was only such liberty as was common to all citizens, and that no one could prejudice the rights of others nor violate the laws of the republic. He characterized the episcopal letter as a declaration of war on the public schools, inciting to insurrection, and defended the schools against the attacks of the bishops who signed it. If the authors of the letter believed that some of the text-books were objectionable, complaint, said the advocate, should have been made to the proper authorities, to permit of corrections. Spain, too, is stirred up over the subject of public-school education. February 3d a monster meeting of Roman Catholics was held in Madrid in protest against the reopening of certain lay schools which were closed after the uprising in Barcelona. Carlist and other orators declared that these schools were anarchistic in their teachings and therefore the enemies of social order, and they demanded the intervention of the Church in all questions pertaining to education. The republican committee is actively counteracting these demonstrations of the church party, and has sent a message of sympathy to the French government, and congratulations to David Lloyd-George, Chancellor of the Exchequer in England, on the Liberal results in the recent elections. France has taken a great stride in the direction of a broader education in her public schools, and the influence of new intellectual light and of a wider liberty in religious thought and convictions will soon be manifest also in Spain.

The river Seine was officially reported February 5th to have assumed nearly its normal appearance. The streets of Paris were clear of water, and householders were cleaning and drying their homes. Preparations were making to put into operation telegraph, telephone, and other public utilities. Hospitals and soup-kitchens continued crowded, and food and clothing were being distributed. Premier Briand expressed to the Cabinet his belief that the effects of the disaster would be less than had been anticipated, and that with proper precautions no epidemic would follow. The Cabinet decided to ask Parliament to vote money to be

furthering the work of restoration. A spirit of mutual helpfulness seems to prevail among all classes of the people, and France will soon again be on the high road to material prosperity.

King Gustav, of Sweden, has been ailing for several days, and in the evening of February 7th was placed on the surgeon's table and successfully operated on for appendicitis. The young monarch came to the throne in December, 1907 as the successor of King Oscar. He is reputed to be popular among his subjects and to desire the elevation of the working classes of his realm. Report says that he has sometimes mingled incognito with laboring men, that he might learn their opinions and wishes. Kingly wisdom and sympathy are adjuncts to power, and he is the most successful ruler who is in touch with the common people.

THE STUDY OF THEOLOGY.

Part of an Address Delivered by Rev. Prof. Edward A. Wichser
Before the Ministerial Association of San Francisco
on Monday, Feb. 7.

We have fallen upon difficult days for the study of theology. It is undeniably true that the ministry and the things for which the ministry stands are not so esteemed today as they once were. This is especially true of technical theology. The department which was once the great glory of the university faculties is today regarded as something scarcely real. The people think that they do not want to hear theological preaching. And often the ministry yields to this view and seems to do its utmost to exclude from its functions anything that is distinctively theological. Some ministers will say that a course of theological study does not aid a man for the discharge of his ministerial activities.

The very form of this objection betrays itself. The ideal seems to be the "activities." There is a devotion to activities which does not imply a devotion to truth. And to this fact is due the loss of intellectual leadership from the church.

On the other hand, there is often a devotion to piety which is far removed from devotion to truth. Some pious souls do not want a definite creed. They prefer to cherish their piety in an ecstasy of devotion which would only be interrupted by any attempt at exact definition.

But neither activity nor piety can attain its full and perfect development without the intellectual devotion to feed conviction. Activity can only proceed to a certain point when it is inevitably called back by the questioning of the soul and cannot resume its onward movement until the soul's questions are answered. Sooner or later there comes the query to every active man, "What does it all mean? Is it simply a striving and a straining and an ending in nothing?" Then he will need his deeply rooted conviction to sustain him under the heat and burden of the day.

Nor can piety have its perfect work alone. It is futile to think that we can have communion without knowing him with whom we commune. Vague, mystical yearnings are not communion. They are simply the desires of the soul resting back upon itself. And they may issue in the grossest immorality, as the history of the Christian Church unhappily

demonstrates. It is futile for us to say that we have communion with God when we do not know Him. The pietist who refuses to know his God would be greatly surprised to be told that he was upon heretical ground, but his position is in this respect not essentially different from that of the Ritschlian who refuses to consider what God is in himself and will inquire only what God is worth to us.

When Jesus first called his disciples to follow Him, He did not demand from them at ascent to any set of propositions concerning Himself. He simply demanded that they follow Him. They could not of course then know Him for what He was, but they could know Him for one great and high above them. They had the dim sense of His greatness, so that they were willing to take Him as their leader. This sense of spiritual values consists in three things—truth or correspondence to reality, goodness, and beauty. In all of these spiritual things Christ was above them and His presence with them challenged them to come up to Him. With Him they were better men than they were when alone. He lifted them up, evoked their latent powers, made them capable of larger love and deeper devotion. They were at their best when with Him, and consequently they loved His companionship. Thus they were led on to a more intimate knowledge of His character. Knowledge always thus grows out of faith. And when the time came that the Master would take them apart into the mountains about Caesarea Philippi and ask them, "Whom do ye say that I am?" they would be prepared to answer, "Thou art the Christ, the Son of the living God." It is not enough for us simply to travel along the way with Jesus. Sooner or later we must be prepared to give answer to the question, "What think ye of Christ? Whose son is he?" Indeed, the deeper faith depends upon the truth of the answer we give to this question. And Christ's work for us is limited by our answer to His inquiry. That is to say, our devotion sooner or later is limited by our theology.

There is one further question upon which I should give some answer. What are the lines of theological study demanded most by the requirements of the day? I would answer, in part, that I am not so sure that the requirements of our day are so very different from those of all the days since Christ walked the roadways of Judea and Galilee and spoke to the people in parables. The ministry deals with the eternities, and with the temporalities only as they are related to the eternals. The things of the time must be interpreted in the terms of Him who through the eternal Spirit offered Himself to God a blameless sacrifice.

But postulating this principle at the outset, I would say that the study of Comparative Religions is of great importance to the ministry of today. As our fathers used to approach the study of theology through a preliminary discipline which they called Natural Theology, so the ministry of today needs to approach many problems of our modern religious thought through the study of the Science of Religion. In the religious strivings of the heathen peoples, whether in our own age or in the ages represented by their literatures, we see how the aspiration of men has ever been after communion with God. This is the one great problem of religion. But immediately this is realized, we find ourselves beset by difficulty. In every race and among every people there is a sense of wrongness in the human soul which impedes and prevents access. Sin is our Christian term for this sense. And sin must be dealt with. So that while communion is the ultimate problem in all religion,

sin is the primary problem. How shall a man render himself propitious to his God?

The problem is still the same. It never has been met, and never can be met, except in one of two ways. Either we must deny the reality of this sense of sin, or we must find means for expiating it. For us in our community there are many men who seek to deny the existence of sin, or who feel themselves so strong in their possession of material good that they can afford to ignore it, which is very much the same thing.

But for us to whom sin is a most real thing, a terrible monster who threatens us, a power against which we struggle in a death-grasp, until the only words that can express our anguish are those of St. Paul when he cries, "O wretched man that I am, who shall deliver me from this body of death?"—for us the supreme human need is expiation. And this brings us to the heart of the gospel.

Our gospel is redemption through the blood of Christ, shed on Calvary for the remission of our sins, bringing us into life through the eternal Spirit. The substitutionary sacrifice of Christ is the center of all our religion, and without it there is no gospel.

And men cannot preach it simply in a perfunctory way. Unless it be a conviction it is nothing. Without conviction it can cleanse the conscience from dead works that we should serve the living God no more than could the Judaism of the Jews.

It is all in vain for men to be busily occupied with a multitude of things that do not count, if they forget the one thing needful. As ministers of Christ we are set to preach His gospel, and other things have their sole value as they contribute to this end. But this kind cometh not easily. The sermon that moves the people to the Savior costs the life-blood of him who preaches it.

ANNUAL MEETING OF THE ORPHANAGE.

A Tried and True Friend of the Institution Invites You to Be on Hand.

On Monday mss., February 14th, the annual meeting of our Presbyterian Orphanage, beginning at 10:45 a. m., will be held at the Presbyterian headquarters, 920 Sacramento street, San Francisco. This is the first all-day meeting for several years. Come and hear of the growth of our work, and bring strangers with you.

Besides the presentation of reports, there will be brief addresses in the afternoon, by several of our Presbyterian ministers. As this is the only Presbyterian orphanage this side of the Rocky mountains, we hope there will be a large attendance. There will be children from the Orphanage, and many who have never heard them take part in our exercises may do so on Monday next. The Rev. Frederick A. Doane and Mrs. Doane, who entered upon their duties as Superintendent and Assistant Superintendent January 1st, will tell of the work at the Orphanage.

One hundred and twenty children, daily under the care of our churches, should appeal to every Christian. We hope pastors will next Sunday urge upon their people to be present.

We have no debt upon the Orphanage at Santa Anselmo.

nor upon our summer resort at Camp Meeker. The latter, amid the redwoods, is the gift of Mr. Meeker.

May we not hope that our long wished for Manual Training School may at our annual meeting receive an impetus and soon be begun, so that when the boys leave our Home they may be fitted for their life work? One life membership from every church would begin our Training School. But if we cannot begin that school now, let us come to the informal morning meeting and make suggestions as to what should be done this coming year. Lunch will be served at the Home.

We hope that during the morning hour we may hear from the San Jose Orphanage Society, the largest in the State. It was from a member of the Santa Rosa church that we received the generous gift that enabled us to wipe off the debt upon our building. Let us be represented by scores of churches.

If the Bible cannot be read in our public schools, and is too often neglected in the home, let us come next Monday and learn about the one hundred and twenty children who hear the Bible read daily. The doors of the San Anselmo church are always wide open to welcome our children, and our churches have come grandly to our aid. Come on Monday next, from all parts of our Synod, and hear of what is now being done. MRS. P. D. BROWNE.

ON THE DEATH OF LINCOLN.

O Captain! my Captain! our fearful trip is done;
The ship has weather'd every rack, the prize we sought is won,

The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;

But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills;
For you bouquets and ribbon'd wreaths—for you the shores
a-crowding;
For you they call, the swaying mass, their eager faces turning;

Hear, Captain! dear father!
This arm beneath your head;
It is some dream that on the deck
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchor'd safe and sound, its voyage closed and done.

From fearful trip, the victor ship, comes in with object won;
Exult, O shores, and ring, O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

Walt Whitman.

THE ADVISORY COUNCIL ON CHURCH EXTENSION.

Rev. W. B. Noble, D.D.

Synodical Supervision.

In a joint session of the Executive Commission of the General Assembly and the Advisory Council, several questions were propounded by the Commission to the Council, one of which was the following:

"Would it be advisable that applications from Presbyteries in the Synods not self-supporting be passed upon and approved by the Synods before being submitted to the Board of Home Missions."

The question is important in relation to the unification of the Home Mission work in the Synods. If it can be found practicable to consider the Home Mission work of a Synod through its several Presbyteries as a whole, and to make careful comparison by the Synod of the needs and circumstances of the different parts of its field, there ought to result a more equitable distribution of Home Mission funds, a more uniform standard of ministerial support, a more systematic and combined effort toward self-support, a larger measure of mutual sympathy, and a more enthusiastic esprit du corps.

The question is not a new one, and Synodical supervision of presbyterial applications has hitherto met with little favor, as the following report to the last General Assembly will show:

"The Board of Home Missions was directed by the last General Assembly to ascertain the judgment of the missionary Presbyteries in the matter of Synodical supervision of Presbyterial estimates. The Home Board sent the request to each Presbytery concerned, and so far has received answers from only thirty-five, voting as follows: Seven in favor of Synodical supervision, twenty-one opposed to Synodical supervision, and seven reporting that they would take the matter up at the meeting of Presbytery next spring. It is thus apparent that so far the returns are not sufficient to indicate the mind of the Presbyteries."

The Council did not question the advisability of such supervision by the Synod, "on agreement of the presbyteries." But it was perplexed with reference to its practicability. The Synods meet in the autumn; the annual estimates of the several Presbyteries are made up in the early spring for the year beginning April 1st. Supervision by the Synod itself is evidently out of the question. The only supervision possible is by the Synod's Committee on Home Missions. This Committee, while sufficiently representative (each Presbytery usually having one or more members upon it), is widely scattered, especially in Synods that are large territorially, and the expense of securing a full attendance at a committee meeting is practically prohibitive. And the adjustment of the presbyterial estimates and applications is felt to be too important a matter to entrust to a bare quorum or even to half the committee. Besides, the applications of a Presbytery to the Board cannot all be made at once, and submitted for endorsement. There are frequent changes during the year, not only in the personnel of the workers, but in the circumstances and needs of some of the fields, requiring modifications in the applications. And new work often opens up which was not foreseen at the time of making the annual estimate, and which will not wait for the slow movements of Synodical machinery.

It must be confessed that Synodical supervision is in entire accordance with our Presbyterian form of government, is right and equitable, and has many desirable features. But it is not surprising that Presbyteries hesitate concerning it. Under the conditions which prevail at present in Synods dependent upon the Board the obstacles to it seem to be insurmountable. At best it could go no further than an adjustment of the lump sums to be applied for by the several Presbyteries for the year's work, leaving each Presbytery to administer its grant from the Board. And even this adjustment, in new and rapidly growing fields, might need modification before the end of the year.

(To be continued.)



A SKY PILOT ON HORSEBACK IN OREGON.

Southern Umatilla County Has a Missionary Who is the Man for the Job.

The Rev. E. W. Warrington came directly from Princeton Seminary in 1908 to take charge of the large Home Mission field in southern Umatilla county, consisting of a territory forty miles square, with a number of villages and school communities, the most important of which are Pilot Rock, Ukiah, Albee, Gurdane and Nye, together with Bird and Pine Grove school houses. The principal industries of this great country are cattle and sheep raising, grain farming, lumbering and dairying, and along the creeks alfalfa and fruit raising. So here you will find the cow-puncher, buckaroo, herder and lumber jack in their primitive and pristine glory, and along with them persons of the highest refinement, tastes, and education. So the "Sky Pilot" of Pilot Rock moves among these people with perfect ease, from the shack to the most modern home.

At most of the points named above, special meetings have been held or are in progress at this time, which have been very successful, and a number of additions have been reported at each place. There are church organizations at Pilot Rock and Ukiah, and those received at other points become members of one of these organizations, according to their proximity to either. The Rev. B. F. Harper, our Sunday school missionary, has been helping Mr. Warrington the past week, and next Sabbath a delegation of four Christian Indians—Albert Minthorn, Philip Jones, Parsons Motanic, and Allen Patwa, from Tutuilla—will go to help in the meetings at Pilot Rock. They will assist in the singing, and will address the young people of the Sabbath school and Christian Endeavor Society, and may speak at other times. Mr. Harper reports that Mr. Warrington is getting a grip on all the men of this great territory as he never saw before in his experience. He so naturally adapts himself to the spirit, customs, and work of every class; not in fun, nor to lower self, but to win, to lift, to get in touch with each one. Though over so vast a territory he spreads his work, his influence is not dissipated nor thinned, for wherever you put your finger down or ask about it you will touch Warrington. He is constantly in the saddle and has a meeting of some kind somewhere

nearly every evening, and as he goes he sows the country with some kind of good literature of the Boards, and maintains teacher-training classes in most unexpected places. We are told that in nature some birds and animals take on the color of their surroundings, to escape their enemies, and so also to dissemble as the more easily to catch their prey. It is along these lines that our "Sky Pilot" of Pilot Rock seems to work. With his "carrot" horse, salmon chaps, and hair of similar shade on the parched grass of the plains, with sand and dust, the emissaries of the Devil have to keep a sharp lookout to avoid him. But few try to do it. Rather they all say at such a critical moment, "Don't shoot! I'll give up!" like all the wild game are reported to have said to David Crockett, the famous Kentucky hunter, and they forthwith fell down dead.

When Umatilla county went "dry," one saloon man at the Rock said: "It is too bad Warrington is a minister, for he is too nice a man for such as that."

It always seemed too bad that the writer of "The Sky Pilot" let his hero die before the church was dedicated. In this respect our hero has that one beaten more than a section or two, for the Pilot Rock congregation are hoping for a new church when they can recover from the depression of two bad crop years, and we do not think of any other way than to have the Pilot on the job at the dedication, and for many more years after it is finished. In some things sentimental, the hero in the story may appeal to us, but for genuine home-mission efficiency, for Sabbath-school organizing, for getting in touch with his constituency, E. W. Warrington "takes the cake." And one of the people out that way expressed the sentiment of all exactly, as reported to me, when he said very gushingly, "Everybody is dead in love with Mr. Warrington." J. M. CORNELISON.

Padena, First.—This church received into fellowship at its last communion service eight new members on confession and thirty-five by letter. Its work in all departments goes forward steadily, not least in the lines of benevolence.

Sanger. This town has just had a wonderful revival under the leadership of Dan Shannon. More than four hundred have been converted, mostly men. This revival has completely revolutionized the town, has made it a new town. Some thirty-five of the new converts have expressed a preference for the Presbyterian Church. This will greatly strengthen and encourage a faithful and hopeful band of earnest Christians.

San Francisco, First.—The communion service in the First Church last Sunday was well attended and solemnly observed. The good attendance was in a large measure due to a reminder and invitation prepared by the pastor, the Rev. Mr. Guthrie, and mailed in due season to every available member in communion with the church. Prof Fleissner and his choir had an excellent program for the evening praise service, which is always a feature of the worship on the first Sunday evening of each month.

Monument, Oregon. The Rev. Isaac M. Boyles, our pastor, has been holding special services for nearly one month at Monument. There has been a good attendance each evening, and considerable interest on the part of all

Even the unconverted have shown many signs of interest in their souls' salvation. To date six have taken a decided stand for Christ. The people have just held their annual congregational meeting and have unanimously called Mr. Boyles to be their pastor for the coming year. A committee was also appointed to canvass the congregation for his support. Pledges for an offering for the Home Mission Board were taken, amounting to \$14.

Fresno, Calvary. The local aspect of the union of the Cumberland and Presbyterian churches in California having been settled in favor of the unionists, the former Cumberland church, of which the Rev. Duncan Wallace is pastor, has changed its name to Calvary. This church has a fine plant and is well located. It is doing very efficient work. It has a membership of about four hundred, and is growing rapidly. The First Armenian is being built up in a very substantial way under the effective ministry of their greatly beloved pastor, the Rev. J. B. Haygood. It has this very marked characteristic—its membership and attendants are largely men, young men.

San Francisco, Calvary. The sacrament of the Lord's supper was celebrated by the people of Calvary Church last Sunday, and twelve new members were received into fellowship. Dr. Rawlins Cadwallader, who recently became a member of Calvary, was ordained as a ruling elder, and he and Messrs. H. L. Van Winkle, George B. McDougall, and John Ferguson were duly installed as elders. Mr. Hugh Lamont was ordained a deacon. On Friday evening of this week the members of the choir will give a grand concert for the benefit of the music fund. An evening's entertainment of great excellence is assured. The program contains several operatic selections, and also delightful contralto, soprano, bass and tenor solos.

Santa Rosa.—Young People's Day was appropriately celebrated in the Santa Rosa Presbyterian church on the 6th, with a strong address at the morning service by the pastor, the Rev. William Martin; an excellent Christian Endeavor meeting at 6:30, led by A. C. McWilliams, with nearly eighty present, including many of the honorary members and many strangers, and the evening services conducted by the officers of the society. Mr. A. R. Waters, telegraph editor of the Press-Democrat, of this city, spoke on "World-Wide Endeavor," and Prof. J. E. Williamson, principal of the Analy High School, of Sebastopol, on "What the Church Owes to Its Young People." Mr. Martin is evidently very proud of his young people, and they appreciate his interest in their work and welfare.

Fresno, First.—At a recent communion service twenty-seven were received, a number of them heads of families. The Brotherhood of this church has done most effective work this year. It has taken upon itself the delightful burden of funding, several musical and other entertainments for the general public. A new organ has been a very helpful accessory in all these. This church has adopted the budget system of benefices, with splendid results, increasing the general offerings to the Boards from less than \$200 to about \$1200. The church and above its support of a foreign missionary and its contributions to other departments of church work. The Belmont Avenue Church has gone to self-support, and is being greatly blessed in its new

endeavor. The Rev. W. B. McElwee and his efficient wife are greatly encouraged.

San Francisco, Glenside. The pastor of Glenside, the Rev. E. E. Fix, has begun a series of Sunday-evening lectures on China, embracing the life, customs, and religion of that great country. Mr. Fix can talk of these things from a personal point of view, as he has been a missionary among the Chinese, and therefore these "Talks on China," as these familiar lectures are termed, are found by his congregations to be very interesting and instructive. The Mission Study Class is moving along successfully. It meets on the first and third Saturday evenings of each month, and has taken as its text-book "The Gospel in Latin Lands," by the pioneer Christian Endeavorer, Dr. Clarke, now visiting this coast. The trustees of Glenside have signed the contract for the building of their new church, and report that the work is progressing satisfactorily.

South Berkeley, Grace. The work of this church is progressing encouragingly. The congregations have much improved of late. A larger attendance is noticed at Sunday school, several classes having grown under the care of the faithful band of teachers. On January 30th one family united with the church, and again, on February 6th, we had the pleasure of receiving another family into fellowship. All these are excellent people and good workers in the church. The choir has been reorganized, and the organ is presided over by a young lady of exceptional talent, who was organist and choir leader in Stormess, Scotland, from which place she has lately come to reside in South Berkeley. She is one of the new members lately received. The services have been marked by the increased number of men attending them, and there is a growing feeling among several of them in favor of a men's league or similar organization. The pastor, the Rev. G. H. Whiteman, came to this church nearly a year ago, when everything was at the lowest ebb and the congregation was almost dissipated, but by wise, faithful, and earnest work much good has been accomplished, and the people are hopeful and well organized for work.

Fullerton.—The meetings held in the Presbyterian church of Fullerton, conducted by Dr. J. R. Pratt, steadily increased in interest and enthusiasm the past week. Large crowds were in attendance and the seating capacity of the church has been taxed several times. Special music was one of the features of these very helpful meetings, for the gospel can be sung as well as preached and lived. There has been no evangelist in Fullerton before who could open the Scriptures so effectually and clearly as can Dr. Pratt, and many sinners have been led to accept Jesus as their Savior. Thursday night was called "Ananiam night" by the doctor, because a large number from Anaheim were in attendance, and a blessed union meeting was held. Friday evening was young people's night and the subject under consideration was "Worldly Amusements." This subject was handled in the spirit of love and from the standpoint of one who had experienced the life filled with worldly pleasures. The Bible study meetings have been largely attended and much good has been derived from attending them. One week's meetings were devoted to "the relation of the Holy Spirit to the Christian and his dealings with men." The two afternoons spent in the study of the guidance of the

Holy Spirit were especially helpful. Dr. Pratt brought a very clear and plain message to the people Sunday morning, but the afternoon meeting, held especially for the young people, was the most helpful meeting of all. Eleven young hearts were given to their Savior and Christians were given new joy and life. The farewell service Sunday evening was a union meeting of all the churches and a joyful and most helpful meeting was experienced.

SYNOPSIS OF LOS ANGELES NEWS.

At a called meeting of Presbytery on February 7th, the only item of business was the dismissal of the Rev. Josiah Sibley, who had resigned the charge at Long Beach and is now in the First Presbyterian Church of Knoxville, Tenn.

Following the meeting of Presbytery the regular meeting of the Ministers' Association was held, when Miss Marie C. Brehm gave an address on temperance work. She will spend a few weeks in the southern part of the State before returning to appointments about the bay.

Dr. W. A. Hunter is much pleased that his people are joining heartily in a movement to get Dr. J. E. Bulgin for a series of evangelistic meetings.

The Third Church received fifteen persons at the communion service on Sunday, seven of them on confession, of whom six were adults that received baptism. Mount Washington Church welcomed five.

A special meeting of the Church Federation Council was held at the Federation Club rooms on Monday, in honor of Dr. F. E. Clarke and Secretary William Shaw, just on their return trip around the world. President Baer acted as toastmaster. The occasion brought together one of the largest companies ever gathered in the club rooms.

On Wednesday, at the weekly noon luncheon-time gathering, Dr. L. A. McAfee, of Berkeley, spoke on the Indians of the Southwest.

MEN OF OAKLAND PRESBYTERY CONFER ON MATTERS OF FINANCE.

Over one hundred of the Oakland Presbytery met for dinner in the First Presbyterian church, Oakland, Monday evening, February 7th, and after partaking of a bounteous repast prepared by the ladies of the First Church, they indulged in a discussion of "Church Finances." This conference was a result of the instruction sent down by the General Assembly, recommending that every Presbytery hold such a conference.

Rev. O. E. Hart, chairman of the Oakland Executive Committee, presided. Rev. W. B. Noble, D.D., Synodical Missionary of the Synod of California, was the first speaker and dwelt upon finance as fundamental to religion. Rev. Wm. Rader, pastor of Calvary Church of San Francisco, spoke upon "The Standard and Benefit of Church Finance." The other speakers were Mr. F. L. Starrett, secretary of the Y. M. C. A., Mr. A. L. Adams, of the First Church, Oakland, Mr. F. S. Page, Jr., of the First Church, Berkeley, Mr. George D. Gray, of the First Church, Oakland, and Rev. W. S. Holt, of Portland, Oregon. Rev. F. L. Goodspeed suggested the advisability of such conferences semi-annually and it was decided to have the executive committee

sion of Presbyteries arrange for the meetings, at the time of Presbyteries.

Rev. H. K. Sanborne, pastor of the Brooklyn Presbyterian Church, presented resolutions, recommending that each church hold an annual conference on Church Finances.

The men went away from the meeting greatly helped by the conference and looking forward to similar gatherings in the future.

Oakland, First.—Thirty-six persons united with the church at the communion service last Sabbath, making a total of 128 in the past nine months. The pastor, the Rev. F. L. Goodspeed, and his people are greatly encouraged over the result of the conference by the men of the church, who at a dinner pledged \$5,600 to meet certain unusual expenses incurred for street assessment and a new furnace.

FRESNO HAS TWO ACCEPTABLE VISITORS.

Fresno has been greatly favored recently in having in its midst two speakers of international reputation. Miss Marie C. Brehm, who has made for herself a host of friends in all our churches, by her very sane and able presentation of temperance, spoke three times on Sunday, January 30th. Dr. Francis E. Clarke, whom we all delight to honor, was here on Friday night last and met our young people at a most enjoyable banquet, and then gave a stirring address later in the evening. About \$200 was pledged to carry on Christian Endeavor work in the far East—our West.

Fresno is in the midst of an enthusiastic preparation for the coming of the Laymen's Missionary Convention, March 12th to 14th. It is expected that this will be—and of course it will be—the greatest religious gathering ever held in the San Joaquin valley. Encouraging reports are coming in as to the probable attendance from all parts of the valley.

THOMAS BOYD.

ENDEAVORERS' RECEPTION AT SANTA ROSA.

Mr. William Shaw, General Secretary of the United Society of Christian Endeavor and Treasurer of the World's Christian Endeavor Union, was greeted in Santa Rosa, Tuesday evening, February 1st, by a representative gathering of the Endeavorers of Sonoma county. After a most interesting and profitable conference with the pastors and officers of the societies, a substantial repast was served, during which Mr. Shaw delighted those present with a description of some of the interesting times he had experienced abroad. His ability to make everything he sees count for an object lesson was forcibly illustrated at that time. The evening session was one never to be forgotten, and resulted in over \$100 being pledged to carry on the great work in the foreign fields. Mr. Paul Brown accompanied Mr. Shaw. All of the meetings were held in the Presbyterian church, which was handsomely decorated for the occasion. The D. I. S., an organized Sunday-school class of the church, was in charge of the service at the dinner and did efficient work.

ELEVEN MONTHS ONLY, REMEMBER.

By action of the last General Assembly the church year must close March 31st. In the past the Temperance Committee has received a larger number of contributions during April than in any other month of the year. Unless the

church treasurers will favor us by remitting earlier than usual, we shall be compelled to close the year with considerable debt.

For more than twenty-five years we have been able to report a balance, however small, to the General Assembly. Will not our ministers and elders come to our aid at once and help us to maintain our record? By doing so they will save money for the Church and the cause which will otherwise have to be paid as interest.

JOHN F. HILL,
Secretary and Treasurer.

A NEW CHURCH ORGANIZATION.

Sunday morning, February 6th, Rev. Dr. Noble, Synodical Superintendent of Home Missions, organized the Presbyterian Church of Gustine, Merced county. Seventeen members were enrolled, five on profession of faith. Mr. T. F. Kerr was elected and installed elder, and Mr. Clark, Mr. Williams and Mr. Kerr were elected trustees.

The Sunday school, from which this church developed, was organized in December, 1908, by Rev. Arthur Hicks. In October, 1909, a comfortable chapel was built under the direction of the Sabbath School Board, costing about \$1500.

Gustine is a new and rapidly growing town. Rev. D. M. Marshman of Dos Palos has been invited by the church to supply them until the spring meeting of San Joaquin Presbyteries.

NOTICE TO PASTORS AND LAYMEN.

The Pacific Presbyterian is requested to give notice that on Monday, February 14th, from 2 to 4 p. m., there will be a season of prayer for San Francisco and the Bay cities. The services will be held in the auditorium of the Young Men's Christian Association, 1249 O'Farrell street, San Francisco. The Rev. Warren C. Sherman, of Sacramento, is expected to preside, and there will be an open conference for pastors and Christian workers. Ministers are desired to extend from their pulpits a general invitation to this prayer service.

IN RE CUMBERLAND UNION.

Dr. Theodore F. Burnham, in a friendly line to the manager of this paper, wishes the Pacific Presbyterian to remind the Synod of California and the church at large on this Coast that the Supreme Court of this State, in the matter of title to property involved in the recent union, has rendered a decision favorable to those Cumberland churches which have affiliated with the Presbyterian Church in the United States of America. Over \$100,000 is thus legally made secure.

Dr. Burnham's correspondents will please note that his present address is Woodruff Sanitarium, Long Beach, Cal.

TO FRIENDS OF THE OCCIDENTAL BOARD.

It should not be forgotten that by order of the General Assembly the books of the Board of Foreign Missions will close on March 31st, one month earlier than formerly; consequently, the Occidental Board Treasurer's books must close positively on March 15th.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

On Tuesday of last week the College Board in New York elected Dr. Mackenzie to the secretaryship of that Board, which has been vacant since the death of Rev. James Stuart Dickson, D.D., about a year ago. Members of the Board in the East are making a strong effort to persuade Dr. Mackenzie to accept this office. It is hoped that equal pressure may be brought to bear upon him to persuade him to remain here and aid in developing and strengthening the church on this coast. It would be a great loss to the Seminary and a sad interference with its work to be deprived of its President so soon.

On Thursday evening of last week the students invited the Faculty to dine with them in honor of Prof. Paterson. It was a very enjoyable occasion. After dinner was over there were happy congratulatory speeches by one of the students and all the members of the Faculty. Prof. Paterson, accompanied by his mother, sailed on the Cleveland on Saturday on a journey around the world. He will visit and study in many countries by the way. He will spend considerable time in India and Egypt, and in addition to visits to Greece, Italy and other interesting parts of Europe will make a tour of Russia. He will have unusual opportunities of studying conditions in all sections that he visits. Mr. John R. Mott has given instructions to all student secretaries along his route to show him every attention, and to give him all necessary aid in his study of Christian work among students. As his father has been some twenty years in the Canadian cabinet and is a trusted counselor of the British empire, he and his mother will have the entree to official circles in all places where the British flag floats.

The students and Faculty have enjoyed the past week a course of three addresses from the Rev. W. S. Holt, D.D., Field Secretary of Home Missions. On Friday afternoon his address was on the administrative methods of the Home Board, making very plain how the Board carries on its work and its relation to the missionaries. On Saturday, at 9 o'clock, he gave a Home Mission address of a more general character, and at 10 o'clock gave a lecture on Church Finance. Dr. Holt believes his plan, if followed, would solve the problem of finance in every church.

The Rev. A. F. Fruhling, '09, held a Christian Endeavor rally in his church at Sausalito on Sunday evening. Dr. Landon gave an address on "A Model Christian Endeavorer."

Dr. Mackenzie went to Los Angeles last week and addressed the students of Occidental College.

Dr. Wicher gave his illustrated lecture on Jerusalem for Bethany Church, San Francisco, last Friday evening.

IN MEMORY OF ELDER WILLIAM F. DOW.

Jan. 28, 1838—Jan. 18, 1910.

Whereas, in the providence of God, who does not willingly grieve the children of men, but who doeth all things well, our beloved brother, William F. Dow, has been called hence and has entered into rest, therefore be it

Resolved, First, That we record our sorrow because we shall miss his helpful presence and on earth shall see his face no more.

Second, That we bear witness to his noble, consistent Christian life throughout the twenty years of his membership in this church, and to his faithful, prayerful and effi-

cient service as a ruling elder upon this session for the past nineteen years.

Third, That we record our thanksgiving and praises to God for that living faith in the Word of God and in the Savior which was manifest in our brother's life and gave him triumph over death.

Fourth, That we extend to his bereaved wife, his true companion and helpmeet and a sharer of like faith, and to all the members of his family, the sincere sympathy of the members of this church and session.

Fifth, That copies of these resolutions be placed upon the minutes of session, and sent to the bereaved family, to the Auburn Argus and the Pacific Presbyterian.

Done in special meeting of the Session of White River Presbyterian Church, Auburn, Washington, January 23, 1910.

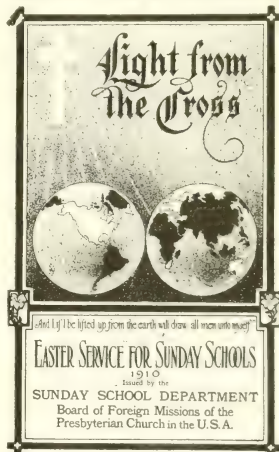
W. CHALMERS GUNN, Moderator.

E. B. SMITH, Clerk pro tem.

EASTER IS EARLY, MARCH 27TH.

Mr. Superintendent, Have You Obtained the Program for Your Sunday School?

The accompanying illustration is the cover design of the Easter program now ready for use in Presbyterian Sunday schools. Beneath the cover will be found a choice col-



lection of hymns, new and old, that will appeal to schools everywhere. Accompanying the programs is a supplement containing exercises and recitations for the different departments of the school. Both are furnished free of charge, in quantities desired, to schools who give an Easter offering to Foreign Missions through our Presbyterian Board. An attractive aid to secure this offering will be found in the Lighthouse Mite Boxes, printed in four colors, also furnished free by the Board. These should be ordered a month or

six weeks in advance of Easter, to allow sufficient time for the scholars to secure a goodly offering. A sample packet has been sent to every pastor. If you have not seen one, it will be forwarded on request for a two-cent stamp.

To avoid delay in receipt of your Easter supplies, send your order promptly to the Sunday School Department, Presbyterian Board of Foreign Missions, Room 812, 156 Fifth Avenue, New York City.

THE CITY OF GOD.

Why do earth's brightest pathways
Lead onward to the Night?

Why must the summer roses
Be touched by autumn blight?

The hand of age comes stealing
The beauty from the maid,
And strength of manhood's glory
Within the dust is laid.

The greatest of earth's cities
In crumbling ruins fall,
And swift decay comes spreading
Its mantle over all.

This world of ours is fleeting;
The ripples on its tides
Are like the waves of ocean,
Where nothing long abides.

Oh, for a life and beauty
That were not made to die,
As roseate tints of evening
Fade in the western sky!

Oh, soul of mine, look upward;
Beyond the bounds of time
The Father's hand provideth
For every need of thine.

His hand hath built a city
Where everlasting life
Shall vanquish death, and peace
Shall follow earthly strife.

My heart turns to that city,
Which shall not pass away,
Whose glories burn forever,
Through God's great endless day.

My heart yearns for that city,
Where nothing enters in
Which has a taint of falsehood,
Or stain, or trace of sin.

My eyes would see that city—
Its towers shining white,
Far up the mountain pathway
That leadeth up from night.

Translucent that city is:

In crystal brightness hold
The waters of Life's river,
Endued in shining gold

The flood-light of that city.

Through twelve gates streaming bright.

Shall come to every nation,

And lead them to the Light.

WALTER ALBION SQUIRES.

San Anselmo, California

THE GIVING UP OF OLD THINGS.

You say you gave up something from your life when your babies came that you can't seem to get hold of any more. It was a willing sacrifice, though, for you never wanted any life apart from your children, nor do you now. That seems unselfish, but is it really? It was not meant that any one life should be submerged in the life of another, but that each should live to express the full perfection of his own ideals.

In dedicating our lives to the cause of another we set certain restrictions on that other life to make it conform to possibilities of our own. We do not accord to it the perfect liberty that is every soul's divine right.

We have allowed ourselves to think that because a certain condition has been found good we must cling to it tenaciously; that its giving us must necessarily mean our unhappiness. Now, really, there is no such thing as "giving up"; it is only the new crowding the old out of our lives. As we develop, certain conditions that have served their usefulness pass away and new ones continually take their place. This to us is not a loss but an exchanging of old husks stripped of their nutriment for that which is fresh and full and satisfying.

We are constantly having to relinquish something that at one time was most essential to our happiness; but as we look back over the past we see how it was invariably supplanted by something of far more worth to us. Life is ever going onward. There is no going back. There is no standing still. Look at the circles that mark the growth of the trees—crowded ever toward the surface to make room for another and yet another. No circle can be kept close to the heart very long, for what was heart itself in turn becomes circle, and so the tree grows in stature from a tiny sapling to an oak of mighty girth.

Let us believe that your motherhood has made you more broad, more generous, more thoughtful; that instead of retarding your growth, it has opened your eyes wonderfully to things heretofore unknown; that you have lost your life but to find it again, thrice renewed for its temporary relinquishing to a holy cause.—M. D. Henry.

During 1909 there were in Russia 1,318 death sentences and 510 executions. The London Christian's comment is: "Behind these figures, what a world of agony and heart-break! The murder of General Kharkoff is looked upon as having delivered an address in a synagogue of Sacramento, and it certainly was the first time a prelate of the Monsignor's standing in the religious world has appeared in Sacramento under such unusual circumstances. Following the lecture came such applause that the speaker was compelled to respond with a story of his early experience in church work in England, and he brought a hearty laugh from his hearers. The program completed, members of the audience met the Catholic prelate and thanked him personally for the lecture."

"THANK YOU."

Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door she said, "Thank you," and passed on.

"I've heard that!" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in the sealskin said, 'Thank ye' to the likes o' me.'"

she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away; and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that the simple "Thank you" awakened his first ambition to be something in the world. He went next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but yielded returns of a certain kind more

satisfactory than investments, stocks, and bonds.—The Congregationalist

Alfred H. Love of Philadelphia, president of the Universal Peace Union, was talking on the topic, peculiarly congenial to him, of kindness. Said he:

"I once knew a remarkably kind boy. He was a great angler. There was a trout stream in his neighborhood that ran through a rich man's estate. Permits to fish the stream could now and then be obtained, and the boy was lucky enough to have a permit.

"One day he was fishing with another boy, when a gamekeeper suddenly darted forth from a thicket. The lad with the permit uttered a cry of fright, dropped his rod, and ran off at top speed. The game-keeper pursued.

"For about a half-mile the gamekeeper was led a swift and difficult chase. Then, worn out, the boy halted. The man seized him by the arm and said between pants:

"Have you a permit to fish on this estate?"

"Yes, to be sure," said the boy quietly.

"You have? Then show it to me." The boy drew the permit from his pocket. The man examined it and frowned in perplexity and anger.

"Why did you run when you had this permit?" he asked.

"To let the other boy get away," was the reply. "He didn't have none."—Harper's Weekly.

WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart open wide to people, or took them into his confidence.

He was always ready to receive assistance from his friends, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.—Success Magazine.

IF YOU WANT TO BE LOVED.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Christian World.

He that would enjoy life and act with freedom must have the work of the day continually before his eyes. Not yesterday's work, lest he fall into despair; not tomorrow's, lest he become a visionary—not that which ends with the day, which is a worldly work; nor yet that only which remains to eternity, for by it he cannot shape his actions.—J. Clark Maxwell.

The caller was angry, and even belligerent. "I want an explanation and an apology, sir," he said. "In your paper this morning you had an account of the wedding at the Smithy's last night, and you spoke of the 'jay that attended the happy pair as they went to the altar.' Now, sir, I'm the—" "Not at all," said the editor calmly. "I was 'foxy'!"—Chicago Tribune.

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VOL. VIII.

SAN FRANCISCO, U. S. A., FEBRUARY 17, 1910.

No. 7

"NOW."

"Now is the accepted time"—

Message full of hope;

"Now is the accepted time"—

Give the words full scope.

Hymn them in the home,

Ring them down the ages,

Gild them in the pages

Of the sacred tome.

"Now is the accepted time,"

No one need despair;

"Now is the accepted time,"

Here and everywhere;

God in love, discerning,

Waits to own and bless

Every soul returning

From sin's wilderness.

"Now is the accepted time"—

Give the words full scope;

"Now is the accepted time,"

Message full of hope;

Ring it down the ages,

Hymn it in the home,

Gild it in the pages

Of the sacred tome.

Los Gatos, Cal.

ANNIE M. PIKE.

LINCOLN A MYTH
THE INCLUSIVE GOSPEL
CHRIST AND THE SCRIPTURES
WORKINGMEN AND FOREIGN MISSIONS

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foukes, D. D.

LOS ANGELES OFFICE

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Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879

A LETTER ACKNOWLEDGED WITH REGRET.

Piedmont, Cal., February 10, 1910.

Mr. E. S. Bingham, San Francisco, Cal.

My Dear Sir: Inasmuch as there has been some criticism concerning some articles I wrote for the "Presbyterian," which, by some strange perversion of vengeance, has resulted in your financial loss, I feel that I should not longer serve in an editorial capacity on your staff, lest, in my desire to help, I should hinder your work.

Of course I shall be glad to contribute to the paper and to assist in any way in my power, for I thoroughly believe in you and in the absolute necessity of some such church paper as you are issuing.

Very cordially yours,

JOHN E. STUCHELL.

It is with sincere regret that we accept this resignation. Mr. Stuchell has proven himself a good friend to the paper, and his writings have been the cause of much favorable comment by subscribers, as the following letters show. The criticism comes from a misunderstanding of Mr. Stuchell's position. Those who criticize declare he says these things are so, whereas, his contention is, if these things are so, yet there is hope. We exceedingly regret that men will misunderstand one another.—Editor.

Letter from F. C. Yeomans.

Long Beach, Cal., Jan. 30, 1910.

Mr. Earl S. Bingham, San Francisco, Cal.

Dear Mr. Bingham: When J. E. S., at the end of that first editorial, gave out the topic for the next article, I had many misgivings that it would not be of a character to measure up to the first, and was delighted to find that if possible it was even better. Is there not some man of wealth in San Francisco who would be glad to publish the two editorials as a tract? It is so rare and Christlike in spirit that it indicates the type of character which I think Christ had in mind when he said, "Ye are the salt of the earth."

If I may trouble your office with an order a little out of the usual line, I would like to have marked copies of the issues of the 20th and 27th sent to the list of names which are enclosed, marking a large blue-pencil X on each editorial, and just a line of blue under my name in the 27th, to indicate that I sent the paper, then bill the list to

me, including also two dozen copies of the two issues sent to myself for distribution here.

Sincerely yours,

F. C. YEOMANS.

Letter from Rev. W. S. Wilson.

Marysville, Cal., Jan. 25, 1910.

My Dear Mr. Bingham: I presume the articles signed "J. E. S." are from the pen of the Rev. J. E. Stuchell, and I would like to take this method of expressing my personal sense of obligation to him for their helpfulness. I read most of our church press and rather widely peruse the weekly and monthly secular magazines, but from no source do I get more real inspiration than from the articles appearing from time to time under the signature of "J. E. S."

Sincerely,

WILL STUART WILSON.

THE INCLUSIVE GOSPEL.

Most people prefer to be sectarians to being simply and inclusively Christians. Ten will follow a party slogan where one will digest a truth. They strive rather to pronounce the shibboleth than to share the nature of goodness. Paul had no patience with this sort of narrowness, and, when he saw that at some of the disciples at Corinth were in their new zeal attaching themselves to the various Christian teachers of the time with a loyalty that threatened to issue in permanent divisions, he sharply rebuked the schismatic spirit. "Was Christ divided?" he demands. "Who is Paul, or Apollos, or Cephas, but the veriest servants by whom ye were led into the presence of the truth?" Then he penned that sentence so accordant with his magnanimous nature, so indicative of the wide range of his intellect, "All things are yours"—why, then, should you separate a small portion of your inheritance and force yourself to be content with it alone? If Cephas, if Apollos, if anybody else prove to be helpful, absorb what they offer, instead of trying to satisfy yourself with what one affords. Like a grander Emerson, he sweeps his glance over all the world, over all literature, over all existence, and with fancy still glowing from what he beheld, he cries, "All are yours!"

* * *

No one age or class engrosses all that is good. There is a community of benefits, and the Christian, if wise, may be the heir of all excellent things in all times and places. Being himself an apostle, Paul is concerned chiefly with religious teachers, and therefore mentions them first in his enumeration. Broadly stated, his proposition here is, that all religious instructors and educators are subservient to the development of Christian character. You may devote yourself to one of them, and, in attachment to him, shut your eyes to all that the others have uttered; but that you simply narrow yourself, limit your range of thought, or get down into a well whence you may see but a few stars, rather than stay on the surface where you may see them all.

* * *

It is literally true that the Christian carries off the spoils won by all wise thinkers, possesses the trophies attained by all devout men in all the world's history; that he really is "the heir of all the ages, in the foremost files of time." They endured hardship and ridicule in gaining truth and in teaching it. They lived as men before their

time, and with tireless devotion kept burning on the mountain tops the torches of truth. They spent their days in fasting and their nights in vigils, that, with the wasting of body, their spiritual sense might be clearer, their susceptibility to heavenly influences the more delicate.

Thus the noble example and divine revelations vouchsafed to men like Abraham and Moses and Isaiah were not for themselves alone, but for us. Yea, though many Christians are not yet ready to admit it, whatever is worthy in the teaching or lofty in the endeavor of other religious seers the Christian absorbs. Gautama taught for him, Plato wrote for him, Confucius lived for him. Not a gem among their utterances but he is free to include it among his own; not a golden thread in their character, but he may interweave it into his own. So, too, all reformers have struggled, all martyrs have died for him. Theirs was the pain and contumely, and crown of glory; his the enjoyment of that for which they fought. Luther braved degraded Romanism for him. Calvin cheated himself of food and sleep and clothing for him. Savonarola struggled for him. William the Silent died for him.

So of all religious pilgrimages and crusades. What they saw afar off and strove to attain, he possesses. For him the Waldenses, and Hussites, and Huguenots were hounded through the valleys and over the mountains, laying down their lives in the search of a liberty of worship denied them, but, through their sacrifices, fallen to us. For him the Pilgrims left home with all its sweet associations and came across the stormy seas to found a state in which man might enjoy his God-given prerogatives. They endured the cold, the loneliness, the bereavement, and most of them obtained their liberty only by translation to a heavenly country; but their lives of faith and sacrifice laid the foundations of the temple of liberty where we may worship today. There is an element of vicariousness in all noble lives; hence, whatever these good men and women of old, of whom the world was not worthy, endured, they endured it for our sakes, that our hope might be the brighter, and our faith the stronger, and God the nearer.

* * *

Wise is he who so regards the religious endeavors of the past; who sees that by the ordering of divine providence, even skeptics and heretics have had their part in the ascertaining and statement of the truth in which we rest today. But so narrow have men been in the past; so insistent that, unless one believed in exact accord with their view, he was not right; so heedless of the unity of the Church, and so oblivious of the charity that covereth a multitude of sins, that they have preferred to be partisans, or sectaries, to rejoicing themselves in the fullness and glory of their common Master. Hence the Church has been split into fragments, its peace disturbed, and its benign mission delayed; while still, with unconscious inconsistency perhaps, we pray that "they all may be one!"

Is it not time for a change? Ought not the urgent problems of our present day to have more power to unite us than the theological subtleties over which our fathers wrestled have to divide us? Is it truth we are after, or party? Is it to Luther or Calvin or Arminius that we would conform rather than to the Christ who is the Lord both of them and of us? Is it a similarity of creed and intonation and rite upon which we insist, rather than a fellowship of spirit and a common enthusiasm for the Cause?

Not if we are men of the stamp of Paul, who said, "All are yours;" nor of Paul's Master, who said, "He that is not against us is on our part." Not if we are fit to grapple with the great difficulties of our day, and, despite them, win the world for our all-glorious Redeemer!

In short, while many seem to be trying how small they can make the gospel in order that they may the more easily gauge and express it, we prefer, with Paul, to make it as comprehensive as possible, and to show how within it there is room for all that is beautiful in art, all that is noble in thought, all that is elevating in devotion, and all that is worthy in life. Ours is not some poor human statement, but "the glorious gospel of the blessed God"—His grandest exhibition of Himself, and His strongest appeal for all the varied sympathies, activities, and hopes of mankind.

J. E. S.

SOME OF THE WORLD'S HAPPENINGS.

In the United States.

February 12—The anniversary of Lincoln's birthday generally observed throughout the United States.—President Taft, in a commemorating address in New York, asserts his position as head of the present national administration.

February 14—Disagreement of the jury in the case of Binger Hermann, accused of collusion in land frauds.

In Foreign Lands.

February 10—Canalejas y Mendes, radical and anti-clerical, appointed Premier of Spain.—Wreck of French steamer off the island of Minorca.

February 12—The Cretan Executive Committee presented with an ultimatum restricting the civil privileges of the islanders.

In Memory of the Martyr-President.

Saturday, February 12th, the anniversary of Abraham Lincoln's birthday was generally commemorated throughout our land and in our several consulates in foreign countries. Our school children took a prominent part in these manifestations of reverence for a noble character. To the rising generation Lincoln is justly held up as a laudable example of patriotism, integrity, and self-sacrifice, and they and their descendants will be the better citizens because Lincoln lived for a grand purpose and died in the desire that the nation he loved so well should be united in civil peace and material prosperity, knowing no partisanship—no North, no South, no East, no West. On Sunday, in many pulpits of the land, sermons were preached which set forth the characteristics of this great man. The newspaper press added its tribute of remembrance, and readers of the Pacific Presbyterian who have not had time to read last week's issue are advised to do so, for in some sense it is a Lincoln number. Note also, in this issue, something from the pen of Dr. Hillis, which bears upon this anniversary.

* * *

President Taft Seizes an Opportunity.

At the annual Lincoln-day dinner of the Republican Club of New York President Taft was the guest of honor, and the principal speaker. His eulogy of Abraham Lincoln was not extended in length, and his reference to our great

which he had to undergo as the nation's chief executive, the political storms which the party had to weather during war President gave him opportunity to say that "the trials the civil war, the divisions in the party itself between the radical anti-slavery element and those who were most conservative in observing constitutional limitations, are most interesting reading, and serve to dwarf and minimize the trials through which the Republican party is now passing." With reference to tariff revision, the trusts, postal savings banks, the law regarding injunctions, and the conservation of our country's natural resources, Mr. Taft took an attitude favorable to the common weal; and to powerful combinations of moneyed interests he had this to say: "If the enforcement of the law is not consistent with the present methods of carrying on business, then it does not speak well for the present methods of conducting business, and they must be changed to conform to the law." Mr. Taft's policies seem to be in line with those of Theodore Roosevelt, without enforcement by the traditional "big stick." Certainly the knobs have been eliminated and the club whittled down. As to Mr. Roosevelt, among the Republican newspaper editors west of the Alleghenies he is the marked choice for President in the next great national political contest. The Chicago Tribune sometime ago asked for an expression of opinion from these men of the blue pencil, three-fifths of whom cast a straw vote, as follows: For Roosevelt, 1360; Taft, 1093; La Follette, 197; Hughes, 122; Cummins, 65; Pinchot, 30; Cannon, 14; Bryan, 40; scattering, 116. Will the Roosevelt straws point this direction of the wind when Teddy comes marching home? La Follette, of Wisconsin, is very popular in his own State. Hughes, it is generally conceded, is an able, honest, trustworthy man, whose course as Governor of the great Empire State has commended itself to the nation. He would be a strong standard-bearer, on whom could unite all the best elements of all political parties.

No Verdict in the Oregon Land Case.

The jury in the case of Binger Hermann, formerly Commissioner of the General Land Office and a Congressman from Oregon, who was indicted for conspiracy to defraud the Government of a portion of the public domain and tried before Judge Wolverton in Portland, reported February 14th that they were unable to agree, and were accordingly discharged. It is asserted that all but one of the twelve jurors stood for conviction. On the strength of this closeness to unanimity, and believing the evidence for the Government sufficient to convict, Francis J. Heney at once moved for a retrial, and it was agreed among counsel on both sides of the case that the judge might set an early date. Results in prosecutions of this character seem to hang fire beyond the bounds of reason. Too often jurors, though chosen and sworn to find a verdict according to the evidence and under the law as interpreted to them by the judge upon the bench, are deficient in judgment or warped by their sympathies. Mr. Hermann is a man well advanced in years, and was long the political idol of his Congressional district in Oregon. Mr. Heney is a persistent prosecutor, and will never let go as long as there is a possibility of conviction. His friends as well as his enemies acknowledge that he is a choleric advocate, but no one has yet accused him of cowardice or duplicity.

A Step Forward in Spain.

King Alfonso, of Spain, seems to have taken a firm

stand in his role of constitutional sovereign in placing Jose Canalejas y Mendes at the head of his Cabinet. The new Premier is a Radical and an anti-clerical, and favors a reduction in the number of religious orders existing in the kingdom. This step is expected to be a feature in the new cabinet policy. Spain has had her day of power and pride under Papal ecclesiasticism. The slow dawn of a new era has begun for her, and no doubt as fast as the light breaks in on the intelligence and conscience of her young king will he communicate it, by means of lay education and rupture of the chains of priestly thralldom, to a people nearly ready to join the ranks of international progress. His bright young queen, by her influence over her lord and by previous education, should be able to hasten the day of Spain's emergence into full civil and religious liberty.

* * *

Shipwreck in the Mediterranean.

The wreck of the French Transatlantic Steamship Company's steamer General Chanzy, with the loss of over five hundred lives, is reported off the coast of Minorca, one of the Balearic islands, which lie off the eastern coast of Spain, in the Mediterranean sea. The ill-fated vessel was bound from Marseilles to Algiers. The passengers were mostly State officials and military officers returning to their posts in Africa, and in many cases they were accompanied by their wives and children. A most fearful storm drove the General Chanzy into the shoals and on the reefs with which the island of Minorca is surrounded. The captain, one of the most careful and experienced in the company's service, was unable to save his vessel, and out of eighty-seven passengers and a crew of seventy men only one soul is reported saved. The island is about 110 miles southeast of Barcelona. In this disaster, even had wireless telegraphic news been dispatched to this near-by port from the stricken vessel, the fierce tempest would have precluded assistance and no more lives could have been saved. The only survivor, rescued by a fisherman, was at last accounts lying in a Minorca hospital in a condition of delirium, the result of his exposure and terror. The Spanish Government now proposes the erection of a lighthouse at a suitable place on or close to the island of Minorca, which lies in the track of travel between Marseilles, France, and the port of Algiers.

* * *

Political "Protection" in Crete.

The consuls of Great Britain, France, Russia, and Italy resident in Canea, Crete, have presented notes from these so-called "protecting powers" to the Cretan Executive Committee prohibiting the election of Cretans to the approaching Greek National Assembly and giving warning that disregard of this ultimatum would be followed by effective steps to enforce its provisions. Political developments in this classic island of the Mediterranean will be watched with general interest. Turkey really cares very little about it as a possession, and would doubtless sell out to Greece for a satisfactory pecuniary consideration. With the proud Porte, which shall prevail, selfish cupidity or lust of power, in the case of this struggling people?

For the enforcement of the compulsory education law in Indiana \$54,158 were expended last year. Truant officers received \$31,648.

ABRAHAM LINCOLN A MYTH?

Attempts have been made to show that, while there may have been a peasant carpenter, men have created the Christ idea, adding ideal elements, and so creating a mythical figure that has been adorned with ideal wreaths. But nothing is easier than proving that every man in history was mythical. Archbishop Whately has shown conclusively that Napoleon never lived. By carefully scrutinizing Washington's addresses one can find cryptograms that establish the fact that Hamilton and Jefferson invented him. Why, one could prove in five minutes that Abraham Lincoln, the emancipation of slaves, and the late war are all legends, just as Renan and Strauss suggest that many things in the life of Jesus are mythical. Two thousand years from now some Renan of American history will investigate the Lincoln myth. Then his argument will move along these lines. Beyond all doubt there must have been at some early time a collision between the black race and the white race. Patriotism needs heroes. Youth feeds upon the godlike qualities in great leaders. Needing a giant, therefore, the far-off American fathers created a martyr. They named him Abraham Lincoln and made him tall of body as well as mind. But in building up the myth they were very clumsy. If they had named him John Lincoln, they might have deceived us—but Abraham—that is too much. Abraham means the freeman and the emancipator, and inasmuch as they proposed to make him free slaves, they named him Abraham. This is in itself very suspicious. Not content with casting about until they found the title Abram, they kept on until they took the name Ham, which was the name of the colored race, the children of Ham, and then they tacked that word "Ham" on to the Abram. This not only stirs suspicion, but it gives us absolute certainty of the mythical origin. Having now proved beyond the possibility of a doubt that this Abraham Lincoln was a myth, we now come to other arguments, though these are not needed. In building up this myth about an emancipator, they made Abraham Lincoln's vice-president to be called Hannibal Hamlin. Inasmuch as this administration was to emancipate the slaves, who were the sons of Ham, they ventured to tack this Ham onto the vice-president's name, calling him Hamlin. Probably they did the same thing with his given name, Hannibal. It may be that the printers of two thousand years ago changed an m to an n, for without doubt the inventors of the myth named the vice-president Hannibal Hamlin, which has been corrupted to Hannibal. But having now proved that the vice-president also was a myth, let us now examine critically the growth of the idea that there was any rebellion on the part of the Southern States.

Count the letters in the name of Abraham Lincoln and there are fourteen, and the letters of Hannibal Hamlin, and there are fourteen, giving us the exact twenty-eight States that they represented, showing us how the creator of this myth worked it out mathematically. But to-day no man of culture can believe for a moment that there ever was any Lincoln or Hamlin, or that there ever was any war with the South. Our scholarship in the year 4000 has relegated the birthday of Lincoln to the limbo of exploded superstitions. Now, in the same way, one can take any personage in history—any orator, any philosopher, statesman or emperor—and in a single twenty-four hours produce a series of statements establishing a seeming myth or legend

round about an historic figure. But the Christmas Day that began in the little villages around Jerusalem, the glory of Christ Jesus that set forth from Nazareth, the songs and prayers and the sacred influence that have journeyed like a beautiful civilization into the world, the inscriptions and tombs, the literatures that sprang up during the generation that knew Jesus (just as certain tombs and literature sprang up between 1856 and 1900 on the part of a generation that knew Lincoln), all these are facts, and they root our faith in history. For myself, I believe in the historical Jesus as in no other historical person, living prior to the full development of the printing press. Having always struggled against a native skepticism, I believe Jesus and His resurrection to be the best established fact in history—a fact to be likened unto the unshaken mountain and the unmoved stars.—From a sermon by Newell Dwight Hillis.

CHRIST AND THE SCRIPTURES.

In several of his sayings reported in the gospels Christ refers to Old Testament history and the law in a manner which is often claimed as a vouching for them on his part as historical and authoritative. Conspicuous among such passages are Luke 17:26 to 33, regarding days of Noah, Sodom, and Lot's wife; Matt. 5:17 and 18, regarding the law, and Matt. 12:40, as to the sign of Jonah. By holding such a point of view, Christ is made responsible for the historical truth of a universal flood, a woman turned to a pillar of salt, and a man living so comfortably for three days and three nights inside a great fish that he composes poetry while in that situation.

Now most people of scientific training will at once scout these as impossible stories, and quickly proceed to show from their view point that these cannot be historical. My purpose is to approach this question from the other side, as an expository study of the Bible itself. And for first consideration I will take John 10:33 to 36: "The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" In this passage Jesus is quoting from Psalm 82:6, calling it the Law; but this passage sets forth a plurality of gods, this being clearly shown by the first verse of the Psalm, which reads as follows: "God standeth in the congregation of God; He judgeth among the gods." Shall we think that Christ intended to authenticate a plurality of gods? Evidently we have proved too much.

The same holds good as to the sign of Jonah, "For as Jonah was." Jonah came to the fish by reason of his disobedience; Christ came to the grave by reason of his perfect obedience. Jonah was all the time alive in the fish, while if Christ did not die and rise again, then is our faith vain. Furthermore, Jonah was three days and three nights in the fish, and no allowance for Jewish custom as to counting fractional days as a day can make such a period of time out of the little more than thirty hours during which Christ was entombed. It is worthy of notice in this connection that Luke gives this same incident, but has nothing about the

fish nor the burial of Christ; also that Christ repeatedly refused to give signs, and even called them an evil generation for seeking a sign, and that in the parable of the rich man and Lazarus he puts into Abraham's mouth these words, "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

Those who insist upon maintaining the infallibility of all Scripture by the usage of Christ and his apostles should know, and not forget, that much the larger portion of their quotations are from the Septuagint or Greek version, which was in common use in their day, by reason of the Hebrew having been for many years a dead language. This Septuagint, however, included several books which are not admitted to our Protestant Bible, but are known as the Apocrypha; so we have another case of proving too much. If Christ had happened to quote Judges 9:10, "And the trees said to the fig tree, 'Come thou and reign over us,'" would it then have become necessary for us to believe that in that ancient day a great miracle was wrought in that the trees talked?

Have we ever considered it needful to assume that Christ's parables are biographical or historical? If not, why then need we assume that the book of Jonah is historical when it bears all the marks of being a story written to carry religious truths and fulfilling that mission beautifully and forcefully? Its exaggerations are a very sure sign of a story. Who ever knew rough, superstitious sailors to be so exceedingly merciful and considerate, and that too under such provoking circumstances and with a man whose God was supposed to be pursuing him in anger; or a prophet so peevish as Jonah; or a great metropolis so suddenly and abjectly penitent that even the beasts were fasting and in sackcloth and ashes? Regarded as an apologue, does it not carry fully as well to Israel that lesson which Christ also taught in the parable of the unjust steward? Jonah, who had been so kindly treated by the sailors who had risked lives and property to show mercy to him, was angry when God would have him become mercifully inclined towards Nineveh.

But few indeed of the Old Testament passages carry such rich lessons of God's mercy, loving-kindness, and reproof; and do we not mar its great beauty and efficiency when we try to make history of it?

In Jeremiah 51:34 and 44 we find, "Nebuchadrezzar the king of Babylon hath devoured me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his maw with my delicacies; he hath cast me out. (44) And I will do judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." Is it not fair to presume that the writer of the story of Jonah took his great fish from these verses?

I have shown in a previous study that swearing by Jehovah of Hosts was the law and custom as shown in the Old Testament, and how and why Christ repealed the law, and abolished the custom when he said, "I say unto you, swear not at all."

In conclusion, I hope this study may come to some as a freshening breeze from the sea, giving relief and comfort to any who may have felt oppressed by a too strict theory of interpretation; and that still others may find in it reason to question whether it be right to look askance upon those who cannot bring themselves to receive all of the Old Testament as accurate history or science. Let us remem-

ber, rather, that "we have this treasure in earthen vessels." Long Beach, Cal. F. C. YEOMANS.

KOREAN PEONAGE IN YUCATAN.

Converted Natives of the Hermit Kingdom Have a Mission in Merida City.

Our Korean evangelist in Southern California—W. C. Pang—last spring, at the expense of his Korean fellow-Christians, made a trip to Yucatan, where he had heard that the Lord was doing great things for his countrymen in that land. He, at my request, has written the following report concerning that work. I give it in his own words, save a few grammatical corrections which he expressly desired me to make.

"In the year 1905 one thousand and thirty-three Koreans, our countrymen—including men, women, and children—were brought to Yucatan, Mexico, through an agent, under a four years' contract for labor on the different farms and plantations. The state of Yucatan is the richest among those Mexican provinces, for her only production—known as henequen, or sisal hemp—is of great value on account of its fiber. It is exported to most parts of the world, and brings back more than a hundred million dollars every year.

"The condition of the people in Yucatan is miserable and pitiable. There are two classes of people: hacendados, the owners of the lands; and slaves, who are native Indians and form more than half the population of the land.

"These slaves are kept on the different plantations from generation to generation. They have never had any freedom in their life. Sometimes for a minor cause the masters throw them into their private prisons; sometimes punish them with severe torture. There are not any schools or churches for them. The hacendados do not allow them in their Catholic churches. If, without permission, any slave goes thither, he is beaten by his master twenty-one strokes.

"In the same way our brothers were badly treated by their masters during this four years' period. Their wages were very small—hardly enough to support their families. Their tasks were so hard under the burning sunshine. Thus hundreds of our countrymen were kept on more than twenty-five plantations, and could not visit one another, even for a short distance, until last April, when they became free because their contract time had expired.

"Our merciful God never forgets such unfortunate people. From among them He chose four active Christian workers who had been converted in Korea. One of them, Mr. Kim Che Sun, since July of last year tried to get free from his plantation, for the purpose of preaching the gospel to his countrymen, but the master would not allow it. His plan failed, but he preached earnestly to his companions on the same plantation. At first every Korean disliked Mr. Kim, refused to hear his preaching, and said: 'If God is merciful and powerful, why does He not relieve us from such a miserable condition?' Then Mr. Kim replied, 'We are all sinners, therefore we must have much suffering in this world by which we shall be restored to our right minds and souls. These hardships are only training our souls, minds, and bodies. Have you not heard what James said in the Bible, 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man?'

"Soon after some of them began to confess their sins, but the others still refused, and did not want to associate with the Christians. They did not eat at the same table. But the story of the gospel is powerful, so finally thirty-one Koreans in that place were all converted by the power of Jesus Christ. These new converts wanted to send out their evangelists to other places for preaching, but the master refused. Because he was a Catholic, he did not want anybody to preach another religion.

"One Sunday morning the master, contrary to his custom, called them to work, but they refused. He sent them to prison, but even the two youngest boys—their ages between fourteen and fifteen—refused and said, 'We can't work on Sunday, even though our lives shall be lost.' Finally the master promised them to keep Sunday, and he also allowed them to send out their evangelists to other places. They sent out four men, and bore their traveling expenses. For Christian work in ten months' time these thirty-one Koreans spent over five hundred (Mexican) dollars.

"These four Korean evangelists have been preaching around in all places where Koreans were staying. They have told the story of salvation earnestly and zealously, so that the Christian members have increased more and more. Now they have two hundred and fifty active Christians, and have established a Korean Presbyterian Mission Home in Merida City, with five meeting-places outside the city.

"This work is familiar to me, because it was my privilege to take part in it last spring. I visited most of the places where our brothers live. I encouraged them at once with God's words, and helped them to establish the mission home in Merida. There were over forty of our countrymen converted, and thirty-seven men, women, and children were baptized while I stayed there.

"Since last October our Christian brothers in Yucatan have specifically appointed Mr. Kim Che Sun as an evangelist, and are paying him twenty dollars a month, which is only for traveling expenses. Mr. Kim is preaching around from time to time.

"It is a wonderful work done by God's grace and power. I praise God that He bestowed such abundant blessing upon our brethren in this foreign country—a strange people in a strange land."

Not bad giving for men who were earning thirty cents a day, eh? By the Korean weak things—whether at home or abroad—God is confounding the mighty.

J. H. LAUGHLIN.

San Francisco, Feb. 3, 1910.

WILL THOSE MONIES BE SENT IN TIME?

Ignorance of the law does not excuse. The General Assembly, the highest court of our great Church, has decided that the fiscal year for her benevolences shall close on March 31st. Accordingly every Presbyterian church in the synods on this coast should have its reports made up by March 15th and forward its contributions to the several Boards without delay. Less than a month remains in which to complete this accounting, and credit cannot be given at headquarters unless intended moneys are in the hands of the Treasurers of the Boards in time. Besides, it must not be forgotten that this fiscal year is short one month of the usual twelve, and that every available dollar is therefore urgently needed to make effective and economical the work planned by the Boards.

A BIT OF HOME MISSION HEROISM.

While the home mission forces are putting forth their utmost endeavors to lay the responsibility for larger support on local communities, such instances as the following are encountered again and again. Here is evidence of genuine home mission sacrifice and devotion. It takes grit and grace to hold on in such a place and lay the foundations for that triumphant spiritual life which is to issue as civilization develops.

The following is a quotation from correspondence on file in the office of the Home Board. Identifying marks and names are omitted, because the letter was never intended for publication. It was called forth by specific request.

"Now as to the history of our work at ——. When we built the church two and a half years ago, there was on deposit in the banks here \$1,500,000 to be expended in the development of different mining properties in this immediate vicinity. Much of this, of course, was Eastern money, much from Los Angeles, and not a little from Texas. I had the opportunity at that time of knowing the plans for a number of different properties, and I know they were made in all good faith by men to make a camp that would be a town for years to come. I had thus, as I believed, good reason for recommending the building of a church, and for asking for help from our Board of Church Erection. Six months later, within three months after the church was completed, the panic came on. Eastern men who had money deposited here for mining work ordered the work stopped and withdrew their funds. A good deal of the money that was spent was misspent, so that, on the whole, we have never gotten very far with the development of many properties. Some men own ground now that they have not the money to work, and will not sell except at unreasonable figures. Some properties are idle that have funds in the treasury, but officials who know the value of the property are trying to weary smaller stockholders into parting with their shares at some paltry price. There are strong companies ready to come in here and build mills, if only they could buy certain properties for a reasonable sum. I know personally that deals have been working for a year that may be consummated any day—deals that will mean the revival of this camp to a greater activity than it has ever seen. This will one day be one of the greatest low-grade milling-ore mining camps in the world; else all signs and prophecies of reputable mining engineers fail. The —— is the only near-by mine that has been persistently developed from the start without any break. The ——, another property on the edge of ——, twenty-five miles south, has also been persistently worked and is proving to be another mammoth in the world of mines. You appreciate the fact, no doubt, that so far as the camp and the church are affected, it is by the number of men employed by a mining company. A mine might pay millions to its stockholders in New York or San Francisco and the town and the church not profit ten cents' worth. It is the employees and their families that the church must ever be concerned about. With improved machinery, too, the companies can get as much work done by a few men as would have required an army several years ago.

"Last January we thought that certain matters were shaping which meant the immediate renewal of activity; but there was a hitch in the plans; litigation over mining properties began, people who had money in the banks to

start work again withdrew it and said they would wait until the courts had decided certain questions. The last of June three banks closed their doors in two days, leaving only one in the district. One of the banks, the oldest and most trusted in the district, was located here at —, one was in —, and the other in the new camp at —. These camps are so closely related that what affects one affects all. From the first of July to date the subscription list and the church collections together have not amounted to more than \$30 in any one month, and some months less than that. I am now paying interest on \$250, at the rate of one per cent a month. That is just one half the rate of interest charged by the bank here. It is impossible for me to remain very long on the field at the present rate of income, for, do the best I can, I cannot keep my expenses much under \$100 a month, and I have been so doggedly economical that I have sometimes felt I hardly lived like a white man. I do not mean it takes that much to buy bread and butter, though men from New York kick on our prices on every thing. I have other obligations that I have carried for years and cannot relinquish now, life insurance and the hundred other things that go to make up the expense account of every man who is paying his way honestly as a self-respecting man through life and taking his part as a man in the affairs of his community. I have been very conservative and discriminating in my gifts to local needs, but with the poverty that came to others, along with sickness that ended only in death, I gave in one month nearly \$50, besides collecting several hundred from others. I did nothing that I would not do again under the same circumstances, and nothing that those for whom I did would not do for me if there was need and they could. I know something of life in the great cities. I was out for the Associated Charities in Chicago in the panic that followed soon after the Chicago Exposition. But the hardest, most heart-breaking things, the most prolonged and aggravated cases of sickness and poverty I have known, have been right here in this camp."

FEDERATE SCHOOL OF MISSIONS.

Enthusiastic Midwinter Assembly of Christian Women in Berkeley, Cal.

On Friday, February 4th, a noteworthy gathering took place in the First Presbyterian Church of Berkeley, Mrs. Pinney, of the Occidental Board, presiding. Many women of five leading denominations met, as representatives of the organized missionary effort of the church of our common Lord and Master, to discuss methods of meeting ignorance and consequent indifference as to this great branch of the church's work. An all-day session was held, with an evening meeting following, at which men of prominence were heard on this exhaustless theme.

The opening devotional meeting was led by Mrs. A. W. Naylor, of the Friends' Church, who emphasized the need of the presence of God for efficient service.

Mrs. H. E. Doran gave an outline of the mission-study text-book, "The Call of the Waters." She took a comprehensive survey of the book, showing how, as each new section of our country opened up before the onward progress of incoming settlers, God had a leader or a band of leaders

ready to occupy that territory spiritually. Among these were mentioned Whitfield, the Wesleys, and Whitman. While the book does not pretend to be an American history, no student but will find it necessary to trace the history of men and movements backward to their origin or inspiration in the mother countries of Europe, and forward to their influence or results in the development of America. The closing study of the work of the Franciscan friars on our coast and of the broader history of the Catholic Church in other fields leads one very naturally to the foreign text-book, "The Gospel in Latin Lands."

Following this review, a number of missionaries who had been called to the platform gave short talks of their personal work. Mrs. Smyth called attention to the wonderful result in China, of the schools planted in weakness forty years ago, now not only strong and many times multiplied in number, but the source of the great educational and spiritual awakening, at present evident.

Dr. Naomi Garton, a medical missionary from twenty-eight years of service in Burmah, told a thrilling story, followed by Miss Taylor, her colleague, whose earnestness, as she pictured the heathen wretchedness crowding the streets of Calcutta, as in Burmah itself, gave her strength in great physical weakness to stir deeply every heart who heard her voice repeat the Savior's great commission.

Mrs. Openshaw, whose field is 2000 miles west of Shanghai, emphasized the proved value of unity in mission work. The different mission boards act as one through their representatives in West China, resulting in a Union Christian Church, and a Union Christian magazine, one press serving every denomination alike.

Dr. Irwin carried the audience, in spirit, to Laos, through the effective use of that strange language in the opening of his address. He told the story of Laos Christians entering the French possessions of Farther India, and there doing the missionary work on which the French government has laid its ban. His other main thought was the opportunity which Christian men would find in Laos for building up commercial prosperity, and at the same time doing real Christian work.

Dr. Guy, of Japan, spoke of the pessimism inherent in the false faiths of the Orient, resulting often in the suicide of their adherents, and instanced the death, in one year, of one hundred and twenty young men who had killed themselves at the beautiful waterfall of Nikko, in Northern Japan. He valued highly the work of the Y. M. C. A. of Japan; in less than one year, 5000 thoughtful men being led to Christ through this agency.

Mrs. Price, of Malaysia, made a picture of striking contrasts as she portrayed the first service held with the filthy painted savages and that, two years later, which she attended before returning, sick, to this country.

Mrs. Guy, designating herself, in Japanese figurative speech, as "the honorable back room of the house," which is not supposed to speak in her lord's presence, nevertheless told of her loving care of Japanese children in school and home.

Luncheon was served to two hundred and fifty guests, after which Mrs. Robinson led the devotional meeting in the study of Paul's phrase, "Furnished completely unto every good work." A foreign-mission study class followed, under the guidance of Mrs. Cockroft, who took up the book "The Gospel in Latin Lands" with a band of ladies from the Bap-

tist church. A number of suggestive features marked this model class. A striking comparison of distances in South America was shown by applying maps of portions of that continent to areas in the United States. A map talk, question and answer, thought-questions, tabulated statistics, the lecture method, one-word answers, constant use of black-board—all these plans and others were made use of. The leader aimed at variety, and at each one taking part in each meeting.

The lesson closed with a forceful appeal to all Christians to recognize the heavy handicap Catholicism places upon all evangelizing agencies. "Crosses there are in abundance, but when shall the true Cross be upheld?" When a wonderful statue of Christ was placed on a height of the Chilean Andes, and the question arose as to which way it should face, it was turned north toward our Christian land, as significant of the quarter from which help would come.

Dr. Hinman spoke on the necessity of thought, prayer, and sympathy in missionary work. He drew particular attention to two fields of work here at home—the new South, with its Freedmen, and the new West, with its growing Indian population.

Miss Davis, with Chinese children from the Methodist school, followed Dr. Hinman. The retentive memories of these little ones seemed marvelous, as it revealed their wide knowledge of God's Word.

The afternoon closed with glowing words from many missionaries, among whom were Dr. Bentley, Dr. Laughlin, Miss Edwards, Miss McGraw, and Miss Hagestrom, Baptist missionary to the Swedes on this coast.

Dr. Gilchrist presided during the evening service, the principal features of which were addresses by Mrs. Louise Kelley and Rev. Charles R. Brown. Mrs. Kelley gave a stirring appeal for missionary enthusiasm in the church and said: "It is the bride's privilege to name the wedding day. When will the Church be ready to arise and meet her Lord?"

Mr. Brown's leading thought was that the Oriental peoples were coming to us for something better than they have had, and let us be ready to give the best we have.

Many delightful soloists added their beautiful songs to the day's enjoyment.

WORKINGMEN AND FOREIGN MISSIONS.

Rev. Charles Stetle.

When the workman abuses the Church because of its interest in foreign missions, he forgets that the Church is simply exercising the great principle of human brotherhood for which organized labor stands. Organized labor is committed to "the emancipation of our class from poverty, ignorance and selfishness; to be considerate to the widow and the orphan, the weak and the defenseless, and never to discriminate against a fellow-worker on account of creed, color or nationality." It promises to "subordinate every selfish impulse to the task of elevating the material, intellectual and moral conditions of the entire laboring class." It is simply a question as to whether these very beautiful principles are to be fought for merely in behalf of a selected group of people among the civilized nations, or whether organized labor is comprehensive enough to include the Chinese, the Japanese, the African, the Filipino and all the rest of the backward races; whether it is organized labor's desire "to

emancipate all working people from poverty, ignorance and selfishness, and to elevate the material, the intellectual and moral conditions" of the entire laboring class. Unless we are willing to include in our program all classes of workers, we might better cease talking about human brotherhood and the spirit of democracy, which is supposed to be found in the labor movement. Furthermore, if it is not our desire to raise to higher levels the people who live in the darker places of the world, we should at least be generous enough to permit others to do the job, if they care to.

The work of foreign missions, as conducted by the Church today, is greatly misunderstood. Most of the money spent upon the so-called heathen is used for educational purposes and for the maintenance of hospitals, schools and similar institutions. If the workman who criticises the Church for going into the foreign mission field knew merely of the physical suffering of the ignorant people with whom the Church is dealing in foreign lands, he would heartily commend the enterprises which the Church is conducting.

It is true enough that children in America—and many of the men and women—are suffering greatly. We must not for a moment cease our struggles to help them secure better living conditions and more of the higher things in life; but it would be contrary to all the principles of organized labor selfishly to retain these things for the people of this country. We should be generous enough to give some of them to our brothers beyond the seas.

Viewed from a purely selfish standpoint, however, foreign missions help the workman in America, for it is a well-known fact that the money spent for foreign mission work creates a demand for the products of the American workman, worth many times more than the amount contributed, because of the higher ideals and the increased demands of the people who have come to see the value of a Christian civilization. As a purely commercial enterprise, foreign missions pay the workmen of America; but even though they did not bring in a dollar's worth of profit, it is our business as workmen, to say nothing about Church men, to help our brothers who have been less favored than we, and who lack the things which we regard as the merest necessities of life. This is putting it mildly. Many of them are living in a condition of the most abject poverty and degradation and filth that would appal those of us who are familiar with the worst slum conditions in America.

So I say, let's quit our meanness in talking about the heathen in foreign lands, and about the attempt of the Church to better the conditions of our fellow-men.

THE INDIANS AS EVANGELISTS.

The Rev. E. W. Warrington has been conducting special evangelistic services at Pilot Rock, one of his churches. Knowing the interest taken in evangelistic work by the Indians of Tutuilla mission, he invited a delegation to come over to help him on Sunday, February 6th. Pilot Rock is eighteen miles from Tutuilla. Four men were sent—Albert Minthorn, the superintendent of the Sabbath school; Philip Jones, President of the Temperance Society, accompanied by his wife and six-year-old son, Willie; and Parsons Motanic and Allen Patiwa. All of these are strong young men, in the prime of life, and at least three of them have spent several years of their earlier life in the service of sin and riot-

ous living, but now are just as earnest and devoted in a different channel.

On Sabbath morning Albert Minthorn and Philip Jones addressed the Sabbath school, and later, Parsons and Allen spoke at the Bible service. At the evening service, after the sermon by the pastor, all of these men were asked to speak a short message, and to sing a song or two in their own language. Willie Jones, the little boy, sang his favorite "Showers of Blessing" in Indian. The messages of the other men were interpreted by Albert, since none of them speak English well enough to address a white congregation in that language. Just a gist of each talk will show the trend, spirit and earnestness of these men.

Philip Jones said: "I have been a very wild man in ways the white man knows nothing about; for besides the evil customs of the white men that I have followed, there are the wild dances of the heathen Indians in which I have indulged. But then I heard the teachings of the Bible and the love of Christ, and it worked in my heart and changed me from all of that, and now I am different, as you see." Allen Patiwa then spoke. "Friends," said he, "I am glad to be here to-night and to speak to you. I was raised not far from here. You maybe know how bad I have been. But my home was near the church, and I go to church all the time, and have learned what the Bible says—how we must take care of our bodies if God is to dwell in us, and, too, that we must not forget our Heavenly Father, nor to be good and kind to our friends. I am glad that I am here to-night as a Christian man, and I want all of you to be Christians and to follow what the Bible and Mr. Warrington tell you."

Parsons Motanic, in his remarks, related an incident that he remembered as follows: "There was a man who was very wicked and a great gambler and thief. His two sons watched him in all these things. This man was married to a Christian woman. These boys grew up, and their mother was much troubled that they were all the time fighting and stealing, and so wicked that she surely thought they must be sick or crazy. So she took them to the doctor for examination. She was told that they were perfectly well as to their bodies, and the doctor tried to explain their moral lapse by telling the woman that one of the parents or both must have done these things before the boys, and so given them a bent, and therefore the boys were kleptomaniacs and gamblers and wicked." Then he pointed to the line of men standing near the door, for the house was full and standing room was at a premium, and continued: "Men, your children will follow you in whatever you do. It is better to be Christians and good men, and then you will not lead your children astray. Now, while I sing 'My Mother's Prayer' in Indian I want some of you to come forward and take a stand for Christ and the right."

Albert Minthorn then said: "My eyes have given me so much trouble for more than a year that I have not read the Bible or any book. But I remember much of the Bible, and will draw a lesson from the rich man who trusted in his riches. I see many farmers and others doing the same today. They think riches better than religion, and they don't go to church. But it is a good thing to be a Christian man and woman, for at death we can't take the riches with us. But, on the other hand, the Christian man is prepared to meet the Judge of all the earth. I am glad to be here

and will ask you to pardon any mistakes in my speaking and interpreting."

The earnestness of these Indian men was felt by all, and Mr. Warrington was much pleased. It will repay any church to get in touch with the evangelistic spirit among these Indians. They were entertained nicely and left a warm spot in the hearts of all the people of Pilot Rock, and a desire was expressed that a similar delegation go to visit the Ukiah church, which is the other charge of Mr. Warrington. These men are laymen and are a power for good on the reservation or wherever they go. It is not necessary that every good man be a minister, but it is necessary that every minister be a good man. J. M. CORNELISON.

GOLDEN GATE CHRISTIAN ENDEAVOR UNION.

Rousing Convention in Westminster Presbyterian Church, San Francisco, Cal.

On Thursday, February 3, 1910, the Golden Gate Christian Endeavor Union held its twenty-third annual convention in Westminster Presbyterian church. The theme of the convention was Evangelism. President Percy Shufelton was the presiding officer of the afternoon session. After a praise and devotional service led by Mr. Elmer O. Hansen, the Rev. Leslie Briggs presided over a conference on the work of the Prayer Meeting Committee. This was followed by a conference of the Lookout Committee, in charge of the Rev. George A. Blair, and a conference of the Missionary Committee, under the Rev. William Parker, Jr. After this were heard the reports of the President, Recording Secretary, and Treasurer.

By this time the Christian Endeavorers were ready for supper, so, after a social half-hour, they sat down at 6:30 to a repast served by the young ladies of Westminster Church. Mr. Franklin Swart was toastmaster, and he called upon a number of those present for speeches, which were exceedingly interesting, ranging in character from the intensely serious to the frankly comic.

About 8:30 the company again adjourned to the church proper, where, after a devotional service, they were given an address of welcome by Dr. D. A. Mobley, and a most interesting and inspiring address on the topic "Evangelism," by Mr. W. S. Colegrove, of the City Rescue Mission. Dr. H. H. Bell called the roll for pledges for floating work and for Golden Gate Union work. The societies present responded liberally as their names were called, following the pledge by an appropriate verse of scripture. This was succeeded by a violin solo and the installation of officers. After singing "Blest be the tie that binds," the young Endeavorers departed and the Twenty-third Annual Convention was over.

OUR COUNTRY NEEDS HIGH MORAL IDEALS.

The great need in this country today is less politics and more statesmanship, less party and more patriotism. We need an awakening of higher ideals. We need a higher conception of America's place and destiny in the evolution of the world. We need something nobler as a purpose than our self-satisfied complacency at the material prosperity of the nation, for there is a moral and ethical success that is never rung up on a cash-register. We need a purifying and ennobling of the body politic.

CHURCHES

Pasadena.—The people of Pasadena and all Southern California cannot see why the Rev. M. J. McLeod should be taken from a place of such large usefulness and helpful ministry, unless it be that a still larger work for God awaits him in the Collegiate Reformed Church of New York. May the Lord send a man of His own choosing for his successor.

Watsonville, First.—The First Presbyterian Church of Watsonville has just extended a call to the Rev. E. B. Hays, of Petaluma, and he has signified his intention of accepting it. He expects to begin active work in our church on the first Sunday in March. Dr. H. W. Gilchrist, whom our people all love, will preach for us next Sunday, February 20th, and probably the following Sunday also.

Brawley.—Encouragement comes from growth in the Sunday school and increased attendance at church services. Philatrea and Baraca classes have been organized and membership contests begun. The use of the stereopticon has proved attractive. New hymn-books and other appliances help. Better still, good men have been added to the active official force. The town is growing, and the growth includes Presbyterianism.

Rivera.—A missionary meeting of unusual size, interest and power was recently held, with Mrs. R. W. Cleland, Presbyterian President, and Rev. Dwight Chapin, of China, as speakers. Probably there may follow this a series of evangelistic services under the leadership of Mr. A. C. A. Kuester. As this is in the region of the recent revivals in Anaheim, Downey and Fullerton, Rivera also may expect showers of blessing. Why not? Why not any place in the Land of Sunshine?

Salt Lake City.—The pastor of the Third Presbyterian Church of Salt Lake City, Utah, in a friendly letter to the Pacific Presbyterian, has this word to say regarding the work there: "Christian sentiment in Utah is progressing slowly, but surely. It is hard to build up strong organizations, yet the heaven is working. We hope that before very long all three of the Presbyterian churches in this city will be self-supporting. Progress in the smaller Mormon towns is exceedingly slow."

Oakland, First.—In the midweek service of next Wednesday evening at the First Church of Oakland, in the series of inquiries concerning Christian duties and modern tendencies, the topic will be "What should be and what is the Christian's attitude toward social amusements, with special reference to the theater and dancing?" A spirited discussion is expected, in which Dr. Ray E. Gilson and Messrs. George D. Gray, George Kirk, Arthur L. Adams and Thomas Smyth are to take part. The subjects already considered in the program laid out have proved both interesting and instructive in their discussion, and the young men of the First are better prepared for more aggressive and intelligent work in the particular field of their Christian activities. Dr. Goodspeed's illustrated lecture on Westminster Abbey, Friday night, February 11th, was most interesting and attracted a large audience.

Spokane.—The Rev. A. M. McClain, formerly of Kettle Falls, Wash., where he has had a successful pastorate of three years, during two of which he was President of the Stevens County Sunday School Association, was installed pastor of the Manito Park Presbyterian Church, Spokane, on February 6th. The Rev. Dr. S. Willis McFadden, pastor of the First Presbyterian Church of Spokane, presided at the service, also delivering the charge to the congregation, while the Rev. Conrad Bluhm, pastor of the Centenary Presbyterian Church, Spokane, preached the sermon. In addition to the work at Manito Park, the Rev. Mr. McClain has charge of Bethany Presbyterian Church, Spokane, where he was installed January 16th. The Rev. Mr. McClain began his work in Spokane the first of the year, coming from Kettle Falls. He is head of the missionary department of the Inland Empire Sunday School Association. At the meeting of Spokane Presbytery last fall he was chosen Moderator, which position he still occupies. AUGUST WOLF.

Los Angeles, First.—Word comes from the First Presbyterian Church of Los Angeles that the pastor, the Rev. William A. Hunter, D.D., is a very busy man, and is much encouraged by the outlook in his field of labor. Rev. E. J. Bulgin, D.D., is expected to hold a series of meetings in this church in the near future, and from the interest already shown by the membership excellent results must surely follow. A few evenings ago the pastor's Sunday-school class of young men and women gave him a pleasant surprise, plainly manifesting their love and appreciation toward him during an hour of sociability, varied by a service of ice cream and cake brought by the young folk. Dr. and Mrs. Hunter have made a very convenient and acceptable arrangement by which their friends can call on them at the parsonage every Monday afternoon and evening of the month, except the last. Why shouldn't the custom of pastoral visitation be reversed now and then? The good doctor should keep a record of these calls and "bring to book" the backward members of his flock.

Washington, Sedro-Woolley.—A new Estey chapel organ has been put into this church, of which the Rev. F. G. Strange, D.D., is pastor. The general work of the church is improving. This is especially true of the young people's work. Evangelistic services will be begun the 13th of February. Dr. D. O. Gormley will assist the pastor. Rev. James Thomson, pastor evangelist and Sunday school missionary of the Bellingham Presbytery, has accepted a call to undertake the same work for the Seattle Presbytery, and will begin in the new position April 1st. He is a successful evangelist and has done a great work in the Bellingham and Wenatchee Presbyteries. The Rev. John Reid is the successful pastor of the Deming and Acme churches, Washington. The work is progressing satisfactorily. A new organ has been put into the church. Both the church and the manse have been improved. At Deming there is an adult Bible class of thirty-three and a Junior Bible class of twenty-seven. The attendance at all services at both Deming and Acme is increasing.

San Francisco, First.—Rev. Mr. Guthrie, the pastor of the First Presbyterian Church, preached to a good congregation last Sunday morning, addressing himself particularly to the several departments of the church's work and speaking about the proposed new church building, which it is hoped will be begun ere long at the corner of Van Ness

avenue and Sacramento street, the site of the old edifice. Members of Mr. Guthrie's family have been afflicted with illness, and he himself is suffering from the care and anxiety incident thereto. In the evening he was relieved by Dr. Moore, of the San Francisco Theological Seminary, who delivered a very instructive sermon on the petition from our Lord's prayer "Try will be done." The preacher said to his hearers that their attitude in using this petition must be not only one of submission to God's will, but even more one of co-operation with and willingness to do the will of God, as the teachings of the Bible, the development of sanctified reason, and the opportunities afforded by God's providence should give opportunity. Dr. Moore is always a welcome occupant of the platform of the First, and his scholarly discourses on John Calvin and the doctrine of election, given us last spring, are not forgotten by those who heard them, nor has their effect been lost.

Arcata, First.—The Christian Endeavor Society of the First Church is holding unusually interesting meetings, and the services the past few months have been exceedingly well attended. Excellent programs, some of which have been quite out of the ordinary, are attracting outsiders. Christian Endeavor Day was observed Sunday, February 6th, with special exercises, and the parlors were filled with an attentive audience. The talks, short and to the point, included remarks on the life of Francis E. Clark, an account of the great India convention, and a symposium on "The Model Society" and "The Influence of Endeavor Upon the Individual." Appropriate music was rendered. The young people are delighted with the interest manifested and are planning for aggressive work. The Brotherhood of the Arcata Church is growing in numbers and influence. The pastor, the Rev. C. P. Hessel, is well pleased with the interest shown in the organization by all the members. The Brotherhood recently took charge of the evening church service and the edifice was filled to overflowing. The entire program was under the direction of the men. The topic of the pastor's sermon was "Man and His Religion." At a recent business meeting the following officers were re-elected: President, Dr. A. Fenimore Cooper; Vice-President, Myron Young; Secretary, George F. Croyley; and Treasurer, F. B. Jacobs.

Oakland, Piedmont.—A visitor to the pleasant heights of Piedmont last Sunday morning thus writes to the Pacific Presbyterian: "A call of sympathy carried me across the bay yesterday, and I took the opportunity of joining the Rev. Mr. Stuchell's congregation during their hour of morning worship. The hall in which they meet might be termed a chapel, and a most inviting chapel it proved to be, to my way of thinking. An atmosphere of reverence pervaded the room, and the sermon was listened to with close intentness. Leaders of the people, and their influence upon succeeding generations, was the theme of the discourse, and Moses and David were cited as examples in Jewish history, and a comparison made between these eminent old-time statesmen of God's creation and our own Abraham Lincoln. In the main, the object of the preacher was to enforce upon his hearers, as the lesson appropriate to the anniversary of Lincoln's birthday, the sterling integrity of character, the unselfish, unswerving patriotism, the Godlike kindness of heart, the broad Christian charity, and the sublime faith in Providence, that characterized the man whose heart bore burdens and

sorrows unknown to any other occupant of the Presidential office. Piedmont's congregation sang well, and the violin was an artistic and inspirational aid to worship as well as a tuneful accompaniment to the organ. The Sunday school numbers about eighty, and Mr. Stuchell's weekly Bible-study class is well attended. Piedmont has many beautiful homes, but only this one church organization, which is growing in numbers and influence. Beautiful for situation is Piedmont, and may this church of our Lord and Master be as a city set on a hill, diffusing the kindly, saving light of His gospel through this community and abroad beyond its borders."

MEETING OF THE OAKLAND PRESBYTERY.

The Presbytery of Oakland met in the First Church of Oakland on Tuesday, February 8th. The pastoral relation between the Rev. J. E. Anderson and the church at San Leandro was dissolved. A church was authorized to be organized in North Berkeley. As the organization is asked for by a petition signed by seventy-two persons, there is every reason to expect great things from the new church.

The joint arrangement with the Presbytery of Benicia in the employment of a pastor-evangelist was discontinued. The Board of Home Missions was asked to appoint a pastor-evangelist who should give his whole time to this Presbytery. Presbytery reaffirmed its desire to become self-supporting by fixing the per capita rate of the offerings of the churches to the Board of Home Missions at fifty cents a member.

The interests of the Pacific Presbyterian occupied quite a portion of the time of the Presbytery. It was decided to levy an assessment of two cents per member upon all the churches in the interests of the paper, with the understanding that the other presbyteries in the Bay section take a similar action.

The Rev. A. E. Street, of the Presbytery of Hainan, was appointed to supply the Emmanuel Church by the Executive Commission, and the appointment was confirmed by Presbytery.

With regard to the Blairsville overture, it was finally decided, in view of the conflicting statements made, that Presbytery take no action thereon, but that this Presbytery memorialize the General Assembly to take such steps as are necessary for a separation of the office of Stated Clerk and Treasurer of the General Assembly.

The men's dinner and conference on church finance, held at the request of the Executive Commission of the General Assembly, was reported as having been held on February 7th and was thoroughly successful. An invitation to meet with the Welsh Church at the spring meeting was heartily accepted.

R. S. EASTMAN, Stated Clerk.
JAMES CURRY, Moderator.

NEWS FROM A FIELD IN IDAHO.

Preston and the outstation in Franklin are in Cache valley, Oneida county. The writer of this letter has labored here for some years. The whole region is filled with a well-nigh solid Mormon population. Franklin is a small town, and the work there has been chiefly a summer appointment since the discontinuance of the mission school.

In Preston, now, the pastor has no mission school to assist him. He continues to preach the gospel of Christ as all-complete and all-sufficient.

Services are visited by Mormons from time to time, but those who are not Mormons are the stated hearers. The Presbyterian church is very small, but it is needed, for Mormonism is the same system of conceit, delusion, and pretension it has always been. In a town of 2,000 and upward there are four Mormon meeting-houses, one Mormon academy, and one public school that has over a dozen teachers, all of whom are Mormons but one. Two of these teachers are plural wives. One of these "plurals" is known as "Mrs. Cowley." Her so-called husband, ex-apostle Cowley, is a noted character. He visits the school when he feels like it, and part of the time is with Mrs. Cowley and part of the time is away with his other wife. Such arrangements are not very satisfactory to us Gentiles, but we have not the power to interfere, and the State and county officials sanction it from year to year. No wonder that gentiles who come here to live move away disgusted, many of them.

Our Mormon friends are busy sending out missionaries, and keep some in California, to convert you heathen gentiles down there. If any of those missionaries tell you that there is no polygamy now, come right up here, and I will show you some. These are the people that have the only complete gospel, they say. Mere children toss off the flippant remark, "I have the testimony of the gospel that Joseph Smith was the true prophet," or words to that effect. Of course our church is needed. Yet it is difficult to secure progress. But church and Sunday school are here to stay, I hope.

Several weeks since we had a series of evangelistic meetings. The Rev. J. Y. Stewart, of Malad City, Idaho, where he has done a good work in the Presbyterian Church, and the Rev. H. W. Rankin, an evangelist, each preached several evenings. The meetings were of interest and did good. The number who took their stand for Christ would have been larger under other circumstances. A. A. HURD.

DOCKET FOR ADJOURNED MEETING OF SAN FRANCISCO PRESBYTERY.

The docket for the adjourned meeting of San Francisco Presbytery, which will be held at the Westminster church, Page and Webster streets, February 24th, at 2 p. m., is as follows:

- 2:00 p. m. Devotional Exercises, Roll Call, Reading of the Minutes.
- 2:15 p. m. Report of Church Extension and Home Mission Committee.
- 3:30 p. m. Overture from Pacific Presbyterian.
- 3:45 p. m. Consideration of Presbyterian Support of Berkeley Y. M. C. A.
- 4:00 p. m. Report from Moderator's Council and Miscellaneous Business.
- 5:00 p. m. Adjournment.

LOS ANGELES BROTHERHOOD NOTES.

Rev. Baker P. Lee, the rector of Christ Church, spoke at a recent meeting of Boyle Heights Brotherhood. The Third Church Brotherhood last week invited the men of Bethesda, when some fifty sat at supper tables. Guests of honor were the Rev. Herbert Thomson, formerly at Everett,

Wash., and the Rev. J. A. Stevenson, of Santa Ana. The latter gave a stirring address on "Workers, Jerkers and Shirkers." The Rev. Frank S. Forbes addressed the last meeting of the Highland Park Brotherhood on "Should the Chinese Exclusion Act be revised?" His address was very highly appreciated, treating the subject as it did, from the view-point of Christian statesmanship. The Sunday-morning Bible class is a feature in the work of this chapter. The studies now are in the Pentateuch, under the leadership of Dr. Ward, of Occidental College.

The Rev. Ernest F. Hall, Pacific Coast Secretary of our Board of Foreign Missions, spoke at the South Park Brotherhood meeting. No better work can be taken up by any one than that of forwarding the great work of worldwide missions. Of the organized Brotherhoods in all the churches it may well be said: "Thou art come to the kingdom for such a time as this"—a time when this work is more and more coming to be regarded as "a man's job;" a time when the great interdenominational laymen's missionary movements are on.

A union preachers' meeting Monday listened with pleasure and profit to addresses by laymen, in preparation for the convention planned for March 8th to 10th. Mr. A. M. McDermott, of Immanuel Church, presided. Speakers were President Baer, Judge Curtis O. Wilbur and Mr. A. J. Wallace, an ex-Councilman. The committee has opened an office at 305 Wright & Callender Building, with Mr. A. G. Paul as Executive Secretary.

A BUDGET FROM LOS ANGELES.

The Bay region has been giving Southern California some valued help recently in the visits, messages, and personality of Dr. McAfee, of Berkeley, and Mr. and Mrs. Montgomery of Oakland.

Prof. E. J. Lidley, for some time Director of Compulsory Education in the city schools, has resigned that position, very much to the regret of those who have known of his invaluable services in this capacity. But though not officially in the work of turning boys and girls into right living, he will still be so personally, and in public addresses as opportunity offers. He now becomes President and Manager of Brownsberger Commercial School.

The Rev. E. E. Jones, recently installed in the Welsh Church, conducted communion service Sunday morning. Dr. Walker was chosen as one of the speakers at the membership campaign banquet in the Y. M. C. A. hall. The Rev. W. G. Palmer was advertised as the "Presbyterian Cyclone" in the notices that he would speak at the Y. M. C. A. on Sunday afternoon. A. L. Miller, harpist, sang and played. Elder E. A. K. Hackett conducted the workers' meeting.

The Second Church, the Rev. J. R. Compton pastor, is rejoicing in the gift of \$1250 from Mr. Carnegie toward an organ fund. The people expect to install one costing about \$3,000.

The following items from the Los Angeles Herald will be of interest:

Mrs. Alice Wells, a representative of the Prison Reform League, scored the methods of the Los Angeles police in an address on "Prison Reform" at the Third Presbyterian church, Adams, near San Pedro, last night.

"The arrest of Miss Fisher by Patrolmen Bowe and Browning Tuesday night illustrates the lawlessness of our

police system," said Mrs. Wells. "The law regards every man as innocent. The police regard every man as guilty," she continued. "The business of a policeman is to make arrests. The more arrests he makes the better business man he thinks he is. That is the only explanation that I can see of the keen delight with which a policeman seems to make every possible arrest."

"The spirit is known all over the United States. Governor Altgeld of Illinois once stated that out of 500,000 men arrested in that State one year only 2000 were convicted. No man is safe without money and influence. An American officer is very much displeased when an arrested person is set free."

Comparing the English police system with that of the United States, Mrs. Wells said: "No policeman in London would dare to go into a house and arrest a man without a warrant. Cases are investigated before the accused is placed in jail."

"The public must be aroused," she said further. "The evil is much more serious than would be thought. The people are very ignorant of the true conditions. The police do everything in their power to place the newspapers under their subjection. If a true picture of affairs is presented by a newspaper that newspaper is refused the news by the system. Every possible thing is done to keep the people from learning just what is happening within the inner circle."

The Central Presbyterian Church, which is the only down-town organization of that denomination, is planning extensive changes in its church property. Two propositions are now being considered by the church membership, one of which is by the Presbytery of Los Angeles, proposing that the present church site on Hill street near Second be sold and a sum equal to that secured from the sale be added by the Presbytery, the Central Church to then join in the home mission work conducted by the denomination and a suitable building be erected. The second proposition that is being considered by this church is that of building a new church on the present site with money to be secured through subscriptions. The problem of a down-town church is being considered by the denomination.

"The Desert and the Indians" was the subject of an address by Rev. A. B. Prichard before the Missionary society of the Central Presbyterian Church last Thursday afternoon. Dr. Prichard illustrated his address with stereopticon views.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

The February dinner and conference of Faculty and students was held on Monday evening. Dr. Wicher presided. The guest of the evening was the Rev. J. T. Wills, D.D., of Sacramento, Moderator of Synod, who gave a stirring address on "The Men the Ministry of the Age Needs." It was illustrated with many experiences from his long and successful ministerial career. He was accompanied by Rev. Mr. Barkle, the new minister at Davis, who spent the night at the Seminary.

Last Sunday a number of the students assisted the Rev. Arthur F. Fruhling, '09, of Sausalito, in holding special services. Meetings were held morning, afternoon and evening, all of which were conducted by the students. It was a help and an encouragement to the pastor.

Rev. John H. Kerr, D.D., who was professor of New

Testament Interpretation from 1895 to 1902, is now pastor of the Arlington Church, Brooklyn, N. Y. This church is noted for its large number of men who are very active and aggressive in Christian work.

UNDUE CANDOR AT HOME.

I remember to have met in my girlhood a family with whom old-school courtesy was so perfect that a fine flavor of ceremony distinguished the intercourse of all its members. They were uniformly polite to one another, invariably decorous and constantly on guard lest by any accident they might trespass the rules of a flawless courtliness. "What a strain it must be to live with the W's," a school-mate of mine exclaimed after we had spent a day together in their hospitable home. "I felt," she added, "while I was there as if I were walking through a minuet with John Hancock and Dorothy Q." Possibly my friends, the W's, carried too far this determination to be always and wholly polite, and possibly now and then their demeanor may have seemed a trifle self-conscious and a little stiff, but if they erred it was in the right direction. Most of us go to the opposite point and keep our good manners for outside friends, while we are as rude as we please to the people at home. We do not hesitate in the least to say to Aunt Maria, who comes down in the morning with her hair hastily arranged, "Dear me! you look like a positive fright with your hair drawn back in that way." If the dressmaker has sent home a frock for little Lucy, and it is a bit too short or a bit too long, we hasten to indicate the defect to the child's mother or the child herself. If one of the family has made a public appearance of any sort, we are silent as to any compliments overheard, but we do not forget to mention unkind criticisms. In short, the great majority are over-candid in the home circle. We mention faults, flaws and foibles, we are brusque and uncharitable, we make the awkward girl and the bashful boy ill at ease by comparing them with others who have gained a finer manner in society, and as to the table, the realm of our complaints there touches the superlative of ill-breeding.

Everybody knows that the test beyond all others of the gentleman or the lady is the behavior of each at the table. Good table manners must be learned when the baby sits in the high chair, and the lessons must be carried on through childhood until they are automatic. There are people who are never embarrassed by any number of forks and spoons, who know just what to do and how to do it, who eat their soup with silence and grace, and drink hot tea from a scalding cup without a protesting muscle, and still permit themselves to find fault if the meat is tough, over-done or under-done, if the bill of fare does not please them, if the salad dressing is not to their taste and the dessert something for which they do not care. Children should be taught that to be unduly candid in the line of fault-finding is as much a sin as to tell an untruth. In the matter of truth telling, the discrimination must be made, that where no principle is involved, and only selfish ill-will is served, silence is preferable to telling a disagreeable truth. I am not defending a lie or pleading for evasion or prevarication. Deceit is not to be defended, but misplaced candor may be as wicked in its way as deceit itself. Whenever we can do it without the sacrifice of principle we should try to make people pleased with themselves and satisfied with their surroundings. The critical temper is the one that leads to undue candor, and it is not a temper to be cultivated at home.—Christian Intelligencer.

WHEN THE DAY IS DONE.

How quiet the home is at midnight! The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint sweet, far-away whispers that have no sound, so that we only hear their very stillness?

I am not tired, but my pen is weary. It falls from my fingers as I raise my head. I start to leave the table and my eyes fall upon a little "First Reader." He left it there this afternoon. I remember how I was impatient because he could not read the simple lesson, such an easy lesson, and I told him it was a waste of time to teach him and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave and patient cheerfulness, struggling with his disappointment and pain. I see him lie down on the floor and the little face bend over the

troublesome lesson; any baby might read it. Then, after a little struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for reinforcements, sighs, and goes away from the lesson he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah, me! I could kneel down and kiss it now, as though it were alive and loving.

Why, what was my time worth to me today? What was there in the book I wanted to read one half so precious to me as one cooling word from prattling lips that quivered when I turned away? I hate the book I read; I will never look at it again. Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, at it again. Were it the last book in the though an hour ago I thought it excellent, I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know? I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my boy I chose my book, why should not God leave me with my books?—Robert J. Barrette.

Two Irishmen, meeting one day, were discussing local news. "Do you know Jim Skelly?" asked Pat.

"Faith," said Mike, "an' I do."

"Well," said Pat, "he has had his appendix taken away from him."

"Ye don't say so?" said Mike. "Well, it serves him right. He should have had it in his wife's name."—Everybody's Magazine.

A FAITHFUL DOG.

When the sheep of the flock were counted at night two were missing, and the shepherd said to his collie, "Away, collie, and fetch them."

But the collie did not move; the dog was tired with his day's work of keeping the sheep within the bounds and he wanted to rest.

The shepherd repeated, "Away, collie, and fetch them," and the collie went.

About midnight there was a scratching at the door of the fold, and when the shepherd opened the door there was the collie and one of the sheep.

The shepherd gave food and water to the sheep which had been lost, but after that he went back to his dog. "Get the other sheep," said the shepherd.

The collie did not move; he pleaded with his eyes to be left to rest, but at last he went, and about three o'clock in the morning he found the other sheep all torn, hurt, lost. The collie brought it back to the fold and the shepherd cared for its hurts.

Then he went to praise the collie. But the long search had been too much for the collie's strength. The two sheep were saved, but the collie died to save them.

How many of you have a dog of your own? Some of you have, I know, and you have found out how well they can be trusted to do their work.—Baptist Times.

THE ONE THAT TRIES.

Yes, I love the little winner

With the medal and the mark;

He is gained the prize he sought for.

He is joyous as a lark.

Everyone will haste to praise him.

He is on the honor list;

I've tender thought, my darlings,

For the one who tried and missed.

Oh, ah, me! They count by thousands.

Those who have not gained the race, Though they did their best and fairest.

Striving for the winner's place,

Only few can reach the laurel.

Many see their chance flit by;

I've tender thought, my darlings,

For the earnest band who try.

'Tis the trying that is noble;

If you're made of sterner stuff Than the legends who are daunted

When the bit of road is rough,

All will praise the happy winners;

But, when they have hurried by,

I've a song to cheer, my darlings,

The great company that try.

—Margaret E. Sangster.

Diverse Tactics.—Both boys had been rude to their mother. She put them to bed earlier than usual, and then complained to their father about them. So he started up the stairway, and they heard him coming.

"Here comes papa," said Maurice; "I'm going to make believe I am asleep." "I'm not," said Harry. "I'm going to get up and put something on."—Canadian Courier.

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VOL. VIII.

SAN FRANCISCO, U. S. A., FEBRUARY 24, 1910.

No. 8



Miss Tye Leung, Interpreter of the Presbyterian
Mission Home, San Francisco, Who has been
Appointed to a Government Position.

SHOP MEETINGS IN PASSION WEEK.
PRAYING WITHIN THE WILL OF GOD.
A NATIONAL MEN'S MISSIONARY CLUB.
ADVISORY COUNCIL ON CHURCH EXTENSION.
THE CUMBERLAND PRESBYTERIAN CHANGES HANDS.
IS IT NOT TIME TO STOP FIGHTING OVER THE SEMINARY ?
RED BLUFF CHURCH TO CELEBRATE FIFTIETH ANNIVERSARY.
FIFTY-FIFTH ANNIVERSARY OF NAPA PRESBYTERIAN CHURCH.

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319.

MANAGING EDITOR: Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
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LOS ANGELES OFFICE

Ridge Institute, 266-264 South Main St. Rev. Elmer E. Baker,
Representative Telephone Hanna 20447

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1905, at Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

IS IT NOT TIME TO STOP FIGHTING OVER THE SEMINARY?

Before this issue of the paper is in the hands of its readers, the answers to the questions propounded to Dr. Wm. Day, of the San Francisco Theological Seminary, by the Board of Directors, at the request of the Synod of California, will be in the hands of a committee appointed to receive them.

At this writing we are not familiar with the nature of the answers to any of the questions, and it does not matter what those answers are as far as the matter we are to consider is concerned.

We have some questions for the ministers and laymen of the Presbyterian Church of the Pacific Coast that we believe they should seriously and prayerfully consider. Here are the questions.

In view of what has taken place recently, and what has been going on through many years past, and what promises for the future, is there not a great obligation resting upon the men of the church to take the Seminary affairs in hand and settle them now? Does not the present condition of the work on the Coast require it, and does not the future demand it?

Will we not be maintaining the greatest fight trust in the West if we go on in the way we are going? Are not some eight hundred churches and their 80,000 members more or less affected by the situation, and while we fight among ourselves, we trust God to bless our work?

If two doctors were called in to relieve a suffering patient, and they quarreled over the merits of the Old and New schools of medicine, and the kind of treatment each insisted was needed, while the one ill languished and died, would they not both be guilty of his death?

Is not the Seminary ill, and its pulse-beats getting feebler and feebler, while it lies in a splendidly equipped building but poorly attended? Is its prestige not almost gone; its power fast waning; its red blood no longer bounding through its veins? Should it not be a giant? Has it not been left to starve till it is but a pigmy to what it should be? Are not the Doctors of the Presbyterian Church of the Old and New schools contending among themselves while the patient, the Seminary, languishes, and, under the circumstances, will not both be equally guilty if it goes into a further decline? Have not the men got to meet this crisis like men, like Christian men, and save the Seminary now, or lose it—lost and forever and undelivered power remain.

facturing plant as surely as if it were burned to the ground?

It would look, to those not familiar with the whole situation, that the theology of Dr. Day was the whole question at issue, but is such the case? Can either the friends or foes agree as to what should be taught? The answers to the questions submitted will doubtless be in harmony with what the Presbyterian Church stands for, but will these answers settle the affairs of the Seminary in the least? Are there not too many men, in the ministry and out of it, who would rather fight than pray for this matter to end by the correct answering of a few questions? Is it not up to the Board of Directors to do something, something desperate if need be, and clear this whole matter up now?

With men saying, when approached for money for the institution: "We will not give a dollar till this matter is settled, and if you do so and so we are done with Presbyterianism," while others are equally as decided that they will never lift a hand to help if certain other things are done; while professors in our colleges and pastors of our churches are persuading their young men to attend other seminaries, and now, without a head to the institution, have we not come to the place where we can all cry, enough?

Cannot the Directors of the Seminary, in view of all these things get all the men interested in this matter together, and, in the fear of God, and in view of all the great work the Seminary should do, meet the problems before them like Christian men, and decide the differences that divide them, and then go out to work for this institution that should be the rallying ground and inspirational center for all our churches and men? May God grant it!

EARL S. BINGHAM.

DIRECTORS RECEIVE DR. DAY'S ANSWERS.

The Board of Directors of the San Francisco Theological Seminary met to-day (Wednesday) to receive the answers to the questions submitted to him by the Directors at the request of Synod touching his belief concerning certain portions of the Scriptures.

The answers are said to be a very able treatise of all the points involved and take about one hundred and twenty-five typewritten pages. These answers are to be received by the Directors and placed in the hands of a committee to be named by them, who will prepare a digest of the answers to be presented to the Board at a later date.

The resignation of Rev. Robert Mackenzie as President is to be received and accepted. Dr. Mackenzie will leave for New York to take up work as Secretary of the College Board, very soon.

SHOP MEETINGS IN PASSION WEEK.

Three years ago the Department of Church and Labor, after the shop-meeting campaign in New York City, suggested that in various communities shop-meetings should be held through Passion Week, in harmony with the increasing celebration of the days before Easter throughout the country. The same suggestion is made this year again.

At the culmination of the great Laymen's Meeting in Brooklyn, N. Y., on February 21st, which the Brooklyn Eagle describes as "one of the most remarkable public meetings ever held in this Borough," this plan of noonday shop-meetings during Passion Week was unanimously approved and an influential committee is at work upon it. Throughout this Borough, which is itself as large as a great city,

meetings will be held in shops and factories the week preceding Easter at the noon hour.

Mr. Andrew Stevenson, of Chicago, was a leading figure in this meeting, and described the extensive shop-meeting system which was organized in Chicago a year ago by the Department of Church and Labor and which has been efficiently carried on by the Laymen's Evangelistic Council of Chicago during the past year. In thirty-five places weekly meetings are held in Chicago, many of them being in the stock yards.

There is a peculiar value, however, in a shop-meeting campaign which reaches even for three days all the shops and factories of the community. In many cities it is impossible to continue this work throughout the year week by week. It is suggested that during the week before Easter a special shop-meeting campaign be extensively organized in every manufacturing town or city throughout the country.

This suggestion can be carried out by ministers' associations, executive committees of Presbytery or Conference Evangelization Committees. A letter should be written to all shop-owners in the community proposing the dates and hours of the shop-meetings desired and asking for a reply. On a basis of the replies, every shop should be visited and so far as possible noon-day meetings arranged. No more than three meetings should be held during the week in any shop. Appropriate literature should be distributed day by day, including on one day a copy of the gospels. On the last day a thorough and definite presentation of the work of the churches and a gospel invitation should be given to all workmen in the city.

The whole series should culminate in the services of the churches on Easter Sunday, and if possible in a great public meeting on the Friday before Easter, to be addressed by a leading layman of wide influence and pronounced Christian character.

The impression and the value of such a brief campaign is very great. It requires close and careful attention on the part of one or two leaders and the co-operation of the ministers of the community. Its influence will be felt throughout the year, not only upon the workmen of the town or city but upon the churches themselves.

The Department of Church and Labor, 156 Fifth avenue, New York City, is ready to co-operate, by correspondence and by supplying samples of printed matter, with the ministers in any community so desiring.

THE CUMBERLAND PRESBYTERIAN CHANGES HANDS.

This Publication, With the Printing House at Nashville, Given to the Anti-Unionists.

Herewith we give an article from the Cumberland Presbyterian, written by the editor, James E. Clarke, D.D., which indicates that the paper is about to go from the Cumberland Church, and the Printing House goes with it. This may mean that the subscribers of this paper not in harmony with the Anti-Unionists will be left without a paper, unless, as intimated, another publication is started. The article follows:

End of Publishing House Suit in Tennessee Courts.

On Saturday, February 12, the Supreme Court of Ten-

nessee affirmed the chancellor in the suit with reference to the control of the Publishing House at Nashville, which means that the court has declared that the Board of Publication appointed by the Assembly of the Anti-Unionists is the legal board and should have control of the property. A brief summary of the opinion is given elsewhere. The court decided the question on the basis of the decision rendered in the case of the Fayetteville Church, declaring that no new or different questions were involved, hence the opinion is not of great importance.

The decree of the court has not yet been entered, hence it is impossible as this paper goes to press to state what date the court will set for turning the property over to the control of the new board, or whether any other steps can or will be taken to determine the rightful control of the property. However, on the assumption that the control will pass to the opponents of union, let it be said that the manager and heads of departments and the editor propose that, so far as lies in their power, the transfer shall be made decently and in order, and nothing done which shall interfere with the smooth running of the business of the house. On the other hand, we have reason to believe that the representatives of the anti-unionists will be fair to Presbyterian customers who want Presbyterian and not Cumberland Presbyterian supplies. We are sure that they will not want to keep or divert money that is sent in by Presbyterians for Presbyterian books or literature; but, as we said in an editorial last November, we believe they will turn over to representatives of our church any communications intended for us, just as our Publishing House force has always delivered to them communications which were evidently intended for them.

From our friends over the church we are being asked all sorts of questions about what the Cumberland Presbyterians will do with the Publishing House and about what the Presbyterian Church will do with reference to publishing interests in Nashville. We cannot of course answer all such questions for we do not know how to answer them. From a statement published in the Nashville American by the Secretary of the Cumberland Presbyterian board, it appears that they expect to continue a bookstore and to publish their own Sunday school literature at the Publishing House. As is well known, since the union of churches, the book and Sunday school business at the Publishing House has been carried on under the general organization by which the Presbyterian Church maintains depositories in various parts of the country, except that the profits have gone into the general business here instead of being sent at stated periods to the headquarters at Philadelphia. Mr. W. E. Ward is manager of the depository as well as of the Publishing House as a general business and if the Cumberland Presbyterians take possession of the Publishing House that fact will not change his relation as manager of the Presbyterian book and Sunday school business in Nashville. The only change will be that he will have to find another building in which to carry on the work.

In answer to numerous inquiries about "The Cumberland Presbyterian," and the editor's personal course, inquiries which it is impracticable for him to answer personally just now, the editor may be permitted to state that, according to the interview with the officer referred to, as published in the Nashville American, "The Cumberland Presbyterian" will still be published, in which event, of

course, the present editor's relation to the paper will soon terminate, for he could not be expected to serve and his services would not be desired in the interest of the anti-union cause. When he is relieved of his obligations to this journal then, if his brethren are in earnest in the frequently-expressed conviction that the cause of our church demands the publication of a paper in this section, he will deem it his first duty to lead in that enterprise; otherwise he will have the pleasure of retiring to a quiet pastorate where the strain and turmoil of recent trying years may be forgotten.

The editor trusts that these somewhat personal remarks may be pardoned in view of the fact, that it is not impossible that this is the last issue which will go forth bearing his name as editor, and he may have no other opportunity to thank the subscribers he has tried to serve for their hearty co-operation and their gracious indulgence, without which the paper could not have attained to the measure of success which has been reached. Rarely does one have the task of trying to send forth week after week a journal which seeks to be a real help and spiritual uplift under such trying and distracting conditions as have beset us during the past four years. The loyalty and leniency manifested by our readers and their kind words of encouragement have lined with silver some black and heavy clouds. For the sympathy and assistance which have been rendered, the editor is sincerely grateful and, in spite of trials, he has considered it a privilege to have some little part in promoting a cause which we all believe to be in accord with the mind of the Master.—The Cumberland Presbyterian.

CONFERENCE ON CHURCH FINANCE.

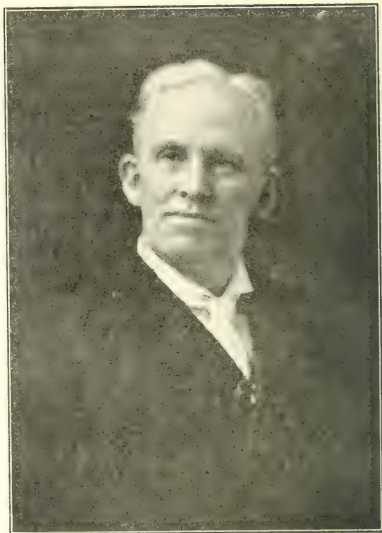
By James M. Barkley, Moderator of the General Assembly.

Recently, the Chairman of the General Assembly's Executive Commission sent to the members of that body, and to the Chairman of several Synodical Commissions, quite detailed plans for a series of Mid-winter Conferences on Church Finance. These gentlemen were asked to give as promptly as possible, their fullest and frankest opinions of the practicality of the plans, themselves, and of the need, or otherwise, of calling the Commission together to act on them. The responses were immediate, and from all parts of the country, till two-thirds of the Commission and four-fifths of the Moderators of Synods had been heard from. Without a dissenting voice, the plans were approved,—the approval ranging all the way up to hearty enthusiasm, and all agreed that the Commission's Budget Committee had been fully authorized by previous action of the Commission to deal with the plans without the expense of Commission meeting.

Accordingly, a meeting of the Budget Committee, with the Chairman of the Assembly's Commission, was held in Auburn, N. Y., on December 29th, 1909. The plans, amended in a few particulars, were unanimously adopted; and immediate steps were taken to prosecute them.

Briefly, the plan is to hold, under the supervision of Synodical and Presbyterian Commissions, Men's Mid-Winter Conferences on Church Finance in every presbytery of our Church, so far as practicable.

The object of these Conferences is, agitation, education, information, inspiration, realization as touching the whole



James M. Barkley, D.D., Moderator of the General Assembly.

financial situation in every church. The finances of the local church will be discussed, as well as the benevolences, all with a view to better methods, and the better prosecution of present methods of church support at home. And as to the benevolences, the effort will be to raise the tide of beneficence toward every Church Board and agency. In a word, the object is a financial revival in the Presbyterian Church. Letters are being prepared for mailing to the Chairman of every Synodical and Presbyterian Commission in our Church. "Suggestions as to Conferences" and suggestive programs, are being put through the press and will soon reach these Commissions. Some of these topics on these programs are: "Finances Fundamental;" "Methods of Church Support;" "What are the Boards?" "What is the Budget Plan?" "How Shall I Distribute My Gifts? As Between the Home Church and the Benevolences? As Between the Board." "What Are We Going to Do About It?" The program is framed to answer practical questions practically. The purpose is to stir the manhood of Presbyterianism to do in many Christian fashion a duty that is fundamental to material upbuilding, ministering fellowship and spiritual blessing.

The First Congregational Church of Oak Park, Chicago, prints a sermon once a month for distribution by mail and otherwise among the sick and those unable for other reasons to attend the preaching services.

A NATIONAL MEN'S MISSIONARY CLUB.

Charles Edwin Bradt.

California and the Western Coast will be glad to know that the Presbyterian Church through its 1974 men who were members of the famous Omaha Convention of three years ago,—that first Foreign Missionary Convention for men ever assembled on this continent, or so far as we know, in the world,—has organized a national denominational Men's Missionary Club. On the third anniversary of the Omaha Convention there assembled in the city of Omaha about two hundred of the original Omaha delegates, in the First Presbyterian Church, and after a banquet served by the ladies of the church, and addresses delivered by Secretary A. W. Halsey, D.D., of New York City, and W. S. Marquis, D.D., of Rock Island, Ill., they proceeded to organize themselves into "The Omaha Standard Men's Missionary Club of the Presbyterian Church, U. S. A." A constitution was adopted with its object to "do everything possible and consistent with other Christian obligations to further the speedy realization of the resolutions adopted in the Men's Missionary Convention at Omaha, February 19-21, 1907."

Membership in the Club is open not only for all regularly registered members of the original Omaha Convention, but any man endorsing the resolutions adopted by that Convention and signing the constitution, may become a member of this national Missionary Club of the Presbyterian Church. It is hoped that bands of Omaha Standard men will club together in the local churches of the country and pray, plan and persist until their churches shall have attained to the Standard of an average of five dollars a year per member for Foreign Missions. Already upward of one hundred churches have reached the Standard. The First Presbyterian Church of Omaha is one of these churches. Dr. E. H. Jenks, the pastor, is a man from the Western Coast, who is worthy of high honor for his work's and worth's sake. When the Convention was held three years ago he and his men stood bravely under it. Other encouragement also came from the coast in the person of Dr. J. H. McLaughlin of San Francisco. Also the now lamented Western Secretary, Rev. Dwight E. Potter, sent the outstanding telegram of the occasion, "Set the pace and we will follow." The West is following not only, but leading in many ways. We want many more Omaha Standard leaders among the churches on the Western Coast, and are confident we will have them. Your worthy Secretary, Rev. Ernest F. Hall, is sure to encourage many more churches on the coast to reach the Standard.

At the recent meeting for organization, Secretary A. W. Halsey delivered an inspiring address on "The Outlook for the Evangelization of the World in This Generation," and Dr. Marquis spoke on "The Omaha Convention and the New Era in Missions." These two addresses called to mind the statements made on the floor of the Convention three years ago. One by Mr. Robert E. Speer:

"My brothers, the thing at last can be done! The only question is whether we will take our part in doing it. If we are prepared by devotion, in obedience, by prayer, with love to rise up NOW and follow Jesus Christ we can evangelize the world before we die.

"This will never come about except by a great campaign of education; except as we men who are here go away to talk about this thing to other men; to try to persuade them to join this party, the party of men who owe absolute allegiance to Jesus Christ, who are bent upon carrying out NOW Christ's program for the evangelization of the world."

The other by Mr. J. Campbell White, in which he declared that the Omaha Convention was a new thing under the sun and prophesied remarkably true words. He said:

"Do you realize that this is the first Men's Foreign Missionary Convention that ever assembled in this country? It is a new thing under the sun. And your attitude and action will be studied all around the world. Do not imagine that you are acting in an isolated way, or on a platform where you will not be seen, for the echoes of this conference will be heard around the world inside of the next sixty days. Upon the action you take the welfare of hundreds of millions of your brother men may depend."

PRAYING WITHIN THE WILL OF GOD.

Even with earnest Christians there is often great perplexity as to what they should pray for. They need many things, and there are a great multitude of things that they think they need, though they are not sure; but they find it hard to tell just what requests or what kinds of requests God is pleased to answer. Are there any limits to prayer, and, if so, are they ascertainable, and, if ascertainable, what are they and what effect should they have on our prayer life?

We are told in John's first epistle that if we ask anything according to God's will, He will hear us. Now some would declare that this says nothing, for, of course, God would grant what He is willing to grant; indeed, He does that without any praying on our part. Others would insist that the thought, though good as far as it goes, does not go far enough; they declare that the purpose of prayer is to change the will of God, to get things from Him that He was averse to giving or things that He had simply not thought of giving.

As to the first, the Scriptures plainly teach that there are things in perfect accord with God's will concerning us that have not come, and will not come, without our prayer. The things that God said would come by our asking will not come without our asking. One purpose of prayer is to get us ready to receive what He has to give. God is often ready when we are not, and He will not force His blessings upon us. He could override our wills and compel us to receive the things that He knows we need, but He does not. He evidently believes that it is better for us to make a few mistakes from wrong choices than to have the power of choice taken away and to be made mere machines, unable to deal at all with the higher things of life.

In regard to the theory that prayer involves the changing of God's will, I cannot see how such a God could really be God: for His wisdom would not be complete and His will would not be supreme. He would appear not to know what was best until we told Him, and so be inferior to us, at least within the sphere of our own affairs; or He would seem to be compelled to yield and grant things bad for us as well as things good for us: but because we considered

asking, and thus make prayer a very doubtful blessing.

Prayer, as taught in the Scriptures, is a part of God's eternal plan. Certain things have been prepared for us, and prayer is the preparation we need in order to secure them, prepared blessings thus coming to prepared people. Our prayers are used by Him as a means of giving us a share in His life and work. This makes it clear that God is able to answer prayer without upsetting the order of the universe. In fact, prayer enables Him to carry out His highest desires for the universe, and lack of prayer is more likely to hinder the progress of His purposes than prayer. Thorough prayer man becomes a co-worker with God. Prayer, in itself, is one form of Christian service, and it enriches and invigorates other forms of Christian service when offered in connection with them; but to have any lasting value or secure any real results, it must, as is the case with all religious forces, be in accord with God's will.

"But," you reply, "is not this narrowing the scope of prayer?" Yes, it certainly is. But it is also intensifying it. It makes prayer a definite, get-at-able thing. It eliminates much useless, dangerous territory. It brings God into the asking as well as the answering. It infuses hope and assurance into our praying. We begin to see some sense in prayer and attach some importance to it.

But allowing every restriction that God's will imposes, the field is still very broad. If we had all that God is willing to give us, how rich in life and service we should be! Nothing really useful is excluded. His wisdom is simply substituted for ours. All that is really best for us and for the Kingdom He wishes us to have. Within God's will, then, lies the legitimate and all-sufficient field for prayer.

Now, how shall we find the will of God in a given matter? "Find" is the proper word, for we do not naturally know His will, at least not in detail. In searching for the will of God as to what we should ask, we must not over-emphasize our own feelings. The spiritual life of some has been ruined by persisting in prayers that were contrary to the will of God, though offered with deep feeling and supposed faith. The true order is, first the objective, then the subjective. Too many, in trying to determine whether or not their requests are proper, never look outside of themselves and their imagined needs. The first step to take is to consult the Word. A prayer based on a promise, specific, more general (if truly inclusive), or illustrative, can well be offered in confidence. Then the nature of God as indicated in the Scriptures sheds much light on the kind of requests we may expect answers for. But that which comes most closely home to us in search is the testimony of the Holy Spirit in our hearts. This testimony of the Spirit must not be confused with feelings which we have stirred up within ourselves. It has a higher origin and a more useful end. It is always in accord with the Word and with the nature of God; it is given in answer to the prayer of faith and the life of obedience; and it is not simply the ecstasy of nervous excitement. Moreover, this testimony is available to us all. Jesus says that God is more willing to give the Holy Spirit to them that ask Him than parents are to give good things to their children. Paul says that we do not know how to pray as we ought, but that the Holy Spirit makes intercession for us, thus helping our infirmity. So we have arrived at the subjective, but through the objective. We are not to be told out what to pray for.

than we did, but it is God that has taught us, and not we ourselves.

It is difficult to state in specific terms the things for which a Christian may and should pray. At best only broad principles can be suggested. Circumstances and persons vary. Each must learn for himself his own proper relations to God and what he should ask of Him. But there are some things that seem to pass the above tests and come with reasonable universality within the limits of God's will. For example, one may pray confidently for at least a moderate supply for his temporal needs, remembering, of course, the legitimate supremacy of the spiritual over the material and the expectation that we work as well as pray. Then one may and ought to pray for his physical welfare, never forgetting that God uses human and material agencies and that character is to be set above flesh and blood. When we come to the spiritual, we are on somewhat different ground. There are no higher considerations to be regarded. Our assurance partakes of the absolute. Thus God always answers the cry for forgiveness, when it is a real cry for real forgiveness. He is ever ready to give spiritual life to those who are spiritually dead. He delights to develop and sanctify the souls of those He has forgiven and renewed. He stands ready to protect, comfort, and guide all of His true followers. He willingly opens ways of usefulness to every ready worker. He gladly sees us through to the life beyond in response to our faith and obedience.

What shall we say about prayer for the spiritual welfare of others? We are directed plainly and positively by the principles mentioned above to pray for our children, for others in our homes, for our acquaintances, and for the world in general. Take any case of conversion or special religious progress or usefulness you wish, and if the main facts are available you will doubtless find that prayer was the most important human element involved, and, of course, prayer is not merely human, but divine-human. And does not the spiritual barrenness of people and of conditions about us indicate a lack of prayer on the part of Christians just as truly as a degree of spiritual welfare about us indicates its presence? The Scriptures seem to say so. The same lines may and should be followed in prayer for churches, schools, missions, and all other agencies used in building up the kingdom.

Then let us pray. If we are in doubt as to whether a request pleases God, let us use all possible means of finding out; and while we are finding out, let us keep praying, making, of course, a liberal use of "If it be Thy will." We should not be afraid of the will of God. It simply indicates the best way. God is more ready to grant good to us than we are to receive it, and more ready to keep evil from us than we are to avoid it. He wills only the highest and best for everybody and everything. Let us come to Him in full confidence.

HERBERT E. HAYS.

Salt Lake City, Utah.

A vigorous campaign is to be waged this year for a safe and sane Fourth of July. Already the governors of fourteen states have promised to co-operate with the Society for the Suppression of Unnecessary Noise. Men of prominence everywhere are to be enlisted in the movement. In the last seven years there have been 1,513 persons killed in Fourth of July festivities. The accident numbered 11,671. The two losses aggregated \$3,000,000.

THE ADVISORY COUNCIL ON CHURCH EXTENSION.

By Rev. W. D. Noble, D.D.

Self-Administration.

Another question of the Executive Commission was the following:

"Would it be prudent to furnish to the Synod a sum of money to be distributed by the Synod to the Presbyteries according to its own judgment and sense of responsibility?"

The question was already before the Council in several papers presented as "Plans for aid-receiving Synods," which papers were referred to a committee, with Rev. John P. Hale, D.D., of Indiana, as chairman. The question is in reality this: May a Synod be allowed to administer its Home Mission work itself, before reaching full self-support, receiving its aid from the Board as a lump sum; or must self-administration wait upon self-support?

The goal of self-administration is one which most Synods desire to reach. They have felt, whether rightly or wrongly, that the men on the field were better acquainted with the circumstances and needs of the field than it was possible for Secretaries in the office in New York to be, and that they could distribute the aid granted more equitably and with better results than the Board can. As a matter of fact the trend in late years has been in the direction of granting larger discretion to the presbyteries in the distribution of the aid granted to them. Money appropriated to one field, but which for any reason could not be used upon that field, has with the Board's consent been used upon another. And the abolition of the "Final Schedule" by the last Assembly (see Minutes, p. 61), so that now the Board makes a "lump appropriation," leaving to the Presbytery the duty of recommending each particular church for such amount as it may think best, is a long step in the direction of self-administration. So that it would seem safe, under wise and suitable restrictions, to leave to Synods which have reached a certain stage of progress toward self-support the distribution of the aid granted them by the Board among their several presbyteries and the mission fields of the presbyteries.

Such at least was the opinion of the Council's Committee, of which Dr. J. P. Hale was chairman. Its report on the point in question was as follows:

"Synods or parts of Synods in which the contributions to the Board of Home Missions average fifty cents or more per capita of their membership, may receive their appropriations from the Board in bulk, and administer the same through synodical or presbyterial agencies upon the approval of the Advisory Council or the Board. But this approval may be withdrawn or modified by the Board or Advisory Council, if it shall appear to them that the administration of these funds is unwise or ineffective. In these territories the secretaries and representatives of the Board may exercise such general supervision as shall enable the Board to discharge its responsibilities to the General Assembly, and may call the attention of the Synod or Presbytery or of its committee to any faults which may appear, and may suggest any improvements that they may deem advisable in such administration."

Although no vote was taken upon this report (a substitute being adopted), yet it would be safe to say that this feature of it met the approval of at least the representatives of the dependent Synods, who saw in it an advance upon

present methods and an inspiration to larger contribution to the cause of Home Missions. And an able argument in its behalf was made by Assistant Secretary McAfee. He showed that self-administration would be a powerful stimulus to larger giving; that it would lead to a more conscientious and careful administration of missionary funds by the Synods; that it would relieve the Board of an immense amount of office drudgery, which, in the larger discretion now given to the Presbyteries, is little more than gratuitous bookkeeping for those bodies; and that it would give the training and experience to the men on the field which is necessary to prepare them for the full administration of their affairs when they come to absolute self-support, a training which is wholly lacking under the present system, and without which a Synod comes to self-support with something of a shock and with bewilderment as to its new duties.

But the senior Secretaries of the Board, whose wisdom and experience must be acknowledged to outweigh the visionary ideas of men on the field, and whose authority is weightier than the arguments of their younger colleague, were opposed to the whole proposition. Dr. Dixon contended that self-administration would not be a stimulus to self-support, but a hindrance to it; that Synods having attained that goal would rest there, satisfied to administer funds granted year by year by the Board when they ought to be raising those funds themselves. And Dr. Thomson's argument was this: A Synod is either self-supporting or it is not; there can be no degrees of self-support; it must be full and complete or it is not self-support at all. If a Synod is self-supporting it has the right either to administer its own work or to continue under the administration of the Board. If it is not self-supporting it ought to remain under the Board's administration until it is.

And so a substitute offered by Dr. Thomson was adopted, in which the question of self-administration before self-support was—I was going to say, negative, but I find on closer examination of the substitute that it was simply ignored. And so after all the Council has said nothing on the subject.

(To be continued.)

TO PASTORS, SABBATH SCHOOL SUPERINTENDENT, OFFICERS AND TEACHERS.

To you who are interested in Sabbath-school mission work, it is gratifying to report that nearly all the Sabbath-schools of the Synod of California and a large number of the churches, have sent offerings this year to the Sabbath School Board. Somewhat more than a month is left in which to forward offerings, as the accounts of the Board close March 21st.

In two presbyteries of our Synod all the schools have given offerings. Only a few schools have failed to send offerings. In some cases the offering is still in the hands of the local treasurer. In a few cases no offering has been taken.

If your church and school are on the delinquent list will you not see that an offering is promptly sent to Rev. Alexander Henry, D.D., Witherspoon Bldg., Philadelphia?

Indications are that the offerings of this year, closing March 31, will be large than for some years past. We hope

this may be so in view of the fact that several presbyteries of the synod are asking for the appointment of Sabbath-school missionaries. In this case our synod will draw more money than ever before from the Board. With appreciation of the splendid responses of our schools and churches to the Sabbath School Mission Work.

I remain sincerely,
ARTHUR HICKS,
Synodical Sabbath School Superintendent



FIFTY-FIFTH ANNIVERSARY OF NAPA PRESBYTERIAN CHURCH.

Members of This Thriving Organization Celebrate the Event With Toasts and Banquet.

The members of the Napa Presbyterian Church celebrated the fifty-fifth anniversary of the founding of the church at a "Get Together" banquet on Thursday evening, February 17th, in the parlors of the church.

About 200 sat down to the repast prepared by the members of the Ladies' Aid Society, after which, under the direction of G. M. Francis, toastmaster, a program of excellent merit was carried out. Those who spoke of matters pertaining to the history of the church were: Hon. F. L. Coombs, who told of the early days in Napa Valley; Elmer Bickford, vice-superintendent of the Sunday school, who spoke of "The Work and Worth of Our School;" J. C. Adriance, who talked about the "Work for Our Boys" in an interesting manner, and Mr. Francis, who gave the following interesting history of the church:

In April, 1853, Rev. J. C. Herron was sent by the Board of Missions of the Associate Presbyterian Church from Philadelphia to Napa valley to occupy this field as a missionary. Mr. Herron, then newly married, was accompanied by his wife and took up his residence at the head of Napa valley with Col. M. D. Ritchey. Col. Ritchey and wife and his son-in-law, John S. Stark and wife, had been connected with this branch of the Presbyterian Church in their old home in Indiana and it was through their influence and in response to an application made by them to the Board of their church that Mr. Herron was sent to this then new country.

Soon after his arrival a small congregation was gathered and worship was regularly held at the Ritchey home. The same summer and fall Mr. Herron filled several appointments for preaching in Napa City at the Court House, this being the only place in town where public services could be held.

The Court House stood solitary and alone on the lot now occupied by the Masonic Temple on Second street. At that time there were but four or five buildings on the entire block. Two were stores—one occupied by J. H. Howland, the other by Messrs Mount & Cottrill. The inside appearance of the court room, when it was opened for Sabbath services, was rather unique, particularly when court had been held there the previous day. The furniture of the room consisted of a row of benches with angular holes bored

through them to receive the legs which had been split and roughly hewn out with an ax. These slabs were ranged around three sides of the room for seats. The bar was enclosed with a single plain rail, elevated about three feet from the floor on posts, with a space in front for entrance. A plain board table and three or four rickety uncushioned arm chairs completed the furniture. The judge's seat was on a slightly raised platform behind this bar, having in front an open desk. No carpet, no curtains, no paint, no finish of any kind had ever been wasted on this hall of justice. No lamps, not even candlesticks, were there, but when the room was used for any night purpose whatever, old bottles, which had seen service in another cause, were called into requisition—empty black bottles, with half burned candles and sides covered with strips of melted tallow—floor covered with dirt, whittlings and tobacco quids, were the common objects that met the sight of those who came for worship.

It was the practice for those of the congregation who arrived first at the house and felt interested enough in the comfort of their fellow-worshippers to do so to sweep out the debris.

The upper part of the building was used for public offices and a jail, and it was not at all unusual for the nervous and timid ones of the congregation during the hour of service to be annoyed by the rattling of chains and other rough and unpleasant sounds which are so often the concomitants of a prison house. And on one occasion, from the limb of an oak tree, standing within one hundred yards of the court house one Sabbath morning, the dead body of an Indian was found suspended. He had been arrested for offering insult to a female member of one of the white families in the valley and Judge Lynch had pronounced and executed his doom.

It was amongst such surroundings as these that the nucleus of the First Presbyterian Church of Napa was formed.

The little band gathered here were far from the homes of happiness they had left—far from the comforts and luxuries with which they had been familiar—far from the sound of "the church-going bell," but their services were no doubt as acceptable to the God they worshiped as the sounds which on the same holy days were wafted on high from frescoed hall, from glittering dome, from luxurious pew and carpeted aisle.

In the fall of 1853 Mr. Herron and wife moved to Napa and he devoted his time to teaching and preaching without any regular organization until the fall of 1854, when a public meeting was called to meet in Napa City, Friday, January 19th, 1855, with the purpose of effecting a religious organization. On that date the "First Presbyterian Church of Napa" was organized with the following named members: J. M. Hamilton, W. S. Jacks, Hamlet Jacks, Mrs. Anna P. Hamilton, Mrs. Anna L. Jacks, Mrs. Kate A. Gilmore, Mrs. M. L. Ogden, Mrs. C. M. Herron, Mrs. Amelia W. Jacks, Miss S. A. Smith and Miss S. A. Woodruff, adopting as their belief and rule of practice, "The Westminster Confession of Faith." J. M. Hamilton was chosen as Ruling Elder, and J. M. Mansfield, James Lefferts, R. R. Pierpont, Fred Ogden and W. C. S. Smith as Trustees. Rev. J. C. Herron acted as pastor until January 16th, 1858. The Union Sabbath school, organized by J. W. Hamilton in July, 1852, with a membership of twelve pupils—five boys and seven girls—was soon after the organization of the church taken charge of by the church.

and held its sessions in the court house. Elder Hamilton was elected by the church session October 2d, 1858, as a delegate to Presbytery and Synod. This was the first representative of the church at any ecclesiastical meeting of the Presbyterian denomination. The church was without a stated pastor until May 29th of the same year, when Rev. P. V. Veeder was installed and commenced his pastorate. He continued in charge until July, 1865. From that time until August 19th, 1866, the pulpit was filled at different times by different ministers. The Rev. Richard Wylie commenced his labors as stated supply August 19th, 1866, for a term of six months, at the expiration of which time he was duly elected and installed pastor, and has ever since (with the exception of two vacation seasons of two years each spent in Europe) filled that sacred office. Rev. James Wylie, father of the pastor, supplied the pulpit during his son's first absence, and Rev. A. V. Lewis of New York temporarily officiated from 1881 to 1883. In the winter of '56-'57 a church was erected costing \$3,600; in 1869 this was enlarged, repainted and refurbished at a cost of \$3,000 more, the Rev. James Wylie and his son donating a \$600 bell. At a meeting held April 5, 1874, the church and congregation organized in accordance with the laws of the State; W. C. S. Smith, David McClure, W. A. Fisher, Geo. E. Goodman, David Emerson, I. N. Larimer and G. M. Francis were elected Trustees; articles of incorporation were prepared and the Association duly incorporated under the name of "The Presbyterian Church and Congregation of the City of Napa," a Charter to said Association being issued from the Department of State, Sacramento, April, 1874. A contract for building a new house of worship in accordance with plans and specifications furnished by Daley & Eisen, was awarded to J. W. Batchelor, July 9th, 1874. The new church was completed, furnished and occupied the following spring and, cost, including organ, \$33,000.

During the evening Mrs. Geo. E. Goodman and Mrs. J. M. Mansfield, the only surviving members of the choir of fifty-five years ago, rendered vocal selections, to the great pleasure of those present.

"The Ladies' Aid Society" was the theme of a brief and clever address by Charles E. Trower, who read from the minutes of meetings held years ago interesting extracts which told of earnest and successful efforts on the part of the ladies in providing needed improvements from time to time for the church and in raising funds that were expended in its support. He traced the history of Ladies' Aid Societies from the Garden of Eden, where Eve came to Adam's aid, although she was a mere side issue. Mr. Trower's remarks created much merriment and he was loudly applauded when he concluded.

And now the pastor—

"His the first to welcome when our hearts rejoice;
His in our dying ear the latest voice;
Pont, altar, grave, his steps on all attend,
Our staff, our stay, our all but heavenly friend."

Rev. Richard Wylie made remarks fitting the occasion. He thanked those responsible for the success of the banquet and predicted that good results would flow therefrom.

"Now that we have succeeded so admirably in getting together, let us from this good hour keep together." This was the last sentiment expressed by the toastmaster.

The benediction was pronounced and the gathering dis-

banded, singing "God Be With Us Till We Meet Again."

Mr. Wylie took occasion to donate to the Ladies' Aid Society fifty-five—one for each year of the church's life—potted palms, and they will be sold by the ladies for the benefit of their fund. A large number were spoken for immediately.

RED BLUFF CHURCH TO CELEBRATE FIFTIETH ANNIVERSARY.

Prominent Men Who Have Been Identified With the Church Will be Present to Participate in the Celebration.

The Red Bluff Presbyterians are to have a great celebration on Sunday, February 27th, and the three following days, when they will recount the history of their church during the fifty years since its founding.

The following invitation has been issued to members and friends of the church:

"The officers and congregation of the First Presbyterian Church of Red Bluff take pleasure in announcing to you that they will celebrate the Fiftieth Anniversary of the church on February 27th, 1910, and the three following days. You and your friends are cordially invited to join us in the jubilee. We desire all our old friends to be with us, and failing in that, to send us a word of greeting."

The following is the program arranged for the celebration:

Exercises of the Semi-Centennial Anniversary.

Sunday Morning—

10 o'clock. The Sabbath school will rally for a special service.

11 o'clock. The Rev. Robert Mackenzie, of New York City, will preach the anniversary sermon.

Sunday Evening—

6:30 o'clock. The Young People's Society of Christian Endeavor will meet and unveil the pictures of the following ministers who have served the church in past years: Rev. Horace A. Mayhew, Rev. Patrick L. Garden, Rev. W. K. Guthrie, Rev. E. H. Jenks, Rev. D. H. McCullagh, and the present minister of the church.

7:30 o'clock. The minister of the church, Rev. J. H. Sharpe, will preach on an appropriate theme.

Monday Evening—

7:45 o'clock. The Rev. William K. Guthrie will preach. Tuesday Evening—

The Rev. Dr. William Rader will lecture.

The Semi-Centennial will be concluded with a social season of short addresses, music, song, and refreshments.

For our record of fifty years experience read the twenty-seventh psalm.

An Art Souvenir Edition of the history of the church has been printed. The history includes the pictures of the church and of the Rev. Messrs. Mayhew, Garden, Jenks, Guthrie, McCullagh and Sharpe. A copy of the history may be had for 65 cents by addressing: L. L. McCoy, J. D. Sweeney, or Rev. J. H. Sharpe, Red Bluff, Cal.

LOS ANGELES NOTES.

The new building of Westlake Church was dedicated on Tuesday, February 20th. Both the church and pastor came to us in the Cumberland reunion. At the morning service the sermon was by Rev. W. B. Gantz of the Highland Park



Westlake Presbyterian Church, Los Angeles.

Contributed to the aforementioned by a Methodist of Pasadena donated. At the two services more than \$2000 were raised for the building fund. Several thousand more are needed to meet obligations. The church is of modified English-Gothic architecture and cost about \$25,000. The exterior is brick and frame construction, artistically wrought. The main auditorium has a high cove ceiling, and will seat about 400. Also the Sunday school room is a large room like church hall, and has capacity of about 1,000. There are 10 open and 10 closed Sunday school classrooms. The Sunday school rooms and the gallery are behind the auditorium, directly facing the pulpit. The interior of the church is of natural wood, with a rubbed varnish finish. The parsonage (1902) has a library and recreation room, and there is a young ladies' rest room, with buffet kitchen in connection. There also is a women's parlor and a prayer room. The basement of the church contains a dining-room seating 350, with an up-to-date kitchen. Westlake Presbyterian Church was organized in 1895 by Rev. D. A. Cowan. Rev. M. C. Johnson, now of Paris, Texas, and Rev. C. S. Tanner, now of San Francisco, successively held the pastorate. Rev. W. D. Landis, the present pastor, took charge of the church in 1909. At that time the membership was 175. It now is 210. A new window has been placed in the church for Rev. Cowan, the founder. Dr. Anderson and the members of Immanuel Church have been invited to help in the construction.

The Laymen's Missionary Movement is the big thing in church circles just now. The ministers listened with pleasure to the address by a clergyman, A. M. McBurney, the Connellman, A. J. Wallace, Mr. C. V. Vickery of New York, Secretary of the Young People's Missionary Movement, and Rev. E. F. Hall, who said that the men about the Bay had put him on their laymen's committee as a plain clothes preacher. All these speakers came with inspiring words, urging us to get in line with this great movement for the world. It is desired that all the men of our churches should at once enter their registration. Mr. A. G. Paul, Executive Secretary, has office at 345 Wright & Callender Building.

The registration and the concern to become laymen, and the fact that the first M. M. church pastor, are making exchanges, and giving sermons on the subject of missions. An opening banquet will be given March 7th. It is expected that it will be one of the biggest affairs of the kind ever held here. Plans are making to seat over one thousand persons.

will be held in the afternoon. Rev. W. G. Palmer has been the prime mover in the matter. A desirable lot has been secured.

Evangelist N. S. McClurken has just closed successful meetings in the Congregational church at Lawndale, ministered to by Mr. Faucett of the Bible Institute. At the closing service there were about a score of people who made confession of Christ. Mr. McClurken goes soon to Tonopah for a work.

Rev. H. B. Gage, D.D. of Downey, gave an address on "Comets" at the Monday noon meeting of the Y. W. C. A., and at the meeting of Immanuel Brotherhood in the evening of the same day. Dr. Gage gives high testimony to a missionary address in his church by Rev. C. A. Douglas of Persia.

The Y. M. C. A. and the Federation Club are both pushing campaigns for membership. Both of them ought to have very generous support. It may be that in its quieter methods the Club will not receive the attention and support it deserves. It is well nigh or quite indispensable to the work of the Church Federation.

THE NEW PRESBYTERIAN CHURCH IN NORTH BERKELEY.

This, the seventh church of Berkeley, was duly organized by the Home Mission Committee of Oakland Presbytery on Sabbath, February 13th, at 3 p. m. Thirty-five came by letter and seventeen united on confession of faith. There were 73 petitioners for the new organization. This work is the result of the church mission movement conducted by Rev. W. S. Lowry, pastor at large for Oakland and Benicia Presbyteries. When all the petitioners are received this youngest child of the Presbyterian family of Berkeley will prove the right to be, and will, doubtless, grow in favor with God and man, as the divine Head shall lead him who ministers and those who are ministered unto.

The promise of this new church is as bright as the perspective of the Golden Gate from which nothing clouds its vision.

This new member of our church family has not thus far been christened with a name, but it starts forth with 52 good reasons for the perseverance of the saints. They will worship in a vacant store room on the corner of Grove and Delaware streets pending the erection of a church edifice. The First Church, Berkeley, has donated the Lincoln Branch property to the new organization and the proceeds of the sale of this property will go into the building fund.

Portland, First. The offering to Albany College amounted to \$160 in cash and pledges, and it is expected that other gifts will come in to swell the amount. Rev. Mark A. Matthews, pastor of the First Presbyterian Church, Seattle, begins a series of evangelistic meetings in Portland, February 25th. It is expected that great good will result.

Vallejo. The pulpit of the church here has been supplied by various preachers since the last Sunday in October, when the pastor, Rev. T. F. Burnham, was laid aside, suffering acutely from a severe attack of intercostal neuralgia.

He is now under treatment at the Long Beach Sanitarium (Fourth and Lincoln Sts.), Long Beach, with some prospect of improvement, which must necessarily be slow.

Lebanon, San Francisco. The Brotherhood of David had an installation of officers Thursday evening. Ten of the boys advanced to second degree, "Mighty men of valor." The parents of the second degree boys, Rev. and Mrs. Logan, F. C. Browne, Mrs. Stetson and boys of Camp Gazah, of Grace M. E. Church, were invited, and over fifty sat down to the table. The exercises were under the management of Mrs. Ira M. Genthe, who has charge of the Brotherhood.

Portland, Third.—On Sabbath, February 13th, this church closed a two weeks' evangelistic campaign, under the leadership of the pastor, Dr. Parsons. As the partial result of this work, 16 were added to the roll, or 28 since the first of the year. The people worked as enthusiastically for the pastor as they would have done for an evangelist. An adult Bible class has been organized recently with thirty members. This class, in conjunction with the Boys' Department, under the leadership of Mr. E. C. Herlow, are preparing to enlarge the quarters they occupy in the church as well as greatly improve them.

Los Gatos.—At our February communion service five new members were received into our church, four by letter. Reports read at our annual meeting held last month showed a very satisfactory condition of affairs. The church is free of all indebtedness. Contributions generally were the best in our history. In spite of losses through death and removals, our membership is close to 260. The contributions of the Sunday school are liberal—paying all expenses and leaving a large sum for mission work. The contributions of one Sunday in each month go to the cause of missions. A "birthday box" gathers a neat sum through the year for foreign missions. Every officer in the Sunday school and nearly half the teachers are men. The young men's class has the care of the weekly Bulletin issued by the pastor, its expenses being met by subscription, thus avoiding the necessity of business advertisements for support. This class also furnishes an orchestra to lead in the singing of the Sunday school. L. W. PARSONS.

San Francisco, Calvary. On Sunday evening, February 13th, our pastor started a new series of sermons on "The Knights of the New Chivalry." These are interpretations of some great American prophets. The aim of these sermons will be to interpret the great gospel messages of some of America's noted preachers and reformers, and the topics are as follows: February 12, Francis Willard, and the Ideals of American Women"; 22, "Washington, and Current Issues"; 27, "John B. Gough, and the Revolt Against the Saloon"; March 6, "John Greenleaf Whittier, and the Inner Light"; 13, "Henry Ward Beecher, and Popular Liberty"; 20, "Dwight L. Moody, and the Evangelistic Appeal to the Sinner"; 27, "Phillips Brooks, Prophet of the Indwelling Christ." At the last communion service which was the first Sunday of February, twelve new members united with the church. On Thursday, February 17th, the women workers held their annual meeting. Breakfast was served to about one hundred women, and an excellent program was rendered. Altogether it was a most enjoyable affair. Mrs. Cadwallader is the new president of the Home Missionary Society, Mrs. Parker of the Foreign, and Mrs. Pool of the Auxiliary.

San Francisco, Glenside.—The pastor of this church has decided, owing to the condition of his wife's health, that he must resign his work here and seek another field. The congregation have passed a set of resolutions expressing their esteem for the pastor, Rev. E. E. Fix, and regretting his departure. The resolutions follow:

"Whereas, In the good Providence of God, Rev. E. E. Fix feels he should withdraw as the minister of this church March 31, 1910, on account of the ill health of his wife; therefore, be it

"Resolved, First—We are rejoiced to have had Brother and Sister Fix in our midst, and to have been associated together as minister and people.

"Second—That we bear witness to their faithfulness in the discharge of their duties.

"Third—That we bow submissively to their wishes, and unite with them in an earnest prayer for restored health and vigor, pledging to them our love and reverence.

"Fourth—That we spread these resolutions upon our Sessional records, send a copy to the Pacific Presbyterian for publication, and a copy be given Brother Fix."

TYE LEUNG, INTERPRETER OF THE PRESBYTERIAN MISSION HOME, APPOINTED TO A GOVERNMENT POSITION.

To many of the readers of the Pacific Presbyterian the news of the appointment of Miss Tye Leung as special interpreter at the new Immigration Station on Angel Island will come as a surprise. Miss Leung (or Ah Tye, as she is familiarly known) is well known to those who visit the Presbyterian Mission Home. She has been a ward of the Occidental Board since 1901, at which time she was rescued from surroundings and conditions in Chinatown which could not have failed in time to work her ruin.

Although only a child when taken to the Home, little Tye had passed through scenes and experiences which would have left a life-long blight upon a soul less sure and sweet. Ah Tye walked the sin-steeped paths of old Chinatown for twelve years, and came out of it all apparently scathless, ready to blossom into sweet, pure girlhood under the fostering care of the Mission Home. For several years she has been a most faithful, capable interpreter and assistant in the rescue work, entering into it with all the warmth of a loving heart, and bringing to bear upon its often perplexing problems an intelligence and tact unusual in one so young and inexperienced. Her greatest success in dealing with and winning these unfortunate Chinese girls she has helped to rescue lay in the fact of her keen appreciation of their ignorance and helpless condition, and a loving sympathy which is ever reaching out to help and save them. There is hardly a court in San Francisco or Oakland where Tye Leung is not known and welcomed as an excellent interpreter. The police departments on both sides of the bay recognize her efficiency and honesty. There is no one better known and respected by the officers of the immigration service than is this small, winsome Chinese girl. All Chinatown knows her well, and strangest of all, nearly all of Chinatown loves her, though it is well known that Tye leads nearly every rescue party from the Mission which finds and seizes slaves worth three thousand dollars, and then follows the rescue, with the strongest evidence in court to convict the owners.

At T. J. for her sake, and for the thousands of others, word that saves her. No wonder the Occidental Board holds very dear this "child of its love and care," and sadly, though with fullest approval (and perhaps some pardonable pride!), sees her pass out from the Home into a position of greater responsibility and larger opportunities.

As our thoughts dwell for a time at this "parting of the ways" on the life of our young interpreter, we seek for a satisfactory solution of her little life history, and find a true and simple explanation in the words, "His gentleness has made thee great." That alone is the secret of all true power and greatness.

DONALDINA CAMERON

THE ANNUAL MEETING OF OUR PRESBYTERIAN ORPHANAGE AND FAIRM.

Our annual Orphanage meeting was held February 11th at 920 Sacramento street, with representatives from many towns. The children from the Orphanage were there, the "pictures of health." They sang many songs and hymns, among which were those the children in every home should sing, "Jesus loves me, this I know," and the patriotic song of Bunker Hill. Piety and patriotism, in every orphanage as in every home, should go hand in hand, and is not our Orphanage a home? Mrs. Doane told at the business meeting in the morning of the daily life in the Orphanage, and Mr. Doane in the afternoon told of what is there, and what he hopes to have this coming year. With Mr. and Mrs. Doane in charge as superintendents, known to you all, and with Miss Williams as matron, who comes to us with her fifteen years of experience as superintendent in another home, a staunch Presbyterian Christian, may we not feel that a great blessing may come upon our Home?

I am asked to speak next Sunday evening to the Christian Endeavorers on "Christ Winning Our Nation," and I wondered if we might not train our Orphanage children so that they might help to win even our nation as well as our State to Christ. Hundreds have passed through that Home. Let us pray in our churches as well as give for this work of our Orphanage at our annual meeting.

Many of our ministers spoke words of encouragement and practical thought for the coming year. Henceforth the Orphanage meetings will begin at 3 o'clock p. m., with reports and an address to which all are invited. Dr. Goodspeed, pastor of the First Church of Oakland, will deliver an address at the March meeting on "Work for the Children." This is the church that gave us our beautiful hospital, completely furnished. Our monthly meetings are on the second Monday of each month. To these meetings each month all are welcome.

The Directors and officers were re-elected for 1910. Mrs. Robert Dollar, the president, will be in the Orient for several months, and Mrs. L. A. Kelley, so long a brave leader in all good works, was persuaded to act in Mrs. Dollar's place in her absence. We enter upon this new year rejoicing at all that has been accomplished, and with profound faith that the coming year will be full of blessings upon the work, the workers, and each child.

A Fair Committee Wanted.

The children of the Orphanage are to go to Camp Meeker, where the Westminster Park is ours; the wood-

edivers gifts from the people about there, all of which reduce our expenses. The change of scene and air, and freedom from the necessary rules of institutional daily life, all greatly benefit the children. But there is one thing which the children have longed for, viz., sleeping in the open air. For this we need many tents, preferably large ones. Shall we have a tent committee, made up of the children and young people of the church? This is to be under the care of Mrs. Doane, the wife of the pastor of Mizpah Church, Camp Meeker. We have both looked forward to the day when on one of the most beautiful spots on that mountain side we might have a village of tents. At the close of the season they "will silently steal away" to the Orphanage at San Anselmo, ready for another year.

We have just read in Dwight Hillis' "Quest of Happiness," of "the children's need of coming in close contact with Mother Nature, thus letting her magnetic forces pass through the child's limbs and skin, back into the body, until the magnetic equilibrium be restored." Under the redwoods will be our tents—if you give them to us! For years the children have longed for this, and may we not believe that this year, under Mr. and Mrs. Doane, and through your generosity, there may be "a village of tents"; and to this village of tents we invite you all to a Fourth of July outing. Come if you can, but do not forget to give us a tent! The Camp Meeker ladies have given \$25 to improve our Presbyterian park there, this amount having been secured by a sale. If we had more water at San Anselmo, we could have a grove there for the tents, but water and money are synonymous terms at beautiful San Anselmo. Will not some Ladies' Aid societies or Sunday schools give the Orphanage those tents?

MRS. P. D. BROWNE.

WOULST THOU APPEAR WISE IN THE EYES OF A DAMSEL?

Wouldst thou appear wise in the eyes of a damsel? Then heed thou the instruction of one experienced!

Look not upon liquid refreshments when they are red; yea, coffee with cream therein is not good for thee. Even with sugar added it will prove thy undoing,—for maidens are prone to more sober thoughts and somber demeanor, and thy much speaking will appear frivolous in their sight.

Conversation is where they shine, and language with them is like the purling brook that purlth on and on and then some, and after that has a few purls left; but if thou hast the lion of speech roused within thee by the demon of strong coffee, then wilt thou stand and roar till the last car draggeth thee from thy facial exhibition.

Then on the day following thou wilt remember how thy silly tongue did wag, and thy gushing gushed, while the maiden lured thee on with interested looks and rippling laughter, as if thou were of all men most amusing.

Bah! but thou did make an ass of thyself with thy much speaking, while if thou could'st but have held thy peace for thirty seconds, the maiden would'st have shed much more wisdom with a few choice words.

Now, therefore, project thy foot against thine anatomy, and henceforth cast from thy presence the destroyer of wisdom—the exhilarator of spirits—the coffee arabica, when thou showest thyself before a maiden in whose eyes thou seek'st favor. —S. L. L.

11 11

TITHING AND CHRISTIAN STEWARDSHIP.

preach on "Tithing and Christian Stewardship," the third

"And all the tithes of the land, whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord."—Lev. 27:30.

Tithing belongs to the kindergarten age of the world—the age of initial growth—and not to the age of a highly developed and complex civilization.

To give has from the beginning been part of the great plan of God in human progress. Tithing belongs to an untutored age, an age which by the fact of systematic giving develops the individual into the habit of an orderly giving. Tithing also involves copartnership. It recognizes the rightful ownership of another in one's affairs. Man's partnership with God in all the affairs of life is the profound truth of the Scriptures, and strikingly demonstrated in nature and graciously experienced in man's advancement in the building of his civilization.

In cold "black and white," God and man in the beginning entered into this partnership, God to receive the tenth of the seed of the land and of the fruit of the land. Man has always been placed on his honor in this exalted relationship, to the end that he may by experience discover a higher law in philanthropy than mere tithing. Had man not been capable of achieving in the golden realm of philanthropy, tithing would be more than a mockery.

There has been no auditing committee to expert the books which contain the account of man's dealing with his God in tithing. So sacred a duty has never been assigned even unto angels. God and man have through the ages adjusted their own differences. God has borne with man not only in his weakness, but in his sins, indulging the thought that ultimately, despite the fact that such intimate business relations have received all through history the severest wrenching by man's shameless dishonesty, he would in the end triumph in goodness, probity and business integrity. This tithing business through the centuries has been one long history of rascality and scandal upon man's part as well as the registry of infinite patience and forbearance upon God's part.

Moral character cannot be built except upon the plane of honor. The best proof of man's divinity and that he is capable of a divine destiny is that God trusts him implicitly. Elijah carrying the key to the clouds, and it raining not except according to his word during the long years of famine was prophetic of what man in his orderly advance morally would receive—the keys to all the boundless kingdoms of God. "Unto you is given the keys to the kingdom of heaven." The entire stock in trade God always furnishes. Man comes to his kingdom to buy all things without money and without price, and becomes heir to all God's wealth through Jesus Christ—a joint heir with Christ—"All things are yours, ye are Christ's and Christ is God's." Does the reader suppose for one moment that tithing, however rigidly observed, is sufficient to embrace and express ample and fair returns for such divine bestowments? It is like the weight of an atom placed against the weight of a world. Man's sense of honor is outraged by such small exactings found in terms of tithing in the light of these supernal endowments. And had tithing been all that is required of him in this partnership he would have been justified in rejecting the divine overtures and declining the partnership on the grounds that the obligation expressed in terms of

tithing is wholly inadequate and belittles man's place in the universe of God.

A capacity to enter into such exalted fellowship as found in this partnership with God, to which man has not only been invited but in which all his created and redeemed rights inhere is conclusive proof that man's own sense of justice and honor is outraged, if this be the sum total of divine requirements, by such limitations and restrictions. Man's sense of obligation to God can not be met by dollars and cents in terms of tithing. The longing for fellowship upon God's part toward man finds its true counterpart in man's overwhelming sense of obligation to God and nothing adequate with which to pay. "Will the Lord be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give the first born for my transgression—the fruit of my body for the sin of my soul?" Man, whose longing for fellowship with his God as given in these words expressing the deepest agony of the soul, cannot feel the debt of gratitude paid even though he give "all the gold of the mountains and the cattle upon a thousand hills."

Tithing as a mode of giving and of recognition of God's rightful ownership in all earthly possessions served well its purpose in the kindergarten age of the world, in the patriarchal and Mosaic ages, when people led a simple life, when lambs from the flock and calves from the stall; seed from the field and fruit from the vine and tree were ample to keep alive the worship in the temple and to maintain the priests who "waited at the altars"—but such a mode of giving has no place in our day of Christian philanthropy. If we only tithe all of what we possess, we are not even as good as those who tithed annise and cummin. We hypocrites have flattered ourselves as being exceedingly pious because we tithed, when our ears are deaf to the pitiful cries of a suffering world about us. Tithing as a mode of giving in this enlightened and rapidly moving age is like using the oxcart as a mode of travel compared to an overland limited vestibuled train. Tithing suggests narrowness, and when reduced to the last analysis if it represents all our gifts to the kingdom makes hypocrites of us and degrades (we use this word reverently) the work of giving to a lifeless formality, despite the fact that when well worked as a system it may be a vast money gatherer. Tithing is the letter that kills—philanthropy that levies upon the whole man with all that he has is the spirit that gives life. God wants not money but heart.

Not what we give but what we have left after giving is the measure of our gift. The rich had given their tithe, for that was their mode of giving; but Jesus saw in the treasury where the rich had contributed of their wealth two mites of a widow which were more than all their gifts. The value of a gift consists not in its intrinsic worth but in what it represents. It represented cold and lifeless formalism, though scrupulously tithed, in the rich who cast it into the treasury, but the widow's mites in contrast throbbed with the life of a heart of undying devotion and glowed with the light of the eternal worlds. Jesus never tossed pennies to beggars; we can't for one moment think of him doing such a thing; but He gave His life in service to all men, and was not satisfied till He cried, "It is finished," in sacrificial death. It was this course alone that answered to the normal longing of His own infinite heart to serve. The measure of that gift is the measure of infinity. Cold indeed is our ardor, and lifeless our devotion, if such a life and death provoke in us in these Christly

days of all but measureless opportunity to help a fallen world the paltry sum of a tithe.

Once more, tithing as a mode of giving may be convenient to one, whereas the circumstances of his neighbor may render such duty impossible in the latter. So also the man who tithes may find his gift blood money, while his neighbor, observing the same measure in giving, though his gift be more than a million, may yet never feel it because he can only know whether he is richer or poorer as his ledger may indicate. Thus it is clear that tithing may be an excessive burden upon some while others are robbed of their right—the joy of Christian giving.

Shall we then say tithe? Most certainly, if one feels led to do so; but if he can do more and does not he is seriously lacking in the grace of Christian liberality. On the other hand we feel hardly justified in calling in question the loyalty of one because he does not observe the law of tithing, if he conscientiously gives all he can.—Rev. W. E. Vaughan, Editor Pacific Methodist Advocate.

WHAT'S HER AGE?

What was the age of Ann? seems to have been a matter for discussion through the ages past, almost equal in interest to the "seven wonders of the world." While we have never given the subject personal attention, as the lady passed out of the eligible list some time ago, we have wondered why it was such a problem, until now. Now we can understand fully, since we have gazed upon the new spring styles of ladies' millinery, which, when worn by ladies of middle age, would deceive another woman as to the wearer's years. Then the style of hair dressing adopted by school and shop girls, who build up mountains on their craniums, and who clothe themselves in apparel suited to womanhood, thereby deceiving the very elect, makes us believe that Ann's successful advertising of herself came about through her arraying herself in some such apparel as those described, thus giving rise to the controversy that has so interested the men of all ages.

We fear now, however, that Ann will suffer for lack of interest from this time on, as men will be so engrossed with the subject of the ages of the members of their own families, especially the mother of the family, that Ann will receive scant attention.

B. B.

A COSTLY COMMA.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good-night.

"Near enough," was the reply, "and I'm thankful, for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that they are almost right?"

"Why, I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference the point makes in this example."

Tom brought his paper, and, after looking it over, Mr.

Walker said: "That point makes a difference of five thousand dollars. Suppose it represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom, carelessly. "But this is only an example in school, and it would never make any difference to anybody whether the point was right or not."

"To any one but you," returned Mr. Walker. "For a habit of carelessness and inaccuracy once fixed upon you will make a different all your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. A comma seems about as unimportant as anything, but let me tell you a story about one."

"Some years ago there were enumerated in a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker, "but the clerk who copied the bill never had been taught accuracy, and, instead of copying the hyphen, he changed it to a comma, making it read, 'fruit, plants, etc.' It was a trifling error not worth noticing, you would say—but before it could be remedied, the Government lost two million dollars, as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million-dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make all that difference, it might be worth while to fuss over trifles, after all.—Martha Clark Rankin.

A PRAYER FOR THE LOVE OF TRUTH.

O God, who hast revealed thy wrath against all impiety and wickedness of men who restrain the truth in iniquity, and thy righteousness unto all who respond to the sacrifice of thy Son, we pray thee to save us from the evil disposition of contradiction and the pride of fictitious knowledge, and bestow upon us simple and teachable hearts, that we may see thee in the face of thy Christ. May we follow whither he doth lead us, receive the word he hath to impart to us, and be obedient to the divine Spirit whom he hath given to guide us into all the truth. May we behold the vision of thine increasing light and dwell in the growing revelation of thy life and power; through Jesus Christ our Lord. Amen.

E. A. WICHER.

President Brown of the New York Central Railroad declares that under the existing inefficient and wasteful methods of food production, five years will witness the departure from our shores of the last export cargo of food products. Further he says that we must increase production per acre by more intelligent methods or we shall not produce in a very few years enough for our own needs.

Joseph Cook once said: "The nineteenth century made of the world a neighborhood; the twentieth must make it a brotherhood." The trend is decidedly that way in the closing year of the first decade.

ALICE'S IMPATIENCE.

One cold morning in January mamma was not well enough to get up early, and papa was away; so Henry, who was

"It is all owing to the visitors I have had today," said mamma, "two little place by the fire.

Mamma rapped on the stand by the fifteen, had to make the fire, while Esther, his elder sister, prepared breakfast.

Four younger children crowded about the stove, before the room was comfortably warm, and mamma was pained by hearing loud, angry tones in the room below.

Alice's voice rose above the rest in a perfect passion, demanding a better bed, and called Alice upstairs.

"Didn't you forget you were God's little girl this morning?" she said. "Have you asked him to help you act like his little daughter today?"

Alice had begun to try to convince mamma that she was not at all to blame, and that she had been very badly treated; but mamma knew better.

"Just close your eyes now," she said.

THE CATHARINE

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MRS. KATE S. HART, PROPRIETOR

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin. From Ferry take Sacramento street cars.

"and think a little prayer. And many times during the day, just think little prayers to God, and remember you are his little girl."

Alice went down to breakfast, and her mamma heard no more angry, clamorous voices before schooltime.—Mid-Centinel.

A GRATEFUL BOY.

A gift always opens the door of an Eskimo heart, declares Knud Rasmussen in "The People of the Polar North," and then tells the story of a little orphan boy whom he ran across in his travels.

I had a little pocket knife in my pocket, and I presented it to him in order to establish our acquaintance.

It was assuredly the first time in his life that the boy had ever had such an experience as to receive a present. I assured him that I really meant it. Then, without a change of expression, he snatched the knife out of my hand and ran off. I did not think I should see any more of him, and was just going into our tent when he came running up with a piece of walrus meat, which he pressed into my hand.

"Thou gavest, see; I give, too," said he, and his face shone with grease and pride. But from that day forth we were friends.

Kajoranguaq had no relatives at all to look after him. He was everybody's drudge, and slept in an old ruined building, where he said he was very comfortable. He could not have been more than ten years old at the outside, although there was little of the child about him; but after he came to live in

our tent we noticed that he began to sing when alone, and, after a while, he would beat time to his singing on a little tin box, so in spite of a life of neglect he got a little joy now and then.

"Jest to get shet of my meanness."—Mrs. Wiggs.

1. I will not be provoking if I know it.

2. I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.

3. I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

4. I will not insist on my own way because it is my way. If the other fellow's is about as good, I'll take it.

5. I will not be touchy. I will drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

6. I will accept advice, even if I haven't asked for it, think it over and act upon it if it is good.

7. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.

8. I will keep my nerves steady by regular exercise in the open air, getting to bed early, and avoiding anger, hurry and overwork.

Written by an irascible person for guidance in family life.—Congregationalist.

QUEER BIRD HOMES.

"Queer Bird Homes" is the title of an article published recently in Germany by Harry Maas, ornithologist, in which many instances are cited to show that the tastes of birds as to their habitations vary. A swallow's nest under the eaves of a railway passenger coach he speaks of as most peculiar. Not so much because it was a car, but because this particular one made daily trips between two places. Being on the move about half the time, it was hard to say when the swallows were flying homeward. The nest remained undisturbed, and a little family of three finally emerged from it.

He quotes from "Kosmos," in which a nobleman relates that for twelve years a goldfinch pair came regularly to his garden and built a nest out of forget-me-nots. The habit of the birds was so well known that a bed of the little flowers was cultivated expressly for them. In the historical museum of Soletta, a city in which watch making is the chief industry, there is a bird's nest made of watch springs. It was discovered in a tree, where it had been built by a wagtail pair. The little feathered architects used the metal for the outside and to hold the soft lining.—New York Tribune.

Brilliant.—"I am the only one."

"Well, he not only knows that he doesn't know much, but he knows enough to keep others from knowing it."—Judge.

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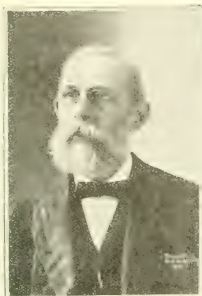
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VOL. VIII.

SAN FRANCISCO, U. S. A., MARCH 3, 1910.

No. 2



LEADERS IN THE LAYMEN'S MISSIONARY MOVEMENT.

DR. SAMUEL B. CAPRON,
CHURCH OF W. H. HALLFORD

GEORGE F. WILLIAMS,
CHURCH OF W. H. HALLFORD

CHRISTIAN ENDEAVOR IN THE NORTHWEST
MISS MARIE C. BREHM IN SAN DIEGO
"IS CHRIST NOT RISEN"
"STUNG"

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
147 Minna St., San Francisco, Cal.
Telephone Douglas 1310.

MANAGING EDITOR: Earl S. Bingham

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LOS ANGELES OFFICE

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Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.00 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1905, at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

"STUNG."

The Direct Primary a Cleverly Contrived Machine-Made
Affair with a Surprise In It for the People.

"Can a corrupt tree bring forth good fruit?"

There is no use to disgrace ourselves by telling what
kind of men composed the legislature of California that
framed and made into a law the Direct Primary, and we
are surprised to find anyone expecting a law made by
such men to be one benefiting anyone but the politicians.

Once again we have been "stung."

In Alameda county, as in other parts of the State, the
politicians are working the Direct Primary so that they
have a "lead pipe" cinch on every office they go after.
Here is how it is being done.

County Clerk Jack Cook is holding registration rallies
in the different parts of the county, at which he and his
deputies, who are working for certain candidates selected
by the county ring, register the voters.

The ring politicians are all present and pass the "smoke"
and "liquid edibles" with their petitions among those who
come to register. The success of the scheme is shown by
the official (private) returns that show that of the towns
of 250 voters, 150 registered and signed the petitions to
put the ring candidates on the ticket for the primary
election. This will completely cut out anyone else from
getting enough signatures to his petition to get on the
ballot, so that when we come to vote we find ourselves,
as of old, with only the privilege of exercising our privilege
of voting for the men that the politicians have selected
for us to vote for.

The wisdom of the plan of registration rallies is shown
by their success, and the men running for office have made
a good investment of the \$2,000 they have each paid into
the county ring for the privilege of having their petitions
circulated at the meetings.

County Clerk Cook refuses to appoint registration clerks
to work for any candidates except those selected by the
county ring, and as no one can sign a petition unless he
has registered, no outside candidate has a ghost of a
show.

The Direct Primary, as our name implies, it was
framed directly for and by the politician, and the people
will find themselves back in the primary class of the school

of politics from which they thought they had graduated.

It is now too late to do anything about it, but the
question presents itself more forcibly every time the politicians
defeat the will of the people by some such trick,
how long will the people stand this kind of treatment?
Is the time not drawing near when the people will rise up
in wrath and smash the whole rotten business, and crush
with it the men who have betrayed their trust?

What can we do about it? Absolutely nothing effective
until we change the men who make and execute the laws.
We have as high a form of civilization as is necessary for
the comfort and needs of our people, and our morals are
up to the average of any nation, and we are getting fairly
good laws, but the greed for money and power is over-
coming our moral sense of right. Only Christian men are
fitted to make laws for a Christian country, and until Christian
men make the laws we can expect no better than we
have now.

"IS CHRIST NOT RISEN?"

John E. Stuchell.

In a recent article of ours we called attention to the
tendency manifest in many quarters today to subordinate the
miraculous features of the gospel story; and attempted to
show that, even granting all that the extremist critic in the
church contended for, enough still remained to make of
Christianity the supreme religion of the world; and to vindicate
to the individual believer the certainty of his daily
fellowship with his Master.

The article occasioned some misunderstanding, as if we
ourselves adopted all the positions to which it was needful
to refer, although we sought to safeguard our own convictions,
and said in so many words:—"As regards the Resurrec-
tion of Jesus, we consider it a fact just as the assassina-
tion of Caesar was a fact, though the evidence for it is
much stronger. . . . It contents us to believe that the
change which clothes the soul with its spiritual body was
wrought suddenly in the case of Jesus, and that in His case
(though not necessarily in every case) the very body that
had been laid in the tomb furnished the material which the
spiritual body appropriated, leaving the tomb vacant."

We do not now seek to explain now to vindicate that
statement. Unfortunately we cannot write more plainly, and
to seek to disabuse the minds of those who have already con-
demned us on such scant evidence was a bootless task. Nor
need we even point out that the question of a "physical" or
of a "spiritual" resurrection is, when the actual fact of
the resurrection of Jesus is admitted, largely one of words. We
know that Christ's earthly body underwent a change, for
"flesh and blood cannot inherit the kingdom of God."
Whether the resultant body is more fittingly termed physical
or spiritual, we need not discuss. The fact remains the
same, however it is described.

The main question is whether there was any such thing
as the resurrection, and what we now attempt is, following
the example of Paul, to state what appears to us the over-
whelming importance of that resurrection, and to point out
just what is involved in its denial.

There have, indeed, been those from the earliest times
who upon one ground or another have doubted the actual
occurrence. Some have flatly said that it was impossible,—
but hardly any intelligent man is egotistic enough in these

days to say just what is and what is not impossible. Others have asserted that the story was the result of a connivance among the followers of Jesus;—this is only repeating what Matthew's Gospel tells us the Jewish authorities declared;—It does not explain how the purest and noblest of religions should be built on palpable insincerity and fraud. Still others affirm that the resurrection story is the result of certain psychological conditions by which the witnesses were honestly deceived;—but what evidence we have clearly shows that the psychological conditions presupposed were Not present. On no ground whatever has any theory denying the resurrection been made good, and the more one ponders the matter, the more he is apt to conclude with Paul that the resurrection of Jesus is fundamental to the Christian religion. Others claim to be able to believe in it without this pivotal miracle. We have the charity to take them upon their own verdict, but frankly we cannot follow their line of argument. We are glad of their sympathy, but we do not see how we could ourselves stand upon their precarious foothold. For us, as for Paul, "If Christ be not risen, then is our preaching vain, and your faith is also vain," and the whole Biblical scheme of redemption falls to the ground. "Yea, we are found false witnesses in testifying that God raised up Jesus from the dead!"

Paul was strongly predisposed against Christianity, and especially against the resurrection of that Jesus whom his people's leaders had crucified. He had ample opportunities for investigation, and nothing but the most absolute certainty could have changed his view. Any evidence sufficient to effect that change, would, we believe, be sufficient to convince the doubters of today. We are glad, however, that doubts were cast upon the matter in his time, for they gave him the opportunity of stating the truth with great clearness and fulness.

Indeed the fact of the resurrection is buttressed about with such an array of proof as to make it absolutely impregnable. No fact of the history of the past is so incontrovertibly established. Deny that, and by the same line of reasoning it can be proved that the Pilgrims never landed in New England, or that Napoleon never lived. The assassination of Caesar is believed upon the evidence of some writings by Suetonius and Plutarch, and by allusions to it in several other historians. That is the slender documental basis, yet no one doubts that he died in substantially the way recorded. The resurrection of Jesus, however, is proved by a vastly more comprehensive array of evidence. God seems to have intended that not only should the evidence be sufficient to satisfy ordinary men, but that no man possessed of sanity, unless hopelessly prejudiced, could resist it. There are three biographers affirming the resurrection within a generation after his death, while a fourth reaffirms it a generation after their writings had been in general circulation, and undisproved.

Paul himself affords perhaps the strongest evidence for it. Belief in it was the one thing it was to his advantage, humanly speaking, to disprove. Yet he accepted it, within a few years after its occurrence proclaimed it, affirmed that he had seen the risen Lord, and boldly appealed to the fact as well known that more than five hundred had seen Him after He was risen from the dead, of whom a considerable number still remained alive. Imagine a man conscious of untruth thus throwing his utterances open to being so easily disproved! Then there were James and Peter, each allud-

ing to the resurrection in writings as genuine as any that have come down to us from antiquity.

But aside from these testimonies of the past, we have other proofs the force of which cannot be resisted by any unprejudiced mind. How can the observance of the first day of the week instead of the seventh be accounted for on any other supposition than that the facts happened substantially as they are recorded? Either this, or Christianity is built upon the celebration of its defeat,—an impossible alternative! Yea, the existence of Christianity itself,—how came this vast system of religious truth whose disciples cover the world to exist, unless there was a resurrection? Christ had distinctly foretold that He would rise again. How eagerly would friends and enemies wait to see if he really would! How the anxiety of his murderers betrayed itself in their desiring a guard! How overwhelmingly and finally would the system have been crushed had not a belief grounded on a solid basis of fact conserved it!

In Paul's view, then, and in that of most of us, practically everything that makes Christianity different from human systems and therefore worth our while, depends upon the resurrection of Jesus from the dead. Unless in the case of such an extraordinary Person an exception in nature's course occurred; unless God accepted Him and approved Him, baptizing Him in a unique way, working through His spotless life with peculiar energy, and rescuing Him from the death of ordinary mortals, then religion—the Christian or any other—whatever it may be as a sentiment, is without validity. We can aspire to be no more than, nor nearly so much as, Jesus was. If His religion, his prayers and fellowship with God brought Him no definite attestation of divine approval here and hereafter, then ours never can: yea, then the materialist is right, there is no God to see or care; it happeneth to the good as to the bad; every one's standard must be what pleases him most, and this world is founded on rottenness. Then it matters little whether we invoke Jove or pray to the atoms of Pythagoras, or dream in the pantheism of Hegel, or adopt the shorter and more practical creed, Let us eat and drink, for tomorrow it is all over!

IF THE GOD AND FATHER IN WHOM JESUS TRUSTED FAILED TO DELIVER HIM FROM THE CORRUPTION OF DEATH, ALL WORSHIP IS VAIN.

All hope of immortality goes into the tomb with Jesus, and if death could hold him, none will ever escape. Apart from his rising we stand on no higher plane regarding the future than did the Greeks, or Romans, or ancient Egyptians.

All the gospel history, too, goes by the board, and with it all dependence on the records of the past, for if we cannot believe an account buttressed as is that of the Resurrection we can believe nothing except our own puny observations; and even these must be continually checked and discounted by subjective conditions. Thus we are landed in universal scepticism, and Christians, so far from being the best and wisest of men, are shown to be the most fatuous, robbing themselves of present delights and entitled to hope for no other.

In a word, we have either the resurrection of Jesus and Christianity, or Christ remaineth in the grave and saw corruption; and the reign of God, the intervention of the supernatural, is the veriest dream. As Robertson Nicholl, quoting Pressense, says: "The empty tomb of Christ has been the cradle of the church, and if in this foundation of her

faith the church has been mistaken, she must needs lay herself down by the mortal remains, I say not of a man, but of a religion."

For ourselves, turning from the nightmare of this dreadful IF, we join in the exultant words of Paul, "Now is Christ risen from the dead and become the first fruits of them that slept!" Let others wrestle with the melancholy and impossible task of rebutting all this evidence adduced; or, ignoring the facts, spin theories out of their own inner consciousness. For ourselves, we gladly accept the truth. God really loves and rules this world. His Son actually lived among us, died for us, and, rising from the dead, has preceded us to realms where we are destined to see Him face to face. Meantime, in the wide pervasiveness of His spirit He is ever with us, rescuing us from sin, guiding us in perplexity, cheering us in sorrow, and, in the last hour, whispering to our souls, "Today shalt thou be with me in paradise!"

A NEW PAPER FOR THE SOUTHERN STATES.

Former Editor of Cumberland Presbyterian to Edit The Presbyterian Advance.

The letter herewith given tells the story of a new paper to be edited by James E. Clarke, until last week editor of The Cumberland Presbyterian. We wish Dr. Clarke well in his task, and trust he may have good financial backing in his work for the Presbyterians of the Southern States.—Editor.

Nashville, Tenn., Feb. 23, 1910.

I regret that I must write my farewell as the editor of a religious weekly. By order of the court which has declared the union of the Presbyterian and Cumberland Presbyterian churches to be invalid in the State of Tennessee—though the Supreme courts of five other States say it is valid—the "Cumberland Presbyterian" has been turned over to those who opposed union, popularly called the "anti-unionists."

Anticipating a somewhat urgent invitation to resign, as I am a full-fledged "unionist" and a Presbyterian, I have taken time by the forelock and severed my connection with that paper. I wish to express my sincere thanks for all of the courtesies extended by my fellow scribes during these years that I have had to sit with such patience as I could command upon a somewhat uncomfortable tripod.

And now that I have made my adieux, may I ask whether you have the long-suffering to welcome me back to the brotherhood? I am planning to begin next week the publication of a new Presbyterian paper called The Presbyterian Advance, published at Nashville and similar to The Cumberland Presbyterian."

My friends, the anti-unionists, would not even permit us to tell the Presbyterian subscribers to "The Cumberland Presbyterian"—which means about all of its subscribers—of our plans to publish a new paper to meet their needs, so will you kindly give the fact publicity? We see no financial profit in the new enterprise and to me personally it means a large sacrifice, but we undertake the task because we believe that the cause of our Church in this section demands that it be done.

Will you kindly place it in your exchange list?

Fraternally yours,

JAS. E. CLARKE

THE ADVISORY COUNCIL ON CHURCH EXTENSION. IV.

By Rev. W. B. Noble, D. D.

The Passing of the Synodical Missionary.

The Executive Commission rather startled the Advisory Council with the question, "Are we ready to discontinue with the Synodical Missionary?" Possibly the latter body would have steered clear of that question, as it steered clear of all reference to the Field Secretary, had it not been held up with this demand for a categorical answer. For the question is a mooted one, and has troubled the church for several years. The "New Plan" of the Board, approved by the General Assembly of 1907, contemplated the discontinuance of the Synodical Missionaries, though under the Plan the Board agreed to commission them "where it is the judgment of the Synod that the office of Synodical Missionary is necessary." These officials did not disappear as rapidly as was desired, and the Committee on Administrative Agencies kindly lent a hand in the matter and recommended to the last General Assembly that the Board "discontinued the services of all its Synodical Missionaries not later than the first of April, 1910." But the Assembly hesitated to give so sudden a quietus to the whole band, and the fatal day was stricken out, though the Board was given a share in the exercise of "judgment" in each case. The action of the Assembly reads, "discontinued at such time as in the judgment of the Board and of the Synods affected, such discontinuance will not seriously injure the work."

And now, what is to be done when the judgment of the Board is on one side of the question, and the judgment of the Synod is on the other? Certainly it is desirable to have an answer "yes" or "no" to the question of the Commission, "Are we ready to discontinue with the Synodical Missionary?" The Advisory Council was inclined to answer "no," and a motion to that effect was offered, which met with no opposition from the representatives of the Synods. But when Secretary Dixon explained the policy of the Board, as set forth in the "New Plan," the mover of the negative answer, silenced though not convinced, said he was unwilling to oppose the Board and withdrew his motion. And upon motion of another member the answer was given, that "in view of diversities of condition throughout the field, no universal rule can be laid down"; which is a wise answer, but leaves the question where we found it.

In the last analysis the question is between the "New Plan" and the old, a question let it be remembered, "of measures and not of men." For no man could be more popular with his constituents personally than the genial Field Secretary of the Pacific Coast. And this is no doubt true of the other Field Secretaries also. But the New Plan is regarded by many as defective in the very matter in question. When the present writer recommended his Synod to discontinue the office of Synodical Missionary (in 1907), showing that the New Plan had no place for that official, and that he had under it no relation either to Field Secretary or pastor-evangelist, a number of members of Synod answered, "So much the worse for the New Plan." The New Plan is regarded by many as a direct reversal, so far as the Synod is concerned, of the policy of "unification," of which we are now hearing so much; since in removing the Synodical Missionary it removes the bond that binds the work of the several presbyteries together and gives unity

to the work of the Synod. It breaks the work into as many fragments as there are presbyteries in the Synod. In fact it throws the Synod itself out of the Home Mission business altogether, takes away its control of its Home Mission work, and puts the workers in the several presbyteries under the control of an official who is not a member of the Synod, or chosen by the Synod, or in any way responsible to the Synod. A scheme more unpresbyterian or more subversive of all Presbyterian government could scarcely be devised.

The hope has been expressed that the Executive Commission, which has the whole work of Home Missions under consideration, may present to the next Assembly some amendments to the Plan which will satisfy both the Synods and the Board. One of two alternatives should certainly be adopted. Either the Synodical Missionary should be restored to the position he once occupied as a recognized, and not a merely tolerated part of the force, and his work should be so articulated with the work of others in the field as to prevent confusion and unify the work of the Synod; or else the New Plan should be relieved of his unwelcome presence, and left to work out its salvation as best it may. The latter course will probably be taken, and with the passing of the Synodical Missionary will end a long line of useful and honored men who through the latter half of the nineteenth century did more perhaps than any equal number of ministers to plant the standard of the cross in new and growing regions, and make the Presbyterian Church the mighty factor she has been in the religious progress and development of our whole country. *Requiescant in pace.*

(To be continued.)

MISS MARIE C. BREHM IN SAN DIEGO.

Splendid Campaign for Temperance is Conducted With Gratifying Success.

San Diego has been enjoying a rare treat the past eight days in the presence of Miss Marie C. Brehm, that most

gifted and brilliant lecturer on Scientific Temperance. Miss Brehm's home is in Chicago, but she represents the Presbyterian General Assembly's Permanent Committee on Temperance throughout the United States. Her presence on the Pacific Coast at this time is the result of repeated petitions to the General Assembly from ministerial associations and synods in California, Oregon and Washington, that she be given to the work on the Coast for a year. The Temperance Committee has acceded to this urgent appeal by sending Miss Brehm to us with the understanding that she remain the year if the churches rally to her support and show by their co-operation and financial assistance that temperance is one of the living issues that they mean to foster and advance.

A royal welcome was extended to Miss Brehm in San Diego. In a former visit she had won all hearts by her pleasing personality, her broad culture, and her powerful eloquence, and people of all denominations were delighted to have another opportunity to hear her speak and to receive encouragement and inspiration for renewed efforts against the liquor traffic.

This talented speaker delivered fourteen addresses during the eight days of her stay in San Diego, speaking to large audiences in all of the principal churches and going out to La Jolla, National City, El Cajon, and Coronado. But of all the effective work accomplished by Miss Brehm's week among us none seems more satisfactory than that in connection with the schools. Accompanied and introduced by Superintendent Duncan Mackinnon, she spoke to the boys and girls of the graded schools, to the young men and women of the High School, and to the little children of the Children's Home. Those of all ages were completely captivated by her charming presence and won by her convincing arguments.

A splendid opportunity to advance the cause of Scientific Temperance instruction was afforded by a reception tendered to Miss Brehm at the beautiful home of Mr. and Mrs. J. C. Ford, to which the one hundred and fifty teachers were in-



Parade of Temperance Workers in San Diego Last Year. Miss Brehm, Dressed in White, is Seen Standing in First Front.

sited. Here the entire teaching force of the city came into close personal contact with this woman who is so intensely anxious to see the proper temperance text books given to the children in our public schools. Not a teacher present could have left the gathering that evening with those burning words of warning and advice ringing in his ears without feeling an added responsibility and a determination to do better work along this line with the boys and girls under his special care.

Miss Brehm has just returned from a trip to Ireland, where she went on the invitation of the Temperance Committee of the General Assembly of Ireland. There many honors were accorded her, and that she won the Irish heart is attested in the urgent appeal that now comes that she return to Ireland for another six months. An invitation also comes from Africa that we give her to the work in the colleges of that country for a year. But we need her right here, and may the churches of the Coast awake to their opportunity and privilege and accord to Miss Brehm such a hearty welcome and generous support as shall hold her here in these western states of our own land for the next twelve months.

BELLE STEWART MCKEE.

THE LAYMEN'S MISSIONARY CONVENTION.

Not in many a day has California been favored with such a succession of significant religious conventions as have been and are being held during the present and in the past month. The greatest is the Laymen's Missionary Convention series. This is an interdenominational movement among Protestant men. Great meetings have been held in many of the large

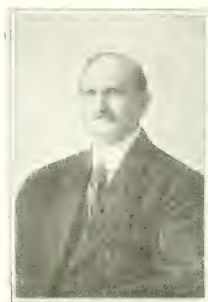


Rev. W. R. Hotchkiss.

cities in the East. The Pacific Coast meetings open in Los Angeles March 7-10. It is expected and preparations have been made to accommodate at the opening banquet fully 1,000 men. The second convention will be held in Fresno on March 12-14, the third in San Francisco March 17-20, and in Sacramento March 21-23.

It is not easy to estimate the influence of these great conventions. Since the opening convention October 16, in Buffalo, N. Y., they have increased in power. The whole series will close May 3-6, in a great National Missionary Congress in Chicago. It is expected this Congress will bring together from 6,000 to 10,000 men. The great congress at

Toronto last year had an attendance of fully 4000 men. This great Missionary Congress resolved that Canada would reach at least 40,000,000 of the non-Christian world. Nothing in



J. Campbell White.

all the years seems to us more significant. The responsibility up to this time has been almost alone on the shoulders of the ministry. It may be the ministry has been to blame in part for the situation. This new and mighty impulse calls the whole Church into action. Major Halford in one of his addresses was greeted with rounds of applause when he declared that the day for supporting the missionary cause by church suppers had passed. This movement among men is an appeal to the heroic side of human nature. He contends that the commercial as well as the spiritual salvation of the world depends on the Christianization of the world. The whole world has been thrown together into one great company by means of the telegraph and the telephone. There is only one thing that can save the world from a tremendous process of cancellation and that is the spirit of Jesus Christ. Colonel Halford states the case so well in a closing paragraph of one of his great speeches that we venture to quote it as follows:

"Business and civilization of the entire world depend upon its morality. If you care for your business enterprises, your home, your church and all the great industries and institutions gathered around our citizenship, hear the worldwide call of the non-Christian world and save this generation, for it is the only one we can reach. Unity among men and faith in one God and regard to our supreme duty to our church of carrying its message to the world, search the Scriptures and you will find no other thought. This is the Master's command."

There is no room to doubt that systems of morality will not rise above the standards of the religious faith. If we would develop the commercial world we must redeem the social world. This movement is an attempt to put business methods into the great missionary enterprises of the church. We think it is Mr. G. Campbell White, who says: "By the adoption of a business-like method of missionary finance in each congregation, and by the active co-operation of the laymen, it is an entirely practicable thing to lift the churches of this country to four times their present offerings toward world evangelization. It has already been done, more than

hundreds of churches that the financial problem in missions can be solved if the men of the church will put their intelligence and persistent efforts into the task."

The whole effort is to raise the standard of giving to something adequate. This Laymen's Missionary Convention will bring together many of the most noted authorities on missionary work in all the world. The conventions will doubtless be the largest and most enthusiastic ever held in California. The importance of this movement among the laymen cannot be overestimated. It will be a tremendous inspiration.

CHRISTIAN ENDEAVOR IN THE NORTHWEST.

By August Wolf.

Rev. Dr. Francis E. Clark, founder of the Christian Endeavor Society, and William Shaw, International Secretary, had a number of pleasant experiences during their stay in Spokane, Wash., February 29 and 21, en route to Boston from Agra, India, where they attended the world's convention last November. One of Dr. Clark's visitors was Peter F. Corbett, a highly educated Nez Perce Indian, who is prominent among the ranchers of northern Idaho, and is identified with the State Bank of Kamiah.

"More than 500 Indians on the Nez Perce reservation in Idaho belong to the Christian Endeavor Society," Corbett reported to Dr. Clark, "while in the town of Kamiah we have 95 members. A peculiar thing about it is that almost all are the older people of the tribe. We have six Presbyterian churches on the reservation and the work is making progress in all lines."

Dr. Clark said in reply that the Christian Endeavor movement is spreading at a marvelous rate all over the world, adding: "It already has a membership of more than 3,500,000, and we are engaged in an increase campaign for 1,000,000 new members by July, 1911, with every prospect of attaining that glorious end."

The head of the Christian Endeavor Society, which organization came into being at Portland, Me., 29 years ago, said among other things in an interview, describing his visit to the Far East:

"Agra, the city in India where the World's Christian Endeavor Convention was held, is famed as being the home of the Tajamahal, the most wonderful structure in existence. It is a vast tomb of almost unbelievable magnificence, built by the last of the Indian moguls for his empress.

At the convention there were about 5,000 delegates from every corner of the globe. America contributed an even hundred. Altogether, 31 languages were spoken by those in attendance.

"At the close of the meeting the American delegates visited Rangoon, Burmah, Manila, P. I.; Canton, China; Tokio, Japan, and many other points of interest.

"I was accorded the honor of an audience with the Emperor of Japan. The Christian people of Japan wanted me to meet their ruler, and arranged in advance for an audience. The only other representative of a big Christian organization ever received by the Japanese monarch was General William Booth, founder and head of the Salvation Army.

"The future outlook of the Christian Endeavor move-

ment is bright—the most brilliant in its history, and I firmly believe we will add a full million new members by July of next year. This will mean 10,000 new societies. It is a gigantic undertaking, but it will succeed.

"Some of the fruits borne in the organization's life are: 71,000 societies in all the world; 10,000,000 of former members have gone into other forms of church work; \$15,000,000 given to missionary and charitable objects; 4,000,000 associate members brought to Christ and into church membership; 37,000,000 young people's religious meetings held in a quarter of a century, with an aggregate attendance of 1,100,000,000."

Dr. Clark addressed meetings in the First Presbyterian, Central Christian, and First Methodist churches during his stay in Spokane. It was his first visit in ten years. "The change that has taken place since 1900 is wonderful; it is marvelous," he said. "Everywhere are evidence of rapid and substantial growth, and nowhere is this to be seen to greater extent than in the residence districts. Spokane is a great, progressive and prosperous city."

KEEPING CLEAN IN A TENEMENT.

There are twenty-two families in our tenement—four on each of the five floors and two in the basement. Perhaps the story of the family that used their bath-tub for a coal bin, covering it at night with boards and a mattress for a roomer, has reached even you. I don't know where it originated, but I have an impression that it's a newspaper yarn. A real bath-tub would be such a luxury, and the rental of an apartment containing one would be so great, that no one but a fool would think of doing such a thing. If it were a matter of making money out of it, it would be more businesslike to hire out the room to one's neighbors, who crave the luxury of a genuine bath. But seriously, most of my friends and neighbors want to be clean. It is pathetic, sometimes, to see how hard they try to keep out the dirt. There is so much of it where there are so many people, that it is difficult to conquer it, but many of them succeed—at least, so far as human limitations will permit. There are some who become discouraged and let things slide, but most workmen's wives are everlastingly busy with their housework, and they deserve great credit for it.

There might be some justification for storing coal even in a bath-tub, because there is no place to keep it in quantities, excepting down in the cellar, where each family is given a little closet-like affair in which to keep its miscellaneous belongings. But there isn't much fun in lugging a scuttle of coal to the third or fourth floor, so practically everybody buys coal by the pail and has the coalman bring it up, although it costs about three times as much as buying it by the ton. The same is true of flour and about everything else that we need in the way of food. That's what makes the cost of living higher than most folks imagine—more, even, than it costs the rich, for the same things. And we pay cash for everything too. Strange as it may seem, we pay higher rent, proportionately, than is being paid by many an up-town family, for the same space. There are really some advantages in being rich—it is so much cheaper to live!

Needless to say, there is considerable over-crowding in our neighborhood. I've never had a chance to count the

neighbors, but I would estimate that there are at least one hundred and fifty people in our tenement. Some of the tenements have more than that. In one of the five-acre blocks in another part of town, there are nearly seven thousand persons living. Another block on the East Side contains 1672 persons per acre. In a little "tract" of fifty acres, there are more people than live in the entire State of Nevada. My home is in the midst of the most densely populated part of the world. Talk about China and London they aren't in it compared with us.—Rev. Charles Stelzle in "Letters from a Workingman."

CHURCHES

El Centro.—Rev. Geo. C. Butterfield, missionary of the Sunday School Board and clerk of the Home Missionary Committee, preached here February 20th. Seven new members were received, and two elders were elected, ordained and installed. The work has a good outlook under the ministry of Rev. John M. Shire.

Anaheim.—Interest is well maintained since the union evangelistic meetings. Rev. R. A. Hadden, who conducted them with such manifest blessing, comes every Monday evening for a Bible class which now numbers about two hundred and fifty. Comment is unnecessary. Praise is spontaneous. Why not such manifestations in many places? Anaheim would not have been selected as a place—specifically promising.

Lebanon, San Francisco.—The second annual banquet of the Lemaio Bible Class, given last Friday evening, was a success in every way. The price charged was 50 cents a plate and the menu included, among other things, oysters on the half-shell, salad, tenderloin of sole, roast turkey and cranberry sauce, etc., etc. Nearly seventy sat down to the table. Prof. F. C. Browne acted as toastmaster, short speeches being given by a number of those present. Mrs. Ella W. Mellars is the teacher of the Lemaio Class.

Long Beach.—A reception of John and Mrs. O. H. L. Mason was held Friday evening, February 25th, attended by some five hundred people. Addresses of welcome were given by Dr. Betts, pastor of the M. E. Church, and Dr. Mundy, who had often preached for our people. Rev. Mr. Johnson, of the United Presbyterian Church, Chicago, led in prayer. Miss Marie C. Brehm, local representative of our Temperance Committee, gave words of welcome to Mrs. Mason. Congregation gave hymns on building his good supporters. We hope to meet him in the near future.

Kamiah, Ida.—Announcement was made that special evangelistic meetings would begin at the Kamiah First Church (Indian), where Rev. James Hayes, the noted Indian evangelist, is pastor. The people from the different Nez Perce churches gather in camps and the homes near by. The services began February 22d and will continue over Sabbath following to March 2d. This is the last of a series of meetings that have been in progress from time to time through the winter months in these churches on the Nez Perce reservation. The announcement was made at Friday

evening, and a number of the people went this week to enjoy the meetings and to take part in same.

Wilmington.—Seven members were received last month. The Sabbath school is growing and has a membership of seventy; the Home Department is young but we have twelve members. We are also looking after the babies, and have eleven names on the cradle roll. The Rev. Mr. Douglas, of Persia, gave a very interesting missionary address on his work in Persia. The address was greatly appreciated by all. The manse has been painted, and electric lights have been installed in the manse and the church. The Wilmington harbor is now open, and the old town is waking up; five lumber vessels were unloaded at our docks last week. Our minister, Rev. Wolcott H. Evans, has been with us two years.

San Francisco, Olivet.—The members of Olivet on last Thursday evening listened to a most entertaining lecture by Rev. Monroe Drew, on the topic, "Gossip." The subject is timely and was tellingly presented. The lecturer held the close attention of his hearers throughout the hour. We wish that other congregations might hear this lecture and lecturer. Last Sabbath was one of the best days of our church. The pastor is beginning a series of Wednesday evening discourses on the Psalms. The opening address last Wednesday gave promise of a high standard throughout the course. Our pastor this week lectures for St. James and Grace churches in their Home Mission Extension courses. The pastor's wife, who has been ill for some time, is improving daily and expects soon to be herself again.

Corcoran.—Rev. G. R. Harrison, who is pastor of the Presbyterian church at Corcoran, Cal., spent last week with his family, who reside at 5965 Brown street, Oakland. He reports his work at Corcoran in good shape, and will be in need of a pastor after March 31st. At that time Mr. Harrison means to give up the Corcoran work and join his family in Oakland, where he will make his home permanently. He would be glad to correspond with any young married man who might want the Corcoran field; also with any church in either the Oakland or San Francisco Presbytery who might need his services, either as pastor or temporary supply. Mr. Harrison's only reason for this change is the inability of Mrs. Harrison to live in the San Joaquin valley. He does not hope to find a more pleasant work anywhere than he now has and can hold indefinitely at Corcoran, Cal., at which place he may be addressed until March 31; afterward at 5965 Brown street, Oakland, Cal.

Tutulla, Oregon.—At a congregational meeting held February 29, 1910, the people gave Rev. James G. Dickson a hearty call to become their stated supply for one year. Mr. Dickson is a graduate of Carlisle Indian school and later attended the Moody Bible Institute, and has been in charge of the Indian mission work on the Fort Hill reservation for nearly three years. He has recently resigned that charge, and the people of Tutulla are hoping that he will become their minister, though they have not heard finally from him. Mr. Dickson is himself a full-blood Indian, being part Walla Walla and part Nez Perce, and having grown up on the Umatilla reservation till quite a boy he is well known and loved here. He and his devoted wife are consecrated workers, and have a great desire to do good and preach the gospel to the American Indian people. And it is worthy to the Home

Mission Committee he expressed the strongest faith in God and his promises to care for his servants, and his own desire to join heart and hand with the missionaries to help in answering the Master's prayer, "The Kingdom come," on the different reservations, and especially among his own dear people at Umatilla.

Los Angeles.—Bethesda Church has issued a call to the pastorate to Rev. C. D. Williamson, who has been supplying the pulpit for a time. Mr. Williamson was formerly pastor at Jomona. From there he went East. For some months he has been back preaching and lecturing. Rev. J. B. Habbick, of the Church of the Redeemer, preached last week in one of the newer down-town missions. He is peculiarly qualified for such work. Rev. and Mrs. E. J. Harper delightfully entertained the people of Knox Church at a reception in the church last Friday evening. The occasion was greatly enjoyed and served to strengthen the ties binding pastor and people. Beginning February 21st, to continue till March 4th, the Fishermen's Club are holding evangelistic meetings for young people every evening. The meetings are made very attractive with "short live messages, good snappy music, no fads, no fancies, no collections." Olivet Church, Rev. Dr. Berry pastor, is trying the experiment of holding Sunday school after morning service as they do "back East." The work is going on encouragingly. First Church had a delightful social time on Tuesday evening of last week. Wednesday the Ladies' Missionary Society held their annual meeting. Missionary meetings are much in evidence now. The annual missionary praise service was held at Central Church Sunday morning. In the evening a like service was held at Knox. These fit well into the present missionary Laymen's Movement. Rev. C. A. Douglas, of Persia, and Rev. E. H. Miller, of Korea, are among our missionaries that are making impressions for world evangelization. Pulpit exchanges and addresses by laymen made features in many of the churches last Sunday. The Union Brotherhood Committee, O. E. Gordale, chairman, and L. B. Moore, secretary, sent out a call for a rally of Presbyterian men at Central Church, Tuesday evening, March 1, to help get the Presbyterian men into line for the Laymen's Movement convention of March 8, 9, and 10 in the First M. E. Church. This is just the kind of work such a committee can do helpfully. Registration for the convention and sale of banquet tickets are progressing. The office of Secretary A. G. Jaul, 305 Wright & Callender Building, is a busy place. Any men who have not yet registered ought to do so at once. Calvary Baptist Church, Rev. W. Leon Tucker, pastor, is setting a good example in missionary giving. With a membership of only about four hundred, none of whom are wealthy, they raised on last Sunday a foreign mission offering of \$1000; this following soon after a considerable expenditure on their building. After the Laymen's Convention many churches ought to come up to or pass this average.

San Francisco, First.—Sunday, February 29th, was a red-letter day in the First Presbyterian Church of San Francisco. In the morning the Sunday school, led by its superintendent, Mr. F. I. Turner, held a service commemorative of the birth of George Washington and Abraham Lincoln. The music was appropriate to the great occasion, and helped to stir the blood of the young patriots whose voices swelled into song. Dr. E. E. Baker, of Oakland, had been invited to address the school, and his call to intelligent love of

country and to noble Christian citizenship made a deep impression on all who heard him. Mr. O. F. Miner called for, and this admirer of the character of Abraham Lincoln paid a feeling and worthy tribute to the memory of the Martyr-President and set him beside "The Father of his country" as also its savior in the time of its great national trial and stress. The salute of the flag was a pretty and touching incident in the exercises of this commemoration service. At 11 o'clock the auditorium of the building was well filled, to listen to a sermon by Rev. Robert Mackenzie, D.D., who was Mr. Guthrie's predecessor in the pastorate of the First. Old friends and new of the revered doctor filled the sittings, in the gallery and below. As usual, he was eloquently impressive, and he brought home forcefully the responsibility resting personally on every possessed follower of Jesus Christ. Many of the friends of the doctor, at the close of the service, took his hand and bade him God-speed in the work he is about to take up as Secretary of our great Church's Board of Education. In the evening Mr. Guthrie preached a patriotic sermon, suited to the two great anniversaries, and Mr. Fleissner and the choir contributed a program of music that stirred the pulses of the audience. On Thursday evening Dr. E. F. Hall, District Secretary of the Foreign Mission Board, conferred with the pastor and session on the subject of the church's benevolences, and a very profitable hour was spent in discussing details of ways and means. Dr. Hall is holding himself ready to advise any pastors who may wish to consult with him in matters of this kind, to which he has given close thought and study. On Friday evening, March 4th, the Emergency Chapter of the Westminster Guild of this church gives a birthday social, interest in which is running through all the congregation. The receipts of this entertainment, it is understood, go toward the fund necessary to the building of the new church. At many of the devotional and social meetings a number of the young men of the United States navy have been present, and they have been welcome and interested visitors.

San Francisco, St. James.—The following from one of the members of St. James church, San Francisco, shows with what regard their pastor, Rev. Chas. G. Watson, was held:

"We were pleased to note that not a single person at our Congregational meeting voted for the resignation of our pastor. The resolutions, however, met a more ready response, but these only express in a general way the work Bro. Watson has done. Besides the regular services each week he has filled the superintendent's place in the Sabbath School 125 Sundays out of 130; led the music, and taught a class of young men, which has become the foremost class of the Sunday School. He has had the oversight of three or four gym. classes a week, which his son has directed in a remarkable manner. No man has done more for the district in so short a time, in uniting the people and securing the water works, the first municipal-owned plant in the city, nor has any one more fully the entire confidence of the people, Catholic as well as Protestant. Neither has he been afraid to speak the truth and fight the evil. He prevented the opening of a saloon, almost single-handed. This whole community will feel the loss of his influence for righteousness, and we regret his going away more than we can express. We must say that Mr. Watson has not been alone in this good work. Mrs. Watson has been a helpmeet indeed. She has been faithful in all the duties of the church, and we are surely indebted to her for much of the

uplifting of the young people and also for her good work at the Sunday School. She is much loved by all the children, and I am sure they will all feel the loss of their dear teacher."

The following resolution was unanimously adopted by the members of St. James Church:

San Francisco, Cal., Feb. 22, 1910.

"Whereas, Rev. Chas. G. Watson has presented his resignation as pastor of the St. James Presbyterian Church, therefore be it

Resolved, That we hereby express our appreciation of Bro. Watson and his family and bear witness to their Christian character and devotion to the cause of Christ since coming among us. And especially would we mention their two sons, True and Ernest, for their helpful influence over the young men of this part of the city.

"(2) That we assure them of our interest and prayers wherever it may be theirs to work.

"(3) That we deeply regret the apparent necessity of some change in the plans of the Home Mission Board relative to this field, making necessary this change in the pastorate."

"(4) That a copy of these resolutions be spread upon our records, a copy given to the Pacific Presbyterian for publication and a copy given to Bro. Watson.

Session

L. N. RYAN

T. MERRIMAN

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

The Board of Directors met last week Wednesday and accepted with regret the resignation of Dr. Mackenzie as President of the Seminary and Professor of Apologetics and Missions. This was the severing of a connection that has existed for twenty-one years. Dr. Mackenzie was elected a professor in 1889 and has retained his connection with his chair ever since. Dr. Landon was elected acting president. A committee, consisting of Mr. Wales L. Palmer, Rev. George G. Eldridge and Mr. Charles A. Laton, was appointed to take the necessary steps toward securing a new president. The Board is not disheartened but believes that it will soon be able to announce that it has secured for president a strong leader who will be helpful to all the work on the Coast. Dr. Mackenzie left for New York on Monday afternoon and will at once assume the secretaryship of the College Board.

The papers announce the marriage of Rev. J. K. Inazawa, '94, in Los Angeles last week. He is in charge of our Japanese work in that city. During the seventeen years since his graduation he has been engaged in very efficient work among his countrymen in this state.

Rev. E. L. Rich, '96, of Oakland, gave an interesting address on Church Music at the Ministers' Meeting Monday morning.

PERSONAL.

Mabel Hamilton Booth spoke at Temple Auditorium, Los Angeles, Sunday afternoon, February 27th. The great house was packed and many were turned away. The next morning at Occidental College she attracted one of the largest audiences recently gathered there and she told the touching story of her prison work.

THE GOOD WILL INDIAN MISSION.

Interesting Letter From Miss Gardner to the Ladies of the Home Board.

Sisseton, S. D., January 15, 1910.

Dear Friends, Most of the children went home for Christmas vacation and several of the teachers were away for part or all of the time. The Christmas entertainment was greatly enjoyed, as were also the Christmas gifts and treat. Our friends have been very generous and thoughtful in sending money and boxes, and we appreciate the love which prompts the gifts. The school and church united in the celebration. An interesting program of songs and recitations by the older pupils, together with speeches in the Dakota language. The church was beautifully decorated, and the committee in charge, consisting of Indian young men, were highly commended. To our people Christmas is always a happy season, as it should be to everyone.

How would you like a glimpse of Good Will in its workaday life this winter morning? It is still dark, although we have returned from breakfast at the girls' house and have had time to tidy our rooms for the day. Breakfast at half-past six is not unusually early, but it is rather dark and cold when the 5:30 rising bell is rung by the principal teacher and the breakfast work must be begun. Yet the girls do not complain, and there is no delay; even the smallest boys and girls are in their places at the tap of the breakfast bell. After breakfast all separate to their appointed duties. As I am a schoolroom teacher, I have time on Saturdays for the extras, of which there are generally enough to keep me busy. But for the matrons, Saturday is the busiest day. Here, in the boys' house, where I room, the little boys are sweeping, dusting, mopping, and making beds, besides emptying ashes and carrying in coal. We have no heating system and it is no easy task to keep up all the fires.

A genuine Dakota blizzard is raging, with the wind blowing a perfect gale. Little Moses came in a few minutes ago to ask me if he might get me a pail of coal. When he returned with it, he laughed as he told me in his broken English how the wind had blown him over and tipped the coal out on the ground. Then Walter came to his aid, and we all three laughed over the fun of carrying coal when the wind lifts little boys off their feet.

Over in the girls' house one force is at work in the dining-room with the regular scrubbing and cleaning of wood-work and clearing and setting the tables; another group, including some of the very little girls, is at work in the dishroom, washing the breakfast dishes; others are in the kitchen doing the after-breakfast work and making preparations for dinner, while still others are detailed to chamber work and sweeping.

A big washing is in process in the laundry, where the motive power is not steam, but boys' muscles, to run the ordinary kind of washing machine, and girls' arms to rub clothes on the washboard. There is plenty of hard work, and yet one hears sometimes the cheerful hum of song and the little joke about our "steam laundry" when the moisture from the hot water, condensing in that chilly room in the early morning, fills the space with steam so that one can scarcely see the light of the lamp.

One of the Indian ministers who has been in close touch with the mission for over thirty years, said that this year

Good Will has the best school he has ever known here.

Sincerely yours,

MISS ANNIE GARDNER

WEDDING BELLS.

Rev. J. K. Inazawa and Miss Kate A. Goodman were united in marriage last week in a very quiet way. The engagement was announced some time ago. Mr. Inazawa is pastor of our Japanese church in Los Angeles and a recognized leader among his countrymen. Miss Goodman has been engaged in various forms of moral and religious work. For about two years she has been working among the Japanese in Southern California. This new relation ought to increase the efficiency of both, as the promise is that one shall chase a thousand and two put ten thousand to flight.

Miss Florence Goodale and Mr. Roy King were married at 8:30 o'clock Friday evening in Immanuel Presbyterian church, Los Angeles, and immediately after the ceremony left for a short wedding trip. On their return the couple will be guests for a time of the bride's parents, Mr. and Mrs. O. E. Goodale, 941 Blaine street, going later to their own home in Glendale that is now nearing completion. The marriage, solemnized by Rev. Hugh K. Walker, in the presence of 400 guests, was one of the most interesting ceremonies of the season. The bride, attired in white silk with embroidered net veil, was attended by Miss Isabel Thompson as maid of honor and by 38 young women of the Worth White Club, of which she is president. Mr. Goodale is one of our leaders in church and Brotherhood work. Both Mr. Goodale and Mr. Inazawa are good friends of the Pacific Presbyterian. We extend congratulations and best wishes to these two happy couples.

A special meeting of Santa Barbara Presbytery was held in Carpinteria, February 18, when Rev. Avery G. Hunt was installed pastor over the church of that place.

J. A. AINSLIE, S. C.

Oxnard, Calif., February 21, 1919

THE LITTLE RED BUSH.

O, the little red bush, it was brave, it was gay.

On the hilltop so dreary and bare!

When summer was over and skies were dull grey,

And the cold winds were fighting for victory there,

In the midst of the stone

And the stubble alone,

Flamed the little red bush.

Thought the little red bush, "Down below where it's green

May be easier living than here;

'Twould be pleasant to grow there where one must be seen

And not have to make ev'ry bit of good cheer

For yourself all alone

In the midst of rough stone—

Just one little red bush.

"But it's here I've been set by the planter, who knew

Where a little red bush ought to be;

So instead of complaining, the best thing to do

Is to flame, O so brightly! that someone may see,

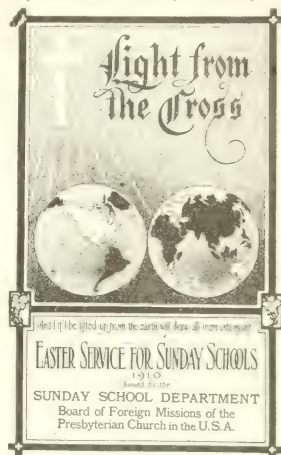
And be glad that alone

With the stubble and stone

Grows one little red bush."

EASTER SUNDAY IS NEARLY HERE.

Just a few short weeks and then Easter! The programs for your Sunday school not yet ordered? Better secure at once "Light from the Cross," if you wish a choice collection of bright, attractive music, and of exercises and recitations for the different departments. They are yours, free of charge, in quantities desired, if your Sunday school gives



its Easter offering to Foreign Missions, through our Presbyterian Board.

To aid the securing of a fitting offering, you will need the Lighthouse Mite Boxes, printed in four colors. One for each scholar. A sample Easter packet can be obtained for a two-cent stamp.

To avoid delay in receipt of your supplies, send your order at once to The Sunday School Department, Presbyterian Board of Foreign Missions, Room 812, 156 Fifth Avenue, New York City.

In a symposium in the Yale Daily News upon the subject of "College and Politics," President Emeritus Charles W. Eliot of Harvard says: "It seems to be perfectly obvious that college graduates raise the general tone and temper of political action, the reason being that a prolonged education as a rule increases the recipient's sense of honor, sense of public duty and desire to be serviceable." Secretary of War Dickinson says: "As to the influence of college men in politics and whether or not they raise the standard of politics, it seems to be an indubitable fact that they are a strong factor in the control of public affairs, that their influence has increased in late years and that it will continue to increase in greater ratio." The Secretary traces the activities of college men in the great affairs of the country from the signing of the Declaration of Independence, of which signers twenty-seven had collegiate training, down to the present Congress, with its sixty-nine per cent of college

graduates as compared with fifty-four per cent in the Thirty-Seventh Congress, to prove his point that the influence of college men had steadily advanced until it had become preponderating. Secretary of the Navy Meyer, in his opinion says: "All the big positions in the country are being filled these days by college bred men. All the great projects are in the control of college bred men. In fact, for the past eight years college bred men have been gaining more and more power in every sort of political and business fields. As to the question of the moral influence of college men in politics, you can do nothing better than to look at President Taft and ex-President Roosevelt, both college men, with cabinets behind them composed almost entirely of college men. The one has blazed the way for business and political honesty; the other is doing equally important work of legally and judicially smoothing off the blazed trail into a road. The chief work of both these college men has been directed towards raising the standard of everything with which they have come in contact."

YOUNG PEOPLE

THE OLD SCHOOL MASTER.

No one would have thought, looking at his benign face, or listening to the calm and measured tones of his voice, that the wind of tragedy had once swept across the old schoolmaster's life.

Being himself the oldest inhabitant of the little hamlet huddled so cosily in the cleft of the hills, he had sympathized with all its joy and sorrow from the beginning.

When the beginning actually was, nobody seemed exactly to know. The place without the old schoolmaster would have been inadequate, incomplete; in fact, altogether inconceivable.

Those who had been his contemporaries had died out one by one, and the only one who remembered the coming of the schoolmaster in the far back days was Captain Drew, of the White House, where he had lived for seven and fifty years.

Pole was exposed in Russian or Prussian Poland. Henryk Sienkiewicz was the first to advocate emigration. Little by little others followed him and soon five of them expressed the desire of seeking adventures in the jungles of the virgin land.

"My husband, seeing the eagerness of the young men, conceived the idea of forming a colony in California on the model of Brook Farm. The project was received with acclamation. Those who were willing to share our voluntary exile were, Henryk Sienkiewicz; our married friend Julien Sypniewski, who was anxious to bring up his two children under the influence of nature and the advanced educational system of America; Lucien Paprocki, an amateur caricaturist, and my husband's relative; and Stanislaw Witkiewicz.

"One evening when we were dining at the Kranenberg palace with that delightful family, our host asked me if it were true that we intended to emigrate to America. I told him that such was our desire. 'What folly!' he exclaimed

Then looking at me for a while, he added, 'Unless you will study English and play on the American stage!'

"These words touched a string that had been asleep in my soul for a long time. It awakened again the wild hope of playing Shakespeare in his own language. I returned home dreaming impossible dreams, but the next day I was taken down from my heaven by our friends' plans. They looked to me as a sort of providence of the colony, to look after the moral and material welfare of the hard-working farmers they were to be; in a word, to be a guardian angel and a cordon bleu, ordinarily known by the name of cook.

"Oh, but to cook under the sapphire blue sky in the land of freedom! What joy! I thought. To bleach linen at the brook like the maidens of Homer's Iliad! And after the day of toil, to play the guitar and sing by moonlight, to recite poems, or to listen to the mocking-birds! And listening to our songs would be charming Indian maidens, our neighbors, making wreaths of luxuriant wild flowers for us! And in exchange we should give them trinkets for their handsome brown necks and wrists. And, oh, we should be so far away from everyday gossip and malice, nearer to God, and better. Yes, the project of a simple life, so mocked at today, had for us the charm of a revivifying novelty. It seemed like being born again.

"I obtained a leave of absence from the president for one year. After that time I was bound either to return or to pay the forfeit of 6,000 rubles for breaking the contract.

"In the early spring Henryk Sienkiewicz and Julien Sypniewski sailed for the new world. The rest of us were to follow them in July. Sypniewski returned with glowing accounts of the beauties of California. The letters of Sienkiewicz were also most convincing, and we began to make preparations for the journey."

The schoolmaster had arrived in winter, dropping down suddenly from nowhere, a tall, slender, dark-eyed man, with youth in his step, but experience and sadness on his face. It was long before the advent of the School Board, in the days when education was for the few, and not for the many. The Loaning was glad to welcome the pale-faced stranger, when it was discovered that he had store of knowledge—classical knowledge, too, which he was willing to impart at a modest fee.

These were the days when great men were cradled in village homes, and trained in unpretentious schools by men who loved learning for its own sake, and imparted that love to others with thoroughness and care.

There was no standard then save love alone, and the few for whom books had the immortal message went out when the time came to deliver that message to the world with all the power that was in them.

Of such men, whose names are now upon the roll of history and of fame, the old schoolmaster had trained not a few.

His pride in the gallant boys who passed through his hands was only equalled by their affection for him. Indeed, he had a singular power of winning hearts, and many wondered how it was that one so gentle and yet so strong, so fitted in every way for the making of a home, should have elected to walk solitary through life.

The school was a broad, low building of the black wood-toned, peculiar to the neighbourhood. It stood in an

ample playground in which a few sparse trees that had survived the hard usage of many generations of Loaning boys made some slight shade in summer, and broke the force of the moorland gale in winter.

The schoolhouse was hard by, a small, low, picturesque, though highly inconvenient dwelling, embowered among green, its outside a picture at which many paused to look.

Here the old schoolmaster had lived for nearly forty years, ministered unto for three parts of that time by one Christina Fellows, a capable serving woman of the better sort, who alternately mothered and ruled him, and hoped to close his eyes in death.

Christina had a hard face, and did not wear her heart on her sleeve; but she had had her tragedy too, and had veritably been a brand plucked from the burning by the schoolmaster's beneficent hand.

Accused of theft in her previous place, she had been set adrift and might have gone under had not the schoolmaster taken her, without a character, when the hand of every man and every woman in the parish was against her, and she had literally not a place wherein to lay her head.

She had repaid that Christ-like act with a life-long devotion, but even Christina knew very little of her master's inner life.

"Gie him buiks," she would say; "he's a terrible man for buiks. If it wasna for me, he wad read hisel' intil his grave."

The School Board, and all its newfangled ways, which in fulness of time robbed the old schoolmaster of his official position and placed him on the retired list, was the main object of Christina's hatred and contempt. It was noticeable that from the day when the schoolmaster gave up his active duties to another and a younger man, he perceptibly declined both in health and in spirits. Happily for him, they suffered him to remain in the little house, which did not meet modern requirements or satisfy the aspirations of the new schoolmaster, who wished everything up to date. This was a very happy thing for the old man. Dig up the old tree, root and branch, and there is small chance of its safe or successful transplantation. The old schoolmaster and Christina dwelt together in their green bowser with a perfect understanding, though in all these years the veil was never once lifted from the old man's heart and life.

At the very last, it seemed as if fate had relented and determined to make late amends. It happened on a bleak day in winter when the lowering sky seemed to breathe out threatenings, while the scudding snowflakes presaged the coming storm.

The Loaning moorland was very bleak on such a day, and the few passengers in the village omnibus, which plied from the station in the afternoon, were glad of the shelter of the old leather cover, kept for hard weather. There were three passengers only, one an elderly lady, richly though very quietly dressed, and wearing a thick veil over her face.

When she lifted it at the inn door to put a question to the landlord there was a haunting sweetness in her expression, and a dignity in her bearing which instantly commanded attention and respect.

She asked for a room, and for some light refreshment, and gave her name as Mrs. Grantley. About an hour later, she walked through the falling snow along the village street in the direction of the school, and turned in at the

gateway of the old schoolmaster's house. The daylight was fading as she lifted the latch of the wicket gate, and at the very moment Christina Fellows happened to be at the sitting-room window, for the purpose of drawing the blind after having lit the cheerful lamp.

"There's somebody at the yett," she said curiously. "A leddy, an' I dinna ken her! She must hae made a mistake."

The schoolmaster, deep in his book, returned an absent answer, and Christina hastened to the door to interview the stranger, and, if need be, put her in the right way.

"Yes, Maister Thornton lives here, an' he is at home," she said, in no little surprise. "Will ye step in?"

The invitation was not very graciously given, but was instantly accepted. Christina preceded the visitor to the sitting-room door, which she flung open.

"Somebody to see ye, sir," she said excitedly; then, her curiosity getting the better of her good manners, she stood still to watch the effect, and, if possible, get a clue to the stranger's business.

The schoolmaster rose quickly to his feet, and came forward smiling benignly, blinking a little as the lamplight shone full on the eyes from which he had removed the reading glasses. Then Christina Fellows beheld a strange thing, from which she shrank with the secret shame of a strong, reserved nature incapable of any emotional display.

The strange lady, with her veil thrown back, and her sweet face all aglow, spoke the schoolmaster's name in accents of tenderness, and laid her two hands on his shoulders.

"I've come at the long last, Tom," she said. "Thank God, it is not too late."

Then Christina, in a mortal panic, not even sure that she had heard or seen aright, closed the door in haste, and retired, wringing her hands, to her own domain. "Mercy me, sic ongauns? I wonder wha she is? It's hardly decent for I maun wait or I see!"

Two days later, this announcement set the county by the ears;

"At Edinburgh, by special license, on the 19th inst., Thomas Bradbury Thornton, to Mary Caxton, widow of the late Sir Charles Grantley, of Garth Castle, Pembroke."

David Lyall in British Weekly.

MY LIFE.

My life is like a stroll upon the beach

As near the ocean's edge as I can go;
My tardy steps its waves sometimes o'erreach,
Sometimes I stay to let them overflow.

My sole employment is, and scrupulous care.

To place my gains beyond the reach of tides,
Each smoother pebble, and each shell more rare.

Which ocean kindly to my hand confides,
I have but few companions on the shore;

They scorn the strand who sail upon the sea;
Yet oft I think the ocean they've sailed o'er
Is deeper known upon the strand to me.

The middle sea contains no crimson dulse,

Its deeper waves cast up no pearls to view;
Along the shore my hand is on its pulse,

And I converse with many a shipwrecked crew.

—Henry D. Thoreau.

THE WOOD PROCESSION.

Now, children, you'll have to clear out of this," said the head carpenter, briskly. "It's too bad to rob you of your playground, but we're going to set fire to this pile of trash, and it would be too dangerous to have you near it."

The little folks reluctantly gathered up their shovels and pails. For a whole month they had a lovely playground in the big sand pile, and now they were to lose it. Every day during that time an older boy or girl sat on an old stool in the shade keeping an eye on the happy children, and all the mothers rejoiced to think they were safe and having a good time. A row of old buildings had been torn down, and a large new brick house was to be built as soon as the trash and old boards could be disposed of.

"Are you going to burn all those boards, Mr. Gray?" asked Margaret Kirby, who was looking after the little folks that morning. "It seems too bad."

"You see, Miss Margaret, no one would buy that stuff, and it costs too much to get it cut up into kindlings. I'd willingly give it away, but no one wants the stuff."

"Children," said Margaret suddenly, "how many of you have little wagons?"

"I! I! I!" cried a chorus of voices.

"Now, Mr. Gray, if I get some big boys to help, and the little children haul this wood to old Mrs. McGuire's house, may we do that?"

"Yes if you can get it done today," said Mr. Gray. "The children will soon be tired of the task, but I'll give you till evening to dispose of the old wood."

In less than two minutes Mr. Gray was alone in the big yard. The children were scampering for their wagons and Margaret was getting together all the big boys of the neighborhood. The first thing old Mrs. McGuire knew of the plan was when a procession of little wagons was turned into her yard all loaded with pieces of old boards and shingles.

"The saints be praised!" cried the old lady, hurrying out with two pairs of glasses on. "Whatever the meanin' of this?"

"We are bringing you a little wood," explained Margaret. "They were going to make a bonfire of it to get rid of it, but the children will bring it to you."

"I thought the children would soon give up," said Mr. Gray, coming out to see the little wagons still making trips to the yard and back again. "These boys and girls deserve a whole lot of praise."

The big boys broke up the long boards and loaded the wagons, while the girls helped the children all morning. It was a very busy time, but a very happy one, and by noon every trace of the pile of wood was gone. Mrs. McGuire was crying over the wood house full of dry wood and telling the children they had made her very happy.

"I have another old house to tear down on Summit street next week and," began Mr. Gray, and all the children shouted, "May we have another wood procession?"

"We can't see the second to Mrs. Koltson."

And what do you think Mr. Gray did

He made a large box out of old boards and filled it with sand for the little people to play in whenever they want to, for he says they save him a great deal of trouble, and the wood keeps some poor person warm a long time. Don't you think it paid them to give up one morning's pleasure to carry wood to poor people?—Hilda Richmond in United Presbyterian.

THE STORY OF DR. MARY AND THE DEAR OLD GRANDMOTHER.

It was raining hard. In her journey through the long gray day Molly Dunn had come to a place which all boys and girls visit now and then, especially on rainy Saturdays. The place is named "I Wonder-What-to-Do-Next."

Molly stood up and looked about her. Grandmother was sitting by the fire. Her knitting was in her lap; she was gazing into the coals.

"She is remembering," Molly whispered to herself. "She is thinking of all the things that used to be long ago. Lots of them are over, and she misses them. And she feels sorry."

Molly waited only a moment. Then she went downstairs.

Presently grandmother heard a loud knock at the door.

"Come in," she said.

The door opened and there was Molly, wearing Charley's coat, which came down to her heels; and her father's hat, which almost gave her a crick in her neck, it was so wabbly and hard to balance, and she was carrying a big umbrella. She set the umbrella against the wall and took off her hat—she was glad it is not polite to wear your hat in the house when you are a man.

"Good morning, ma'am," she said to grandmother. "I am a doctor; not just a plain one, but a special doctor that's very important, and my visits cost a lot of dollars apiece."

By this time Molly and grandmother were shaking hands.

"What is your name, doctor?" inquired grandmother.

"M'm," mediated Molly. "My name is Dr. Mary. I can't stay long. There is a great deal of measles and croup and other diseases waiting for me in a hurry. But your son asked me to step in, so I obliged him. Please let me see your tongue."

Dr. Mary looked at grandmother's tongue, then she felt her pulse, then she laid the palm of her hand on grandmother's forehead and put the back of her hand against the end of grandmother's nose.

Dr. Mary shook her head.

"You are a very, very sick lady," she said gravely. "I've got just three cures to give you. If they don't cure you I don't know what I'll do."

"Three!" cried grandmother. "It must be a bad case! What is the first?"

"The first," answered Molly, trying to keep her dimples from showing (for who ever heard of a great special doctor that had dimples?), "the first is to kiss me!"

Grandmother was not slow to obey, which is a great point with a patient.

"I feel better already," she said.

"The second," continued Dr. Mary, who now had smoothed her hair back,

again out of her eyes, "is to take all these different things that I am going to tell you about and stir them up together and put them right over your heart in a plaster, to draw."

Molly got that last expression from Julie, the laundress. She waited to see whether grandmother would appreciate it. Grandmother did.

"Very well, I will," she promised. "Tell me what the things are."

"Why," said Molly, "this is one: Charley told the other boys that he felt pretty shy of grandmothers before you came, but now he liked them; they were 'all right,' he said. And mother said it made a change in a family when an angel came in and lived with it—she meant you, Julie and Katy think you are splendid! I heard them tell the butcher there wasn't another old lady in town could 'hold a candle' to you. That was very slangy, but they meant to be nice. And father is crazy about you. All of us are. Now!" ended Dr. Mary, "stir all these up and put them over your heart—the heat will be good for you."

"Oh, very good!" said grandmother softly, her eyes shining. Then she tried the first "cure" over again several times without stopping.

"Wait! Wait!" said Dr. Mary. "There is one more medicine for you to take."

"I don't need it!" said grandmother.

But Dr. Mary frowned at her. Then she laughed and frisked about the room in a way that was very undignified for a famous physician.

"If you knew what it was!" she cried delightedly. "If you just knew what it was, you never would say that! There!"

She snatched something out of her pocket, that is to say, Charley's pocket—and dropped it into grandmother's lap. It was small and oblong, and had many foreign postmarks. It was a letter from grandmother's youngest son, her "baby," who was writing a remarkably learned book in Japan.

"How do you feel now?" asked Molly, when grandmother was turning the first page.

"As if I had never had an ill day in my life," answered grandmother.

And indeed she looked it!

THE CONQUEROR.

Seek not to win vast wealth;

It must depart.

The love of gold should never hold

In chains thy heart;

Gold cannot bear life's crucial tests;
Wealth cannot bear thee peace and rest.

Strive not for fleeting fame;

Men will forget.

Thy very name the dust shall claim—

Thy star shall set;

Yea, all that thou canst ever see
Will surely shortly cease to be.

Subdue thyself; within

Be thou a king.

This path alone unto a throne

Thy soul shall bring;

Know thou thyself; thyself control;

For thus thy feet shall gain the goal.

Edward Barber

AN INDIAN TESTIMONY.

It was Sunday afternoon in the little Friends' meeting house on Douglas Island, Alaska, on the place called Rotten Row, because every high tide left its mark by an unbroken line of fish offal. The room was stuffy hot. It might seat 40 persons comfortably; there were four whites (visitors), and about 50 Indian men, women and children, with a number of dogs present. A visitor opened a window, but a native closed it with an emphasis that spoke as plainly as words, and another added a stick to the already red stove.

After a short and plain talk by their pastor, followed by prayer, the meeting was "thrown open" for testimony, in good old Methodist style. A native, pacing back and forth before the altar rail, must have been a good exhorter, for while he was talking another arose and began to testify, speaking in English and Thlinket. Soon another was on his feet, and as he began to speak the other began to sing. Then, after a verse of song the singer said, "Let us pray," and he fell to his knees and we noticed while

he was praying the second had commenced to sing, but a different song, while a third was giving her testimony. So it went for a time; some were speaking, some were singing, with the audience joining in first with one, then with another, and some were praying, all taking part at the same time. The meeting had approached the ridiculous.

But now something had taken place that was bringing a change, for the speakers and singers were becoming less and prayer had ceased. A very small woman had arisen, so weak she steadied herself by holding to the seat before, waiting patiently, she slowly came forward and began in a low voice to talk. The room was as quiet now as it had been noisy before. I could not understand a word she said, but her eloquence was felt, and as she stretched her lean and bony hands as if in pleading I saw tears in the eyes of her hearers. Even the children and the dogs had become quiet, and no wonder, for her earnestness caused the sweat to glisten on her face. Exhausted, she sank to the floor, and as they helped her to her seat I saw she was blind. The interpreter turned to me and said: "She ask people to take Jesus; she make her last talk to her people, for she be old, very old; she say one hundred and twenty nouns."

An interval of silence followed, which was finally broken by a young man of about 35, who was seated by a fine looking woman with a little girl on her lap. He said in good English: "My friends, you know me, I am not a stranger to you. Grandma," referring to the old woman who had just spoken, "told you about Jesus; I will tell you what he did

for me. Not many years ago I had no friend, except the policeman; no home but the jail. I was so bad you—some in this room—would not let me in the house, and many times I slept under a canoe on the beach or under the sidewalk. The policeman got tired of me in jail and I had no food. I have come under this meeting house and eaten the fish heads left by the tide, and have done this when I heard you singing about Jesus. I was so bad I was the worst Indian in this part of Alaska. One day a friend asked me to come to meeting and maybe Jesus would help me; after a long while I came, but I felt so wicked I was sure Jesus would have nothing to do with me. But I heard the preacher say 'whoever want to come to Jesus to try; and I felt so sorry for my bad life, and I want so much to be good man, I said I will come, and I can't be any worse if Jesus did not want me; so I came, and, glory to God, he saved me from my sin and bad life. Now, my friends, you know my life since. Jesus helps me every day. I don't go to jail for home, or sleep under the sidewalk, but now I have my own home with a good wife and nice baby. You don't kick me away and shut your door when I come, but all say, 'Come in, come in, brother.' I don't have to go on the beach to eat fish heads but I got plenty food in my cabin, and when the hungry Indian comes to me I have some for him, too. My friends, this is what Jesus did for me, and I pray you will let him come into your heart, too."

L. H. PEDERSEN.

Seward, Alaska.

THE PRESENT.

Do not crouch today and worship

The old Past, whose life is fled;

Hush your voice with tender reverence;

Crowned he lies, but cold and dead;

For the Present reigns our monarch,

With an added weight of hours;

Honor her, for she is mighty;

Honor her, for she is ours.

See the shadows of his heroes

Girt around her cloudy throne;

Every day the ranks are strengthened

By great hearts to him unknown;

Noble things the great Past promised,

Holy dreams both strange and new;

But the Present shall fulfill them—

What he promised she shall do.

She inherits all his treasures,

She is heir to all his fame;

And the light that lightens round her

Is the luster of his name.

She is wise with all his wisdom;

Living on his grave she stands.

On her brow she bears his laurels,

And his harvest in her hands.

Coward, can she reign and conquer

If we thus her glory dim?

Let us fight for her as nobly

As our fathers fought for him.

God, who crowns the dying ages,

Bids her rule and us obey;

Bids us cast our lives before her,

Bids us serve the great To-Day.

—Adelaide A. Proctor.

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AN INTELLIGENT CAT.

Baron Von Gleichen, a German diplomat, used to tell a story of a favorite cat as a proof that the feline race can think and draw practical conclusions. The cat was very fond of looking in mirrors hung against the walls, and would gnaw at the frames, as if longing to know what was inside. She had, however, never seen the back side of a mirror. One day the baron placed a cheval-glass in the middle of the room, and the cat instantly took in the novelty of the situation.

Placing herself in front and seeing a second cat, she began to run around the mirror in search of her companion. After running round one way several times, she began to run the other, until fully satisfied that there was no cat beside herself outside of the glass. But where was the second cat? She sat down in front of the glass to meditate on the problem. Evidently inside, as she had often before imagined. Sud-

denly a new thought occurred to her. Rising deliberately, she put her paws on the glass in front and then behind, walked round to the other side, and measured the thickness in the same way. Then she sat down again to think. There might be a cavity inside, but it was not large enough to hold a cat. She seemed to come to the deliberate conclusion that there was a mystery there, but no cat, and it wasn't worth while to bother about it. From that time the baron said she lost all curiosity about looking-glasses.—Our Dumb Animals.

Give me, O Lord, a mild, a peaceably, a meek, and an humble spirit, that, remembering my own infirmities, I may bear with those of others; that, considering my character, I may rebuke with all long-suffering and gravity; that I may think lowly of myself, and not be angry when others also think lowly of me; that I may be patient toward all men, gentle and easy to be entreated. Amen.—Bishop Wilson.

MAY 3 1910

PACIFIC PRESBYTERIAN

University Library
University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., MARCH 10, 1910.

No. 10



Mr. A. S. Johnson, Chairman Promotion Committee Local Option Campaign for San Francisco.

"JESUS OR CHRIST?"

LOCAL OPTION CAMPAIGN FOR SAN FRANCISCO.

ADVISORY COUNCIL OF CHURCH EXTENSION.

THE PRESBYTERIAN MISSION INDUSTRIAL SCHOOL, FATEHGARH, INDIA.

Pacific Presbyterian

Published Weekly by Rev. C. Buchanan, Publisher and Manager, 41
447 Mission St., San Francisco, Cal.
Copyright, 1919

MANAGING EDITOR

Rev. C. Buchanan

CONTRIBUTING EDITORS

Miss Julia Fraser

Rev. Mark A. Matthews, D. D.
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LOS ANGELES OFFICE

Bridge Institute, 206-208 South Main St., Box 1000, P. O. Box 1000
Representative, California House, 1917

Subscription price, \$2.00 per year in advance. Single copies 10 cents.
Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

"JESUS OR CHRIST?"

By Rev. F. L. Goodspeed, D.D., Pastor First Presbyterian
Church, Oakland, Cal.

Hebrews 13:8. "Jesus Christ, the same yesterday, and
today, yea, and forever."

The wording of my subject this morning most surely
strange to some of you—"Jesus or Christ?" It suggests
an alternative or a comparison. The fact is that the storm
center of tomorrow in religious discussion will be the person
of Christ. Already it is a subject of controversy. Already
there is a strong tendency in some quarters to make the
distinction indicated in this phrase. We have passed
through a period of historical criticism of the Old Testa-
ment. In this process there have been many victories for the
Scriptures, many illuminating and helpful facts discovered.
In various particulars the Bible has been made to live again,
to throb with a vital human interest, and to speak with an
authority and a power before unknown. The more search-
ing of the Scriptures the better, so long as it is honest and
reverent, and not a mere destructive cutting and carving,
unjointing and unbinding. When a man comes at the Bible
in that fashion, its soul retreats like the soul of a man
whose body is under the surgeon's knife. For the Bible,
like the Master, has this condition for all who would make
its acquaintance: "If any man love me, I will manifest
myself to him." Today the Bible is a more living, a more
authoritative book than ever before. It has passed through
the furnace and there is no smell of fire upon its gar-
ments. So far as I know not an essential word of it has
been lost, not a line dimmed, not a truth obscured.

Inspirational Quality of the Bible.

Historical criticism has robbed us of no more a title
essential to the power and efficiency of the Scriptures. All
departments of human knowledge have added their contri-
bution to the development and enrichment of life, but out-
side of Christendom there is almost no science or art in its
highest sense. The best of all things are broken lights of
divine revelation. However much I appreciate the sci-
entists and admire the artists and love the poets, I always shrink
when I hear people say, "Yes, the Bible is inspired, and so
are Tennyson and Browning and Longfellow, all inspired."
I think such remarks are prompted by very shallow reason-
ing. I go up to Saint Remond and Mr. Burbank show me a

new apple or a new berry. I look at it and I taste it and
say, "That is excellent; that is a thing of beauty and of
usefulness. Where do you make such delicious fruit?"
And he says, "Oh, I didn't make it, I just took another
apple and changed its environment and its culture and its
fertilization and I combined it with another variety, and out
of the process of grafting and crossing and developing there
came this new variety—is it not good?" And I say, "Yes,
but where did the man you got it from get his?" And Mr.
Burbank replies, "Oh, he developed it from one farther
back." And then I ask, "But where did the first tree or
bush come from that the process began with?" And he an-
swers, "Out in the wildwood; it was a thorn-tree from the
thicket." Ah, that is it! At the heart of every fruit tree, at
the heart of every berry bush, whatever they have become
now, is God's wild fruit. The life was there, the possibility
was there. This thing we see is only the latent quality of
the original root guided out into potentiality by a mind
which is like God's mind. So I do not need to belittle
Shakespeare or Tennyson, or any scientist or poet or thinker.
Each has done something for the world. Each has ex-
pressed that part of divine truth of which God has made
him the channel. But each was only a literary Burbank.
Trace back the fruit of every noble conception to the bloom
and then to the stalk and you will find it hidden there in
the wild thorn-tree of the old Hebrew Scriptures. There is
its source and its secret. Every fruit tree of the soul, every
berry bush of the mind, every flowering plant of the es-
thetic nature is a stalk from the tree of life that blooms
in the Garden of God.

Jesus or Christ?

And now the battle changes front, and the question
comes—Jesus, or Christ—which? Are we henceforth to
think of a man who about the beginning of the Christian
era taught and wrought and died, or of Christ, the Re-
velation of God, the Redeemer of the soul, the author and
finisher of our faith? Are Jesus and Christ identical? If
not, which shall we worship? This is a very pressing
question today, a question that men are discussing and
writing about and having controversy over. Are we to
accept Jesus—a human being who is now dead? or Christ—
a divine being once dead but now alive forevermore? One
thing is sure, the man who gets far enough soberly to ask
the question, "Jesus or Christ?" has already got outside
and beyond the faith of the Universal Church. The faith of
the Church is that the historic Jesus became the Christ
of the Church's confession. The Jesus of the four gospels
is identical with the Christ of the ages. And that Jesus
and that Christ are one, being Jesus Christ, the same yes-
terday and today and forever.

Testimony of Christ's Disciples.

It is very certain that those who walked with Jesus on
earth and who wrote the gospels never felt the contradiction
or the alternative which is afflicting some men today. It
never occurred to them to say Jesus or Christ. The disci-
ples did not give Jesus his transcendent place for no rea-
son. They knew him. They had lived in most intimate com-
munion with him for three blessed years. He had im-
pressed them, written himself upon them, stamped his per-
sonality upon their minds and affections, and the impres-
sion he makes upon them is that of a gracious and divine
being. In the apostolic benediction, "The grace of the
Lord Jesus Christ" is joined with "the love of God and
the communion of the Holy Spirit." The apostolic idea of

this person places him at the heart of everything in religion and makes his death the center and source of life for all mankind. "One died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." Through his death all men are redeemed and through his resurrection all men may "live unto God." All who believe are "justified by his blood." And he is not only universal Savior, but he is final judge, for all are to be "made manifest before the judgment seat of Christ." He himself is to sit as the central figure of the judgment throne.

If we are told that this is the Pauline conception of Christ, we answer that Paul had conferred with Peter and John and James, and had their seal upon the gospel which he preached among the Gentiles. The disciples who had spent three years in the school of Christ gave Paul their confidence and approbation and gladly assented to the fact that he had been "entrusted with the gospel of the uncircumcision, even as Peter with the gospel of circumcision." It was a world gospel. The evangel which Paul proclaimed among the gentiles was the same that Peter preached to the Jews. And John also in the apocalypse had the same idea of Christ. All things in heaven and earth cry with a great voice, "Worthy is the Lamb that hath been slain to receive power and riches and wisdom and might and honor and glory and blessing." John sees in the majestic form of Christ, the "King of Kings and Lord of Lords." And this is John who knew Christ, the man "whom Jesus loved." And to him also the death of Christ is the life of the world. The words of the new psalm of heaven chanted by the four and twenty elders, are, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation." Thus those who knew him best and upon whom he stamped his character most deeply were the ones who recognized in him most profoundly the attributes and glories of God's eternal Son.

Christ's Superlative Affirmations.

And what his disciples conceived him to be he declared himself to be. Certainly he ought to be an authority concerning his own person. He tells of a glory which he had with the Father before the world was. He speaks of an authority which the Father has given him over all things. He presents himself as the vine which supplies spiritual life, so that, separate from him, his disciples are as withered, lifeless branches. He declares himself to be the bread from heaven which is the life of the world. He makes himself the gate to the Kingdom. He solemnly announces that his death is intimately connected with the remission of men's sins. He claims a power to lay down his life and power to take it again. The dead in their graves are to hear his voice and come forth. He offers himself to the worship of the world. He promises to be with his people to the end of time, and to prepare for them a place in the home of God. Others cannot enter his realm and understand him fully, for "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son."

Even in the synoptic gospels Christ is central, and is Lord and Master of the human race. At the very beginning of his ministry he assumed an authority above the law and the prophets. "It hath been said by them of old

time, but I say unto you!" Think of the great imperatives of Christ—"repent," "believe," "come," "follow," "go." Think of the great declaratives of Christ—"In this place is one greater than the temple," that is, greater than all the religious institutions of God's ancient people! "The Son of Man is Lord even of the Sabbath day"—is that the utterance of a humble carpenter? "Behold, a greater than Jonas, behold a greater than Solomon, is here!" His Father is beyond the uttermost bounds of earth. His brethren are the good of all ages—"Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." He holds a universal relationship. He is conscious of freedom from all the limitations of space and time and circumstance—"Where two or three are gathered in my name, there am I in the midst of them." Those present tenses, "are" and "am", run through all ages. He carries no dividing rod like Moses. He falls into no trance like Paul. Unlike Peter, he needs no vision of a sheet let down from heaven wherein are all manner of beasts, clean and unclean. It is natural for him to be the true cosmopolitan. To him there is no high nor low. He overlooks the bounds of race and clime and seas, under all skies, only men, his brothers.

To hearthen and strengthen him he requires no sight of the New Jerusalem, like John. No angel brings him wisdom—he knows! Those strange disclosures to patriarch and prophet and apostle are foreign to him. He stands alone. He overlooks the heads of other men. His attitude is that of ministering Master. He reads other men's thoughts, but needs no one to prompt him in revealing the most transcendent and supernatural truth. He is calm and sane and sure of his ground. When he called, men looked up into his face and left their boats, their tax-booths, and their homes, and followed. He made himself the foundation of all moral character and says that all who do not build on him build on the sand instead of the rock. He claims to be sinless and never prays for pardon—that separates him from all saints and sinners. He never asked for any concession. He alone faced the light and made no shadow. He claims to possess supernatural knowledge. He claims pre-existence. He says, "Before Abraham was, I am." He invites the whole troubled world to himself as the source of comfort and of peace and makes the reward of discipleship to be with him everlastingly. He speaks of the glory he had with the Father before the world was. All this is plain and evident upon the record. These claims and assertions are not esoteric and hidden, to be discovered with difficulty and explained by tiresome exegesis. They are on the surface of the record. They are the staple of his teaching. Is he, therefore, merely Jesus, the man, or must he be Christ, the God-man?

The Divine and Human United.

The name Jesus represents his true humanity for he was truly human as well as truly divine. "He took not on him the form of angels; but he took on him the seed of Abraham." He became a real and vital part of the race, bone of its bone and flesh of its flesh. Born of a human mother! Growing as other children grow! Knowing weariness and hunger and thirst! Craving human sympathy and delighting in human companionship! "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all

things pertaining to God, to make reconciliation for the sins of the people."

And yet, more than Jesus, more than a teacher! You say you do not believe in miracles? Then what will you do with Jesus Christ? He is the pre-eminent miracle. To laud him as a great and good man is to involve yourself in logical contradictions and moral inconsistencies which are irreconcilable. If only a good man, what vanity there is in that claim to be the light of the world! What conceit in the declaration, "No man cometh to the Father, but by me!" What mockery in the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" The presumption of these mighty claims, if this being was only a man! A teacher? Yes! But the world had seen teachers before,—teachers with music in their voices, sympathy in their hearts, logic in their minds. Ah, the great need of this poor world is not a lesson, not an example; but a miracle, the crowning, all-inclusive miracle of grace, something to sound man's deepest need and encompass man's widest wanderings. Sin—the world tragedy—a rabbi cannot lift us out of sin! Not as we call him rabbi, but as we call him God over all, blessed forever, do we feel the intolerable yoke lifted off. He did a completed work. The great fact, the fact that set the early church to singing was the resurrection. The conquering battle-cry of the apostolic church was Jesus and the resurrection! That was the explanation—the empty sepulchre! Death was non-plussed and confounded, for death had never before been called upon to deal with the author of a sinless life. Let some modern wise men talk as they will about legend and myth and romance and the credulity of a few unthinking enthusiasts. That kind of talk not only turns our pledge of immortal victory into an outworn fable, but it leads to intellectual confusion. If he never lived, where did they get the portrait which they have hung in the gospel gallery? To have originated it would have been a greater miracle than Christ himself. Moreover, they died for the truth of their record and their declaration. "Truth sits upon the lips of dying men." Yet they never recanted, they never confessed deceit. They perished with the triumphant cry of Jesus and the resurrection on their lips, and so mightily was the grip of this transcendent fact on the heart of the early church and so unspeakable their joy in it that a new day was established on the basis of Christ's victory over death. Through the impulse of their rapture in the greatest fact of history the old Jewish Sabbath was forgotten and left behind, and henceforth the church dedicated to joyful worship a new day, the Lord's Day, the day of resurrection.

The Evidence of Christian Experience.

Put into the crucible of Christian experience this glorious truth is vindicated. Millions have found in Jesus Christ their answer to life's bedarkened problems and earth's staggering sorrows. Did Socrates ever save a man? He has given some souls fresh courage and taught them to bear their trifling ills with resignation. But did you ever hear of anyone baptised into the name of Socrates? Buddha touches the heart to tenderness and teaches us how not to be provoked and how easily to forgive. But he is the son of India, not the Son of Man. His scheme of life is to become nothing, not to become all; his symbol a tomb, not a temple. But Jesus Christ, taking the tree as a figure of life, comes to redeem us as the sun comes to redeem the earth from the coldness and deadness and si-

lence of winter. If the sun touches the tree with the power that makes the leafless branches put on their garment of verdure, he by his gentle omnipotence stirs within men the seeds of life and liberty. If the life of the tree rises and swells and overflows into flower and fruit, so he becomes "Christ in us, the hope of glory." But how is it that he alone of all the sons of men is able to redeem from the fatal grip of appetite and passion and sin? There is but one intelligent answer, one logical conclusion. It is that he "hath been made not after the law of a carnal commandment, but after the power of an endless life." His unique distinction is that he answers the eternally vital question of how a guilty sinner may have forgiveness and happiness here and evermore. The blood of martyrs has borne much fruit, but from the cross alone men gather the proof and assurance of forgiveness. And from and through the cross alone the love of God passes into men's hearts. Why is it that the church sings, "The noble army of martyrs praise thee?" Because it was true that he loved, suffered and died in all of them, and in his own death martyrdom rose into Saviorhood.

The Witness of History.

And then, lastly, there is the answer of history. Did you ever think how Christ took the common, simple speech of his age and nation and glorified it, breathed upon it until it sang a song like the music of the morning stars? He took the word "talent," which stood for money, and made it stand for the possibilities of the soul. He took the word "peace," which was a mere salutation, and turned it into a heavenly beatitude. He took the word "cross," the word of misery and tragedy, and exalted it into a word of glory and hope and heaven. He took the word "father," and poured upon it the light of that face in whose presence he had dwelt before the world was. This is the originality of Christ. His teaching was new, not because the world had never heard the words before, not because he invented a new vocabulary; but because he took the old words and filled them, flooded them with new light, made them speak a diviner message and express a more heavenly meaning.

And what he did for these words he did for the world and for society and for institutions. Was it Jesus the man, or Christ the divine Messiah and Messenger, whose hand has been stretched across the centuries with the torch of knowledge and the cup of life, who has stood by the martyr in the flame and the confessor on the rack, who has soothed the unspeakable anguish of millions and filled their hearts with peace? Was he Jesus, or Christ, who spoke through the lips of Savonarola, inspired the genius of Angelo and Angelico, of Raphael and da Vinci? Were those marvelous monuments of the Christian ages, those miracles of architectural beauty which overlook and glorify the cities of the old world,—like the Campanile of Giotto, San Marco in Venice and the Cathedral of Cologne,—raised as monuments to a man called Jesus, or the God-man, Jesus Christ? Whose name is breathed in the matchless melody of Mozart, the sonatas of Beethoven and the oratorios of Handel,—the name of a Palestinian peasant dreamer, now dead, or of the victorious Son of God who could say, "I am he that liveth and was dead and behold I am alive forevermore, and have the keys of death and of Hades?" Who has been worshipped in the church through the long centuries, and who has carried the Church forward through all her mighty labor and her unceasing strife and has soled her trembling and troubled heart? the being on whose

head are many crowns, or a poor, well-meaning, but deceived fanatic on whose grave tonight the Syrian stars will look down? I say it is the Christ, the Savior, the Son of God, who was able to lay the heart of humanity, all unclean, all unhappy, all distressed and sore, on the great heart of divinity full of power and health and sympathy. He it is who came, who suffered, who rose and who reigns. God help us to come to the apostle's conviction and stay there. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." That is a certainty which no science can dissolve, no philosophy disprove, no criticism can shake. He is Christianity. Not merely the founder of it, but the essence of it! The higher meaning of history is Jesus Christ. He is behind the historic process as he is behind the tides and the stars. All agitations in the world of labor, all discoveries in the realm of science, all changes in the world of politics are Christ turning and overturning, lifting up and pulling down, till he can establish a spiritual and eternal kingdom of righteousness and brotherhood. Our little candle casts its beams not far, but he shines from eternity. He is reigning in the historic order, and the things not seen—the immaterial things, the things of the mind and soul—are his. His monuments, the investment of his saving sacrifice, the institutions that represent man's real greatness, will stand when Egypt's fall, and they who obey and follow, who love and serve, will come at last through toils and tears to that full morning whose first beams are already spread upon the mountains. When we know him,—not merely something about him, but him,—then we come with no forced and grudging admission like Julian, saying, "O Galilean, thou hast conquered," but with the grateful, joyful confession of Thomas, "My Lord and my God!" Already, in God's purpose, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

"The Holy Church throughout all the world doth acknowledge thee,

Thou art the King of Glory, O Christ.

When thou hadst overcome the sharpness of death,

Thou didst open the kingdom of heaven to all believers.

LOCAL OPTION CAMPAIGN FOR SAN FRANCISCO.

Miss Brehm to be the Principal Speaker at the Meetings Which Will Continue for One Month.

The people of San Francisco, who stand for the welfare of the city, are planning an aggressive campaign against the saloon. The principal speaker will be Miss Marie C. Brehm, a speaker of world-wide fame. Miss Brehm was for many years the president of the Illinois Woman's Christian Temperance Union, and is now lecturer for the Temperance Committee of the Presbyterian General Assembly. She is considered one of the most effective temperance lecturers of the day. Her addresses are clear, forceful and logical. She handles the total abstinence side of her subject from a strictly scientific standpoint; and in the advocacy of prohibition, she deals largely with the economic and commercial aspects of the question. Did the voters of San Francisco know but one title of the arguments for saloon suppression which Miss Brehm can tell them, they would vote the city "dry" at the first opportunity. That the voters may know,

and may vote for the best interests of the city, this campaign has been planned.

The first meeting will be a great woman's mass meeting on the afternoon of Sunday, March 20th. From then on for one month, closing April 17th, Miss Brehm will speak every afternoon and evening excepting on Saturdays. Meetings will be held in every section of San Francisco, and each Sunday afternoon there will be a great mass meeting. All but the first will be for both men and women. The churches, Anti-Saloon League, Woman's Christian Temperance Union, Christian Endeavorers, Volunteers of America, Good Templars, and other organizations are working for the success of this enterprise, which promises to be one of the greatest in this country in the warfare between the home and the saloon. One of the main features of the campaign will be a street parade in which men, women and children will have an opportunity of showing where they stand on this vital question. Song leaflets will be distributed to the Sunday schools and other organizations that the young people and the children may enliven the march with stirring temperance songs. There will be work for each and every one. There will be banners to make, literature, programs, announcements, and invitations to distribute, etc., etc.

Rev. R. Logan is the chairman of the general committee. He is being ably assisted by the pastors of the churches, and by other leaders in reform work. Dr. Bane, Superintendent of the Anti-Saloon League, is enthusiastic in his support of the movement. He will be one of the principal speakers.

The following committees have been appointed:

Halls and Itinerary, Rev. L. J. Sawyer, chairman; Legislative, J. E. White; Press and Publicity, A. S. Johnson; Promotion, T. P. Shuffleton; Printing, Rev. C. E. Irons; Program, Dr. A. C. Bane. Miss Anna Chase is the secretary.

SAN FRANCISCO AND THE LAYMEN'S MISSIONARY CONVENTION.

By F. D. Boyard.

San Francisco is as great in natural resources, natural advantages as ever, but San Francisco needs a new spirit. "Clean hands and a pure heart" and "a right spirit" would make San Francisco one of the world's greatest cities. Mr. E. B. Sturges, a Philadelphia business man, said in an address to some business men last week that he highly appreciated San Francisco. Since the beginning of history no city had risen so quickly, so magnificently from her grave of ashes and debris. San Francisco had made the mistake of not setting higher values on her moral reputation. He was of the opinion that a great moral uplift would come in connection with this Laymen's Missionary Convention. He had found as a business man that there were some things more important than getting money and yet did not prevent a business man from getting money. He had a higher and at the same time stronger motive to get money because he had found a new way of converting money into the highest forms of pure joy. San Francisco he said had already had a natural resurrection which had challenged the attention and admiration of the world, but now San Francisco needed a second resurrection, a moral resurrection. His idea was that the moral resurrection was not wholly with the ministry and church going people. He thought that the business men had a tremendous responsibility. The commercial bodies, the professions, will find that

a city cannot command the confidence of the financial world without a moral influence. A loveless city is a lifeless city, just as a loveless individual is a lifeless and uninteresting individual. The business men must in some way get together on these higher problems. The real philosophy of life is to know how to transform temporal things into permanent values. The meaning of this movement among the laymen is to give them something tangible and concrete to do. The average healthy man wants to do something worthwhile.

It seemed to us that Mr. Sturges made his case at every point. He proved that San Francisco and every great city needed a moral reformation. He showed that this could not be reached without the co-operation and strong leadership of the business men of the city. He also demonstrated that permanent unity and permanent co-operation could only be reached through these higher Christian virtues. The story of 225 famine orphans supported by the Presbyterian church of which Mr. Sturges is a member was very interesting. That a church could support 225 children for five years. Mr. Sturges said that he would like to know them in many of the vocations of life. A company of them came together at the depot as we left London and he said: "I will tell you all we need right now. The greatest thing we could do is to get a good deal of this work done. It is a very real thing. It is a very real thing. It is a very real thing."



A. A. Mullen, Chairman, Laymen's Missionary Movement.

man as the world speaks of success, talking in a heart to heart, a face to face manner of the great things of the kingdom of God. The appeal was simple but irresistible. That company of business men went away with new ideals. They were determined to do something for San Francisco as they had never seen them. It is our conviction that this great Laymen's Missionary Convention will do more to redeem the moral status and reputation of San Francisco than any single event of a generation. It will do more to redeem the city of San Francisco than any other opportunity.

MINISTERS OF SAN FRANCISCO ELECT OFFICERS.

The election of officers for the Presbyterian Ministerial Association of San Francisco took place at the last meeting when Rev. Frank L. Goodspeed of Oakland was made president, Rev. G. A. Blair vice-president and Rev. James Mc-



Rev. F. L. Goodspeed, D.D., President, San Francisco Ministerial Association.

Rev. G. A. Blair, Vice-President, and Rev. James Mc-

The address of the Ministerial Association was given by Rev. A. H. Lamb, of the San Francisco Ministerial Association, who was the guest of the Ministerial Association. The address was given at the church, 114, De Haro Street, and the address of the association, but later information comes that the date will be April 11th.

On the 10th of the month, the address will be given by Rev. Wm. Rader, pastor of Calvary.

THE ADVISORY COUNCIL ON CHURCH EXTENSION. A

By Rev. W. B. Noble, D.D.

Synodical Self-Support.

The Council had a good deal to say on this subject. In the first place it was careful to define what is meant by self-support. It says:

"Resolved, that it is the sense of this Council that the term 'self-supporting Synod' should be applied only to such Synods as contribute toward 'Evangelical self-support'."

the work among exceptional populations now administered by the Woman's Board of Home Missions, an amount equal to that expended within the Synod for 'Evangelization.'

It is well to keep this in mind. Even though a Synod should contribute to both Departments of work as much as is expended upon its territory for both Departments, it would not be self-supporting, for the two Departments are distinct, and what goes into one pocket cannot be taken out of the other. This fact emphasizes the importance of the church collection for the Board, upon which the support of the Evangelization Department depends. We should not rest easy because the women of the church are doing so splendidly. We can reach self-support only by bringing in the collections for Evangelization.

The Council's advice to Synods that are not self-supporting is as follows:

"Such Synods are urged to organize their Synodical work in such ways as may seem best to them to secure the greatest possible efficiency, and by such supervision as they may be able to devise, and through presbyterial or synodical Home Mission Committees press the Synods to an early and complete self-support.

"We are profoundly interested in the development of the whole movement toward self-support, and deeply anxious to further it as we may be able. We realize that each Synod must work toward self-support according to its circumstances and needs. But as aids in the matter of a stronger synodical organization which shall hasten self-support, the Council suggests the appointment of strong committees, which shall work for the education and inspiration of all the churches, for closer supervision of the missionary work of the Synod, and for the stimulation of larger gifts for all church and missionary purposes."

This is good advice, and we of California should consider it in reference to our own Synod. For the Council was strongly inclined to think that the Synod of California ought to be self-supporting now, and that we are somewhat too easy-going in the matter. Of course California's representative had something to say on the other side of the question, which it is not necessary to repeat here, as the purpose of this article is not to excuse our shortcomings, whether fancied or real, but to second the Council's effort toward "an early and complete self-support."

Organization is the one thing especially emphasized. Secretary McAfee has gone so far as to say that "lack of resourcefulness in administration is the only hindrance" to our self-support. And he quotes with approval one of our presbyterial chairmen, who characterizes our organization as the "old, senseless, ineffective method of changing annually the Home Mission Committee chairman." The reproval of both is severe, but let us bear it meekly. "Let the righteous smite us; it shall be a kindness; and let him reprove us; it shall be an excellent oil, which shall not break our heads." I imagine that there are other needs besides "administration," and that the changing of chairmen is not altogether "senseless," since it gives each Presbytery in turn leadership in the work. Yet we must admit that it is "ineffective." The Chairman of the Home Mission Committee makes his report to Synod, and then goes out of office before he has had time to follow up the measures he has recommended and press them to practical result.

His successor cannot have the same interest in or responsibility for the resolutions adopted by Synod, and so often-times these resolutions die in their birth and are buried in the unread pages of the "Minutes." In fact under our present method little or nothing is done between the meetings of Synod. Certainly a longer continued or permanent chairmanship, and the organization of a strong synodical committee as suggested by the Council, regardless it may be of presbyterial lines, with perhaps an executive committee to co-operate with the chairman in the intervals between the meetings of Synod, would make our administration of Home Missions more effective. And it is to be hoped that our Synodical Committee will present to the next Synod some plans looking to this end.

It may be well to quote in this connection a portion of Dr. Hale's report (already referred to), which met with the general approval of the Council, though it was not formally voted upon, being replaced by a "substitute," which did not refer to this part of the report, (or to any other for that matter). It is as follows:

"In regard to self-administering presbyteries the Council recognizes the necessity for their existence in certain cases, but it is the judgment of the Council that these cases should be regarded as exceptional, justified only where the work of the presbytery is unique and cannot be effectively performed except by the separation of the presbytery in its home mission affairs from the rest of the Synod. For the sake of the smaller presbyteries, and for the development of the whole Synod, it is desirable that the larger and stronger presbyteries remain an integral part of the Synod in all its Home Mission interests."

Would it not have been better for the cause of self-support in the Synod of California, if the Presbytery of Los Angeles, instead of separating herself for the administration of her own Home Mission work, had stood by her feebler sisters and led them onward in the march toward general self-support? Her separation only emphasizes their weakness, and makes their undertaking more discouraging.



CALVARY PRESBYTERIAN CHURCH.

Our pastor's Sunday morning sermon for March 6th was, "The Men of San Francisco and the Moral Equivalents of War," and his text was Ephesians 6:10,11: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The chief theme of his splendid sermon was, The Laymen's Missionary Convention to be held here in the near future; but he made a strong appeal to the men for the civic and moral betterment of their city, and exhorted them to be up and doing. In the evening he preached the fourth of his special Sunday evening sermons, "John G. Whittier, Poet of the Inner Light." This sermon on the life of the quiet Quaker poet was enjoyable, as well as uplifting and instructive.

Calvary has a real live Intermediate C. E. Society whose members are working hard to increase their membership.

On Sunday, March 13th, the Intermediate G. G. Union will hold a rally in the lecture room of the church at 3:30 p. m.

The pastor has set aside Thursday afternoon at 4 o'clock to meet the boys and girls of the Sunday School and congregation. He will instruct them for half an hour in the religious life and church membership.

Los Angeles, First.—At the First Church last Sunday morning Rev. Dr. Glen MacWilliams preached, to the pleasure of Dr. Hunter and his people. This was planned as in a way a preparation for the expected coming of Dr. E. J. Bulgin for a series of evangelistic meetings. Greatly to the disappointment of all concerned a telegram was received from Dr. Bulgin stating that he could not come now. In making the announcement Dr. Hunter said: "We may arrange for a later date. In the meantime let the whole church be in praying and expectant mood." In the absence of Dr. MacWilliams from his pulpit on Sunday his appointments were filled, in the morning by Rev. R. W. Reynolds and in the evening by Judge Curtis D. Wilbur. The work at San Fernando has been greatly blessed under the ministry of Dr. MacWilliams, whose agreement with the San Fernando congregation terminates on April 1, and while the people desire very much to have him continue with them, he feels that he should enter upon evangelistic work. Any church desiring his services should communicate with him at once at San Fernando.

A union meeting of ministers was held Monday morning in the First M. E. Church to hear Dr. Franklin McElfresh, superintendent of Teacher Training department in the International S. S. work, on "The Teaching Function of the Ministry." Last week at the regular monthly meeting of the Ministerial Union there was an address on "The Renaissance of Art," by A. Montgomery, "Farmer-Artist."

Presbyterian ministers were in demand for appointments March 6th. Rev. W. G. Palmer of South Park Church spoke at the afternoon Y. M. C. A. meeting. Rev. M. Trotter (better known as "Mel" Trotter) of—where shall we say?—everywhere?—spoke at Temple Auditorium in the Annual Meeting of the Rescue Missions. The great building was filled and many turned away.

THE IMPERIAL VALLEY.

By Rev. Geo. C. Butterfield, in the *California Independent*.

Sunday, February 20th, was spent at El Centro, where the Rev. Jno. M. Shive of the Southern Presbyterian church recently of Abilene, Texas, has been supplying the pulpit since November with great acceptance and has won the hearts of the people who are anxiously hoping that he may be induced to continue with them. The writer conducted the Sunday school and preached at two prominent places, receiving seven new members—two more being received later—after which he moderated a meeting of the church at which J. S. Larew and A. H. Moffett were selected elders and at once ordained and installed. He also preached at the evening service. During the week he gave three stereoscopic lectures on the Life of Christ in school houses in the neighborhood of Brawley, preaching stations of the Rev. A. H. Croco, the veteran missionary to the Valley, who has labored persistently and ardently there for over five years, much of that time the only Presbyterian representative in the Valley, crossing here and there a horseback,

during the flood conditions often swimming his horse across the Alamo river regardless of danger in order that he might meet appointments and minister to the scattered inhabitants. Sunday the twenty-seventh was a busy day, the missionary, with Bro. Croco as charioteer, driving twenty-eight miles over the desert preaching at Keystone in the morning following with the organization of a Sunday school which was heartily received. After dinner at Brawley we went about ten miles to the northeast to the large, new, attractive Mulberry school house, where after preaching to a full house another Sunday school was organized with much interest manifested. We were back to Brawley in time for the evening service in the Presbyterian church, where the writer presented the work of Sunday School Missions and Presbyterian Home Missions and then gave a sermon.

The work at Brawley is making marked advance under the practical care of Rev. J. Millar, who took up this work last September. Congregations and membership are growing. An additional elder and two deacons have recently been ordained and installed. Mr. Millar has bought and just moved in to an attractive home which he has agreed to turn over to the church for a manse at the purchase price at any time within two years.

This great Valley is being rapidly transformed from desert to a beautiful garden spot, destined to sustain in the near future, a great population and to be one of the richest agricultural districts on the globe and it behooves the church to put forth its most aggressive efforts in the formative period.

Portland, First.—The short series of evangelistic services under the leadership of Dr. Matthews was concluded with a splendid service on Monday evening. There is widespread testimony of the helpfulness of these services, and many people of the congregation and throughout the city have been greatly benefited and strengthened by the intense ministry of this man of God. Many people will be received into the churches of Portland as a direct result of these meetings. Let us as members of this church do all in our power to conserve the fruits of this seed-sowing and harvest. At the meeting of Portland Presbytery last Tuesday, Dr. Foulkes and Rev. Henry Marcotte were elected Commissioners to the General Assembly, which will convene the latter part of May in Atlantic City. Mr. William M. Ladd and Mr. P. H. Harth were elected Elder Commissioners. This election and the action of our Session will permit the attendance of our pastor at this annual meeting of our church. He will also attend the World's Missionary Convention, which meets in Edinburgh in June, to which he has been elected a delegate. He expects to return to his pulpit the middle of July. The Pulpit Supply Committee is making suitable arrangements for the supply of the pulpit.

Moro, Oregon. The chairman of the Home Mission Committee of the Presbytery of Pendleton has just visited Moro, where Rev. A. Jack Adams has been the pastor for six years. While the town has suffered severely by removals and also the church from the same source, yet the work of the church is in a healthy condition. The Dorcas Society has recently repaired the church by putting up new doors, papering the building and fixing the foundation, and will soon gain both church and manse. These repairs will

aggregate \$200, all of which has been done by the Dorcas Society. Besides, they have ministered to several needy families during the winter months. Mr. Adams had several weeks of severe sickness in the early winter, but he has been filling all his regular appointments lately. He preaches at Moro every Sabbath morning and evening, and on alternate Sabbaths he walks to Monkland, six miles distant, after the morning service at Moro, and preaches in the afternoon, and then walks back for night services at Moro. He gives Kent, 25 miles distant by rail from Moro, a monthly service. Special evangelistic services began February 27th and will continue until March 13th. Mr. Cornelison preached on Sabbath, the 27th, and the evening of the 28th, from which time on Rev. J. E. Youell, the new pastor-evangelist for the Presbytery, will conduct the meetings. These churches have just sent to the Home Mission Board an offering of \$30. They have always been faithful in paying their pastor, but because of the removal of so many of their supporters they have not been able to advance further toward self-support. J. M. C.

Trinity, San Francisco.—Our pastor, Dr. E. K. Strong, has, during the month of February, been giving a series of morning sermons from the Book of Joshua, which have been very instructive and most helpful to his hearers. Last Sabbath morning the communion service was held, at which time three new members were received, two by letter and one from the ranks of our Bible School, on confession of faith—the Sabbath previous "Infant Baptism" was administered to two of the "little ones." On Sabbath evening just past, the pastor gave a most excellent sermon on the theme, "Living up to your opportunities"—we only regret that every Presbyterian in the "Mission" was not present to hear it and thus get new enthusiasm for the days to come. These are busy days in "Trinity" and a full week. On Monday evening was held the annual meeting of the Bible school, familiarly known to us as "Mr. Bostwick's Party." A goodly number of the church folk and school were present, and former Trinity members. The reports from the various officers were well received. Especially so was the report of the "School Historian," Miss Jane Stewart, who presented the leading events of the past year in such a pleasing manner. The leading officers installed for the coming year were Mr. H. E. Bostwick, honorary superintendent; Mrs. E. G. Denneston, superintendent; Mr. Bruce Lloyd, 1st assistant; Mr. Earl Mackey, 2nd assistant; with Mr. A. E. Bagot as secretary. Greetings were given while about the tables from friends and workers. Tuesday was the annual meeting of the women's societies of the church, the missionary society joining with the Ladies' Union. This year this annual meeting was more in the form of a family gathering. The year starts off with a steady march, Mrs. Bruce Lloyd, in the lead of the Ladies' Union. Mrs. George Brown of the Missionary Society.

Long Beach.—Dr. Mason had the pleasure of welcoming ten on confession and twenty-three by letter on March 6.

Santa Monica.—After many months of waiting we are now hoping to soon have a pastor. Rev. James A. Barnes has been given a very hearty and unanimous invitation, and it is expected he will accept. His last charge was Bolton Avenue, Cleveland. He is brother of the wife of Rev. W. B. Gantz of the Highland Park Church. During our waiting time we have been most acceptably and efficiently supplied by Rev. W. H. Connett.

Crook County, Oregon.—Our Sabbath school missionary, Rev. B. F. Harper, is making an extended tour of two months or more in this inland county. He writes that "Great things are doing in here, and they have hardly begun yet. Central Oregon's day has come. Will the church do her part? This great interior will swarm with home-seekers. Are we ready to give them the Gospel?" Mr. Harper has also been helping Rev. G. A. M. Lilly in evangelistic services at Redmond, where seven united with the church, and they have sufficient money pledged at Redmond to erect a church building. He has also preached at other points on Mr. Lilly's field, namely Sisters, Cline Falls, Bend, Cloverdale, Laidlaw, and Hillman, a new town. Two new Sabbath schools have been organized at Bally and Paulina, and other new towns are springing up and are asking for Sabbath school organizations, which Mr. Harper hopes to visit and organize on this trip. So great are the opportunities in this central Oregon territory that the Sabbath school missionary will likely make his home and headquarters there while the rush is on for the next few years. Mr. Harper says that we will have to have two new men for this territory if we expect to do justice by it. The Home mission committee is asking the Board for one new man and his support in part, and also expect to put another new man there, and they are looking for these two men now who are of the "Sky Pilot" type. In a congregational meeting conducted by Mr. Harper the Pineville Church gave Rev. C. C. Babbidge a unanimous call to become their pastor. Mr. Babbidge has done splendid work on this field during the ten months past, and the church is to be congratulated on their choice.

LOS ANGELES.

The Rev. Dr. Hugh K. Waler, pastor of Immanuel Presbyterian Church, accompanied by Mrs. Walker, will leave Los Angeles March 19 under the auspices of the steamship department of the German American Savings bank on a four months' tour of the world.

The itinerary includes an extended tour through Japan and China, during which visits will be made to the principal missionary stations; thence to the Malay peninsula, Ceylon, Egypt, Italy, Germany and to the Presbyterian conference at Edinburgh, Scotland; thence through Scotland, Ireland and Wales, returning to Los Angeles about July 1st.

Dr. Walker will preach in The Brick Church, New York, and other places during his absence.

Westlake Church held delightful fellowship services on the afternoon of February 27. Speakers were Rev. S. T. Montgomery of Alhambra; Rev. William Horace Day, D. D., pastor of the First Congregational Church; Rev. A. C. Smither, D. D., pastor of First Christian Church; Rev. Arthur S. Phelps, D. D., pastor of Central Baptist Church; and Rev. D. F. Howe, D. D., pastor of Westlake M. E. Church. Sunday morning, March 6, Rev. W. D. Landis spoke on "The Reconciling God," and conducted communion service, assisted by Rev. J. H. Stewart. Ten were received on confession and six by letter. For a well earned rest Mr. Landis will now spend a week in the mountains.

Highland Park Church welcomed thirteen members, March 6. The pastor, Rev. W. B. Gantz, preached on the theme, "The Claims of the Church."—Eph. 5:20, making an earnest plea for devotion to the church and to Christ the Head.

New Hollywood Church was dedicated Sunday afternoon, March 6, 1928. F. Mundy, Wm. Wilson, H. K. Walker, O. H. L. Mason, D. McG. Gaudier and A. B. Prichard took part, the pastor, Rev. G. C. Patterson, presiding. The offering was for Dr. Mason of Santa Monica. It was his first home in the new church building, one in the Angeles.



Rev. W. D. Landis, Pastor of Westlake Church.

At this writing, my copy of it have been read for the dinner to open the Laymen's Missionary convention, and all indications are that it will be a great success. In this connection, a correction should be made. By some mistake it was published in last week's paper that Calvary Baptist church, numbering about four hundred members, had taken an offering of \$1,000 for Foreign Missions; and this was cited as a good example. It should have read \$2,000, thus coming fully up to the Omaha standard.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Landon led the discussion at the Ministers' Meeting last Monday on "The Minister at Home." Rev. David H. McCullagh, '98, is doing a good work at Merced. At a meeting of the congregation held a week ago Sabbath it was unanimously voted to build a new church edifice.

Rev. Hugh W. Fraser, D. D., pastor of the First Presbyterian Church of Vancouver, B. C., and Principal McKay of Westminster Hall in that city, the new theological school of British Columbia, were visitors at the Seminary last week Wednesday.

Rev. O. E. Hart, D. D., of Oakland, accompanied by Mrs. Hart, interviewed several of the scholars with reference to the student work and permanent field.

Mr. John M. Thomson of the Senior Class has met with a great sorrow in the loss of his father in the terrible disaster at Wellington, N. B., last week. He left for home

on Friday evening to await the recovery of the body. His father, the Rev. James Thomson, of Bellingham, has been for many years one of the honored ministers of the Synod of Washington. He was particularly successful in evangelistic work and had been for a number of years Presbyterian evangelist in the Presbytery of Bellingham and other western Washington presbyteries. He was traveling in the interest of this work at the time of his death. Another son, Rev. James Thomson, Jr., who graduated here in 1906, is pastor of the church at Quincy, in Wenatche Presbytery.

A son was born to Prof. and Mrs. Patterson Thursday morning of last week.

Messrs. Bachtell and Cory of the Middle class and Hart and Paul of the Junior class spent last Saturday and Sunday at Stanford, attending the students' missionary conference.

Already more demands for ministers and missionaries from the Senior class have come from different parts of the Coast than it is possible to meet.

A BOOK REVIEW.

John R. Mott's Future Leadership of The Church. Published by The Student Department of The Young Men's Christian Association, New York. Price \$1.00.

This is one of the great books for our day. There is danger that it will be overlooked amidst the many books now coming to our desks. But this book must not be overlooked; to neglect it is to lose a lesson sorely needed today. Then, too, such neglect would lose one the uplift of a truly strong book. A man's red blood runs more vigorously as he reads such pages as these. Mr. Mott faces conditions and lets his readers see facts which are not flattering and yet he is an optimist. And he could not be otherwise while he has such proofs and such promises as intermingle his description of conditions. That there is a shortage of ministerial material now in training has been recognized this long time. Much has been written and said as to the causes and remedies. Now comes the man with a vision to collect, analyze and sort out the content of these views and to express therewith his own convictions. The titles of his five chapters will disclose the task Mr. Mott has set for himself and the reading of the book will rejoice the reader with the success accomplished. Here are the titles in list: I, The Problem; II, The Urgency; III, The Obstacles. IV, The Favoring Influences; V, The Propaganda. There is a fine progress made from first to last. The reader will, however, want to turn back to the closing pages of Chapter IV and go over them carefully as his last work on the book. The message of those pages is the great feature of the entire writing. That climax could not be had without the preceding argument and from the very nature of the subject matter and the intent of the author those pages belong in the position one finds them in the book and yet you will find yourself wishing that they were reprinted as the closing words for you will fear that some reader may pass over them hurriedly and then forget to return to them after he has finished the fine outline given as The Propaganda in Chapter V. Mr. Mott has been a constant blessing to The Church but he has not done us a better service than in producing this book. Every pastor needs

to read and then reread it; teachers will do better service after getting its view-point; parents should be urged to sit down carefully over its descriptions and suggestions and vision; young men—oh! if we could only get its thought fairly before the young men of today. Let some one come forward with a plan for getting a wide-spread reading for John R. Mott's Future Leadership of The Church.

Accompanying the book Mr. Mott presents a collection of pamphlets which are more than worth the while. There are nine of them under the general title, "The Claims and Opportunities of the Christian Ministry." They cover these sub-divisions: The Claims of The Ministry on Strong Men; The Right Sort of Men for The Ministry; The Modern Interpretation of The Call to The Ministry; The Preparation of The Modern Minister; The Minister and His People; The Minister and The Community; The Call of The Country Church; The Weak Church and The Strong Man; The Minister as Preacher. Charles E. Jefferson, Phillips Brooks, George A. Gordon and such like men are the writers. One caution is needed for those who read these pamphlets and that is that they read with some young man in mind and thus find the use to be made of the pamphlet in hand. The book is inspirational and instructive for all readers; the pamphlets are not so much for general use but rather are adapted to special cases. The entire series, book and accompanying pamphlets, should be read, marked, loaned and then loaned again.

LAPSLEY A. McAFEE.

THE PRESBYTERIAN MISSION INDUSTRIAL SCHOOL, FATEHGARRH, INDIA.

Its Object.

The school's object is to give a thorough industrial training to Christian boys, thus putting them in the way of becoming



A SAW MILL IN INDIA.

ing self-supporting and pillars in a self-supporting church. Its Past.

The school was started six years ago. It began, in a small way, on the veranda of the Boys' Boarding House, by teaching shoe-making, tailoring and carpentry. Later we put up a small building and added blacksmithing and tent-making. A fair degree of success has been attained in teaching all the trades. Special stress has been laid on shoe-making, it being more easy to develop with the limited means at our disposal. Some kind business men of

America sent us some second-hand shoe lasts, which have proved very popular among a large class of our customers. Many of the customers have purchased all their shoes from the school during the last three years and some for even longer. This trade has proved more than self-supporting, thus helping to start other trades which at first were not so successful. Latterly the carpenter trade and especially the iron work have come to the front, until the latter part of last year, and all of this, all trades have made ends meet. The following are a few testimonials showing the way our customers like the goods we have been making:

"The parcel of boots and shoes sent to you for repairs in November last was returned a great success. We were



THE SHOEMAKERS

pleased both with the workmanship and with the leather used. Today we forward another parcel."

"I must again thank you for the excellent workmanship of the boots and shoes you made for us. You are a real credit to the mission world and I have come across nothing so satisfactory as regards workmanship and price in India yet."

"I received the table and am much pleased."

"The wheels have come back almost like new when."

"The tent is neat, compact, good shape and well sewed. The materials are all that you agreed to make them, and the work was promptly done."

On the above-mentioned work the boys did a large part. But the best of the school's products are the Christian workmen. Some of our first pupils are in other cities earning a good living. Some are already elders in our churches, thus beginning the day when there will be a body of Christian laymen which will be the bulwark of a self-supporting church.

The Need FOR the School.

The North India Mission sets forth the need for the school as follows:

"1st. By a system of caste tyranny these converts (from the sweeper caste, of which there are about 14,000) are still shut up to a very limited range of employment. Only in the largest cities can a man leave his forefather's footsteps and expect to find quarter.

"2nd. A very small proportion of them own land, but

when they do, the number of acres is too small to provide a competent sustenance for the family.

"3rd. Perhaps their most profitable employment is the rearing of pigs, which is degrading (in India) to a degree. Frequently the girls and women follow the pigs about when they forage, and are subject to the insults of any and all. For the sake of scraps of food, the women often go once or twice a day to perform degrading duties.

"4th. As a whole these people are not ambitious for an education. They have had no standards before them by which to measure its value. If linked to manual or industrial training, we believe that education would at once appeal to them. Education, without corresponding avenues of employment, will as surely result in dissatisfaction on the part of the educated ones as it has done among the higher classes throughout India. They are not anxious, nor are we, that they go back and live as do their fathers. A little industrial training would enable them to earn about half as much again as the common laborer, while a full course would make them able to command from three to five times a laborer's pay.

"5th. The stress of extreme poverty falls chiefly on the low castes. A line of service open to our converts in limited numbers and much coveted by them is that of village watchman, a government position carrying the absurd wage of one dollar a month and a few perquisites. Many of the

these converts apart from industrial training. Nor is there hope for help arising for these despised people apart from the mission.

"The mission has, therefore, been forced to the conviction that necessity is upon us, and has decided to request earnestly your co-operation in enlarging the industrial plant in Fatehgarh. It is the opinion of the mission that an institution run on strictly business principles, with modern equipment, might furnish training for hundreds of young men and at the same time become profitable in a financial way."

The Needs of the School.

The needs of the school are as follows:

1st. Men to conduct the enterprise. Since its beginning it has been conducted by one trained for another work and who has been crowded with the work for which he was trained. The need is for men who know at least one trade well and who have mechanical instinct enough to learn how to attack new problems and direct the teaching of trades concerning which he may know but little at first. They should also have the capacity and culture of successful business men. Withal they should be possessed of the missionary spirit.

2nd. Capital to be invested in equipment and materials. At no time have we had capital invested (and that was borrowed capital) to exceed \$1,200. But then we have been able to have only from 25 to 35 boys in training at any one



THE TAILORS

converts are day laborers, earning, if the demand be unusual, six or seven cents a day.

"6th. An almost similar state of things is to be found among the Chumars, among whom a mass movement toward Christianity seems imminent. This movement has been marked not only in our own midst, but in missions on three sides of us. They are the most numerous caste in these regions. They are sturdy and industrious and almost as much despised as the sweepers. When they turn in large numbers to us, our anxieties and burdens for the churches will be greatly increased.

"The welfare of the church as a whole, and the stability and even existence of individual churches in the villages, is dependent on such improved industrial conditions as will greatly increase the earning power of the individual. The mission sees no hope for any development of this sort among

time, whereas we should have several hundred. We have been greatly hampered by our inability to lay in an adequate stock of raw materials. Thus we have been unable to purchase at the best rates and especially have we been unable in the carpenter shop to secure properly seasoned materials. In view of the many conversions from the Chumar caste there is an opportunity to enter much more largely into leather work. These people by previous training are used to making and working in leather. But their methods are very crude. The leather they make is of very poor quality and brings but little more than raw hides. It is believed that with guidance and instruction in modern methods of tanning and of working up leather goods, these people could be made vastly more productive and able to earn a much larger income, thus enabling them to support their own pastors and teachers. A capital of \$5,000 would

provide the necessary stock of materials and plant. It is hoped that the profits will be sufficient to meet all the expenses and provide for gradual expansion, so as to open up new opportunities to a rapidly increasing Christian community (ten-fold increase in the last ten years).

Endorsement of the Board of Foreign Missions.

To Whom It May Concern:

I have pleasure, on behalf of the Board, in endorsing the effort of the Rev. Ray C. Smith to secure \$5,000 as capital for the Industrial work of the North India Mission at Fatehgarh. This is an admirable work, which has the entire approval of the Board. Nothing could be more important than the training of these Christian boys and girls in industries which will enable them to be self-supporting. Without such self-supporting individuals, it will not be possible to build up a self-supporting church. The work already done has been thoroughly justified by the results, but has been woefully limited for want of a little working capital. Mr. Smith has the authority of the Board to secure the funds necessary to continue and enlarge the work.

It is desired that this sum be secured from a few large givers and that the gifts to this object in no way interfere with the regular income of the Board of Foreign Missions. All sums for this purpose may be sent to Mr. Dwight H. Day, Treasurer of the Board, or to Rev. Ray C. Smith, 135 Center St., San Rafael, Cal.

(Signed) ROBERT E. SPEER

YOUNG PEOPLE

THE STORY OF SYLPH.

Ada Melville Shaw.

Four is a golden number. At least that is what Fox-terrier Sylph thought as she counted the noses poking up to hers—cold, wet, puppy noses. Four noses. One more or one less was not to be dreamed of.

Do you know that fox-terriers have brains? Sylph's were double-extra splendid. She could reason, add, and subtract. She knew a hungry whimper from a naughty whine, and licked the pupling in proportion.

Katie Murphy, the cook, asserted that Sylph counted noses each time she left and returned to the quartet.

"She is only making trouble for herself, then," said the master of the house, "for those pups are promised, one to Ellie Smith, the little daughter of our pastor, and his family, and the other three to be sold to some boys out of town."

"May she not keep the one that goes to Ellie, then, until it is pretty well grown up?" coaxed the mistress of the house. "Of course, money"—

"Yes, money is money," growled the master. "Such a lot of bills to pay. Can't be consulting a dog's feelings. They are only temporary, anyway. There, I see Mrs. Smith and Ellie coming now. Where's your handkerchief, Syphilie, girl?"

But it was Katie Murphy who went down on her knees to comfort the shivering dog-mother, who already felt a worry in her bones. "Poor Sylph! An' shure it's yer thrubbles begins wid yer j'ys. 'Tis the way av the wurld. They do be thinkin' a doggie's thrubbles don't count for

anynthing. Shure if they had the eyes of a Celt they could read a whole chapter of talk in yer own eyes, doggie—as thrue eyes as iver blinked at the sun!"

"O mamma! See the darlings! And one of 'em's mine!" squealed a happy child voice, and small Ellie plumped herself down near the Sylph homestead much to the increase of the shivers.

"Can I truly take the puppy home today?"

"You truly may, little girl," said the master of the house. "Better let me get him, though. Sylph's teeth are in perfect condition, but I am not sure about her temper. There, there, old girl! Are not three enough? Ellie's a kind little mistress, you know."

"You should not tell her where her baby is going," said the mistress of the house. "I believe Sylph has studied English."

Of course everyone laughed—but Sylph.

Well, to curtail my story, Ellie made safely away with her doggiekins, kissing his satiny ears every other foot of the five mile car ride to her home, and promising him unlimited gilt-edged saucers of cream.

"Faix, an' Oi couldn't be matin' the eyes av her," said the soft-hearted Celt to the master of the house. "Aven the thra little wans seemed to know there'd been an abducshin in the family."

The next morning when Katie went down to get breakfast, no Sylph came running to meet her, and the puppies were whining horribly. After two hours—and there was no telling how long she had been gone before that—everyone knew something serious was the matter. Sylph gone! Why, she had never done an irregular, incorrect, or silly act in all her pedigreed young ladyhood.

"She has been poisoned," mourned the mistress of the house.

"She has been stolen," stormed the master of the house.

"Ah, she's just pup-huntin'," averred the Celt, "and," happening to glance out of the window for the three hundredth time in two hours, "there she comes now with the little wan in her chaps. Arrah, darlin'," and Katie was first at the door, "let Katie have yer baby!"

But Sylph growled angrily and very hoarsely. She had had so much growling to do in the past few hours, and never more would she believe in an outstretched human hand. Muddy, stiff, starved, weary, and vibrating with joy from nose to tail, the little lady mother dropped her child in the home nest and, just taking time to count noses once again—one, two, three, four—stretched herself exhausted among her children.

"How ever did she do it?" asked the master of the house.

"It was just like her!" cried the mistress of the house.

"Shure, it's phwat mothers has ben doin' since the flood!" said the cook of the house. "There, Sylph, darlin'," she went on, rubbing an honest Irish tear with the back of her hand, and hurrying to the side of the famishing dog with a bowl and plate, "Jap up ivery dhop an' crack ivery bone. 'Tis the masther's cream fer his coffee an' the best of his lamb chops, but Oi think he does be owin' you something' after all an' all!"

"Money is money, but"—

It was the mistress of the house.

"Mothers is mothers and—we will defer the sales."

It was the master of the house

"Good fer yez!"

It was the cook of the house. But only Sylph heard.

THE BOY AND THE LAW.

Ten Years of Juvenile Court.

(Condensed from the special Juvenile Court number of the Survey for Feb.)

The Juvenile Court has now been in existence for ten years in this country. It has spread in England and Australia. It has changed the entire procedure against the boy.

Formerly the criminal law treated the boy who had reached the age of "criminal responsibility" (seven under the common law in some States and ten under others), just as it treated the adult. The child offender was arrested, thrown into jail, indicted by a grand jury, tried by a petit jury and if found guilty, sent to prison with adult criminals to be taught by them in the school of crime.

Now when the boy is brought to the juvenile court, the judge sends him to the "detention home" until time for the hearing of his case. At the home the boy is put to work, allowed some recreation, and if the home is properly organized, is sent to school. In Chicago he is given training looking to a trade. While the boy is in the detention home, a probation officer visits his home and finds out all about him and the cause of his wrong doing, so that the judge can be properly advised and know how to help him to become a good citizen. Two types of the juvenile court have developed. One clings to the old idea of punishment, hears the case in public and discharges the boy on "insufficient evidence" with a suspended sentence hanging over him and a promise of severity on the next offense. The other hears the case privately, if possible gets the confidence of the boy, usually imposes no sentence, but turns the boy over to a probation officer, who starts "a process of education by constructive friendship." The State thus practically becomes the guardian of the child and assumes parental responsibility. In connection with the court a clinic is conducted, for the study and remedy of those physical defects which are often the cause of juvenile delinquency.

In Chicago, about 80 per cent of the boys put on probation in ten years have not returned to the court. Only 55 per cent of the delinquent girls have not returned, indicating a need for further social agencies. The next step is the study and prevention of the causes of juvenile delinquency.

Women at Work.

(The insignificant features of the first general investigation of the trades employing women in an American city.)

One result of the famous Pittsburg Survey was an elaborate investigation of the working women of the steel district. This covered 22,000 women, working in 400 factories and doing out work at home. It presents a general view of women's labor, its conditions, opportunities, and is probably typical of a large city.

Why Are They?

The women at work are from 14 to 50 years of age. Positions requiring training and intelligence are held by English speaking girls. In some trades immigrant Jewesses stand equal with

girls of native birth. Slavic immigrants do the inferior and unpleasant work, taking it away from men at a lower wage. Ten per cent of these women live away from their homes. Less than 2 per cent of them are in touch with any social agencies for recreation.

Their Work.

Women workers in Pittsburg labor in the meal trades, in needle industries, in food production, in lamp and glass making and in the stogy making trades. They work in cork and soap and paint factories. They grind and melt and rivet metal, they sort the corn for brooms, they put the threads on screws and bolts and nuts, they wind coils for electric motors, and tear about the sheets of tin, still faint red from the furnace heat.

Wages and Hours.

Three-fifths of these women earn less than \$7 per week; one-fifth are earning from \$7 to \$8, and the remaining fifth \$8 or over. Night work, with its peril to health and morals, is habitual in some trades. From August to December in the stogy trade, the women work two or three evenings a week; laundries work until near midnight on Fridays and before holidays; some ironers have worked until 1:30 and 3 a. m. For three months before Christmas in the confectionary trades and paper box factories, women work 75 and 80 hours a week, in violation of the law.

Health Conditions.

In only two of the commercial laundries of Pittsburg is the wash room on the upper floor. In the other 26 the rising heat and excessive heat promote disease of the respiratory organs among the girls. In many of the stogy sweat shops, the tobacco, dried in racks, loads the air with nicotine, fills the room with fine dust and increases the danger of tuberculosis, always present in the tobacco trades. In the core rooms of foundries and machine shops, annealing ovens are kept in the rooms where the cores are made, causing excessive heat and filling the air with black dust.

What Employers Can Do.

Individual manufacturers can remedy these conditions by arranging their building so as to safeguard against trade dangers. They can keep a health record of their employees and try to remove the causes of the diseases they may show. Thus they can set a standard for their industry, perhaps a basis for legislation. This report brings together the experience of many employers of women and shows that if a conference were called of those dealing with the working girls of a city they could contribute methods and experience and develop a standard which would put a new meaning into the day's work for the girls, and which physicians, social workers and the general public could endorse.

THE REAL FORGIVENESS.

Rev. P. T. Forsyth, D.D.

Our real motive to forgive, and our power, lie in our forgiveness first by God. I speak of real forgiveness, what Christ calls forgiveness from the heart

And I mean forgiveness of a real wrong, what it is past human nature to forgive.

I do not speak of little offenses and trifling insults, real or fancied, but of a great wrong smothering the soul at the center, and the soul too of the strong, to forgive which we should at once confess was beyond our power. I speak of the forgiveness which is the greatest tax on our moral resource, and shows its weakness most. I mean the one triumph for which above all others the grace of God is needed, and where it shows itself as really grace. To forgive in this way is a superhuman power.

"You cannot," you say, and you go regretfully away. Of course you cannot. It can only be done by the forgiving God within you. It takes much forgiveness of you to raise you to that. It is no light matter, no case of good nature, or short memory, or generous contempt. It is a case of a new heart and a new will.

"I cannot forgive," you say, and you comfort yourself by the conclusion that there are things you are not called upon to forgive. But Christ will not allow that. You must part either with your rancor or your Redeemer. "I cannot forgive," you say and feel. Then your prayer, if you continue to pray must be, "Forgive me that I cannot forgive." This shows at least that you acknowledge the duty. It is glorifying the spirit of forgiveness which you confess you have not acquired. "Forgive me till I can forgive," you must pray. "Make me daily so to feel the thousand pounds (that Thou hast forgiven me) that I may really merit the hundred pence that are due me. Make me realize where I should have been if thou hadst claimed thy rights, so that I may be ashamed to stand greedily for mine."

Paul has seized the true Christian principle, "forgiving one another, even as God for Christ's sake has forgiven you."—From "The Sermon on the Mount."

ANIMAL MEMORIES.

Karl Hagenbeck, the famous lion tamer, insists that the power of the memory is as well developed in animals as in human beings, and the wild animals are better endowed in the matter of remembering events and persons than are domestic ones. The story is told that he at one time visited a "zoo" to which he had sold some animals, and entering the lion house on tiptoe, he exclaimed, "Halloa!" in German; the larger lion jumped to his feet at once and it was but a moment before both lions and tigers were greeting him and licking his hands in joyful recognition, although he had not seen them for twenty months.

The memory of dogs is well appreciated.—The Circle

Basis for a Suit.—(Ikey (to his lawyer).—"Und he said he would make him t'ree pair of pants and he made none. Vat can you do?"

Lawyer.—"We'll get you the money all right. They're branches of promise."—Harvard Lampoon

WORK.

Let us lay hold of work. There can be no happy life without strenuous, unremitting work in it,—work which occupies mind, body, heart and soul. But what work shall we set ourselves to do? This is one of the questions that meets us when we leave college, and that reappears from time to time as we see more of the possibilities of life. We fear to make mistakes! We do not want to throw our powers away; to build walls of sand when we might have built "monuments more lasting than bronze."

There are three questions that we may ask about work before we decide to take it up. Is it legitimate? Is it individual? Is it vital? How many kinds of work an honest answer to these questions would cut out at once! By legitimate I mean, Does it conflict with any present known duty? If so, that work is not for our hands to do. If we attempt it we are leaving our duty undone, and are becoming a busybody in other men's matters. By individual I mean, Is it a work that belongs to me alone? It is a wonderful truth, that no one of us is put into life

without a special or particular work to do. Emerson says, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." How true this is! In all the universe of God there are no two souls alike. There are no two with the same work to do. There are no two with whose talents are rivals, or whose gifts conflict or interfere. How this thought ought to put an end at once to all the envy of life,—grieving at another's good! His good is not my good. It was never meant to be. I could not gain it if I tried. On the other hand, what I can do my neighbor cannot. Why should either of us be jealous of the other, or imagine that we conflict? Each human soul can say, I am unique. In all the worlds and worlds, in all the ages and ages, there has never been any one like me, and in all time there shall never be again. I have no double.

Is the work vital? Is it of eternal moment, either in strengthening my own character, or inspiring others, or helping the world? If so, the work is worth doing.

We are all capitalists. The only pauper in the world is a dumb, deaf and blind idiot. Let us examine our capacities and gifts, and then put them to the best use we may. As our own view of life is of necessity partial, I do not find that we can do better than put them absolutely in God's book and look to him for the direction of our life-energy. God can do great things with our lives. If we but give them to him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. Though He holds the worlds in the hollow of his

hand, He will yet remember each of us, and the part we are fitted to play in the eternal drama.

Let us not try to escape our work, nor to shrink it. Above all, let us not fail to see it. As long as we live we have a work to do. We shall never be too old for it, nor too feeble. Illness, weakness, fatigue, sorrow,—none of these things can excuse us from this work of ours. That we are alive today is proof positive that God has something for us to do today. Let us ask ourselves as we arise each morning, What is my work today? We do not know where the influences of today will end. Our lives may outgrow all our present thoughts, and outdazzle all our dreams. Every day is a test-day; every hour is an examination-hour. God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it. A servant takes a block of wood and throws it into the fire: Gasparo Becerra seizes it from the flame, and carves from it an immortal statue. As Dr. Trumbull says, "Today is, for all we know, the opportunity and occasion of our lives. On what we do or say today may depend the success and completeness of our entire life-struggle. It is for us, therefore, to use every moment of today as if our very eternity were dependent on its words and deeds."

If we do not do the work we were meant to do, it will forever remain undone. In the annals of eternity there will be some good lacking that we might have provided, some reward unbestowed that we might have had: there will be something incomplete in all the everlasting years. Oh, the sorrow of opportunities neglected, slighted, or despised! Oh, the remorse for the good we might have done, and did not! Do they not bring regret and pain to the sensitive soul?

Again, this work of ours, whatever it may be, will never pass away. We are a part of the great world-energy; no atom of its force is ever lost. Every breath of our lives, every noble heartbeat, will pulsate through all eternity. Our lives are indelible, imperishable.—"What is Worth While," Brown.

Some apologies for a blunder are worse than the offense itself. Not long ago a philanthropic lady visited a Canadian almshouse and displayed great interest in the inmates. One old man particularly gained her compassion. "How long have you been here my man?" she inquired. "Twelve years," was the answer. "Do they treat you well?" "Yes." "Do they feed you well?" "Yes." After addressing a few more sympathetic home questions to the old man the lady passed on. She noticed a broad and steadily broadening smile, however, on the face of her attendant, and, on asking the cause, was horrified to learn that the old man was none other than Dr. —, the superintendent. Back she hurried to apologize. "I am so very, very sorry, Dr. —!" Here her sincerity notably increased. "I will not be governed by appearances again."

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"My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of 100 square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 feet; estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose and imagine you are swallowing a tract of 174 acres. Call in five of

your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—three hundred feet of good, rich dirt, worth \$43.56 an acre."

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One who never turned his back, but marched breast forward.

Never doubted clouds would break. Never dreamed, though right were worsted, wrong would triumph. Held we fall to rise, are baffled to fight better.

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VOL. VIII.

SAN FRANCISCO, U. S. A., MARCH 17, 1910.

No. 11



Miss Marie C. Brehm, who will be the principal speaker at
the San Francisco Residence District Option Campaign

Macbeth climbs slowly up the ladder of misanthropy toward the best, but quicker than he can mount a flight could he again fall to the very bottom.

Man has not yet reached the height on which the first man stood. We have little of which to boast in our present condition.

E. S. B.

FOREIGN ELEMENTS IN POPULAR CHRISTIANITY.

By an Elder.

Since the faith was delivered to the saints, many additions to it have been intruded from various sources which, though they have had little effect on the accepted creeds, have in the minds of the many transformed it from the simplicity of the Gospel. Considering the importance of the subject it treats of, the Bible is a small book and much of it is taken up with matter of no interest to the natural man, whilst subjects about which he is most curious are passed over with brief, indirect mention, so these additions need not surprise us whilst we examine their validity.

The most of them came into men's minds during the long dark period which ended with the Reformation. The Church took much from the Mosaic ritual, but more from the empire in which the early Christians lived, from ancient Rome, which still largely dominates modern thought, especially in academic circles. During the Dark Ages learning consisted almost exclusively of a knowledge of Latin literature, mostly pagan, so the people could hardly help absorbing pagan ideas. We see this tendency more particularly in the poets, who represented and probably formed common opinion more than the exact theologian did. Dante, for instance, has much in his great poem which is taken over bodily from the pagan Elysium and Tartarus, and even one so late in time as Milton has, in his *Paradise Lost*, borrowed heathen gods to form a court for Satan, king of hell. Milton has much to answer for in the way he has molded our Protestant thought, but he was so saturated with classical learning that he could not help it.

Thus it comes about that many believe the Christian doctrine teaches that hell is a kingdom ruled over by Satan, who superintends his subject demons, torturing lost souls according to the methods of the heathen Tartarus. Though the classic tradition and admiration for its literature have faded much in these days, its fancies still encumber the minds of many troubled Christians and form a subject of reproach and mockery toward unbelievers.

In the last hundred years spiritualism, in its various forms, has taken the place of paganism in molding ideas on these subjects, and therefore we ought now to be on our guard against its influence, as being the present danger. It takes advantage of the hope and desire of every kindly heart that all is well with the dead, even if they have lived a wicked life. Its pretended messages are, compared with the exact and terrible detail of Dante's *Inferno*, extremely vague and puerile. The general purport is that all is well, that unspeakable happiness is the lot of all, and that their only anxiety is to help their friends on earth to gain what they want. It is impossible to say to what extent this stuff is believed, for its dupes are often ashamed of their infatuation. No doubt there is a great deal of half-belief, which, coupled with the natural desire to believe pleasant things, has had its effect on the public mind, so that men listen, if they listen at all, with mingled indignation and contempt to the few persons who tell tales of hellings. A

might be expected, its effect is seen in the increased number of suicides. Why should we hesitate to get rid of the troubles and failures of this life if the "bare bodkin" will end them all and transport us to a new and happier one? In San Francisco a woman contemplating suicide writes this message: "When you get this, I will be in heaven." Poor deluded creature! She had no thought of judgment to come.

SINCE THE REFORMATION.

truth, it would be well for ministers occasionally to instruct their hearers as to what the Word says on these matters. It tells us little about the nature of the blessedness of the saved or the pains of the lost, probably because we could not appreciate or understand them; but it, and it only, speaks with authority; without it, we know nothing. All the speculations of the wise and the fancies of the foolish are alike "wood, hay, stubble," which perish in the flame of truth. We know from it that Satan has nothing now to do with hell, except that it will be for him and his a place of punishment in the future judgment. No kingdom there. It teaches that Satan is now the prince of this world (John 14:30 and 16:11), the ruler over those who reject Christ. (Eph. 2:2 and 6:12, and 2 Cor. 4:4.) Some confusion arises from our translation, which for the Greek *hades* or the Hebrew *Sheol* gives us—the grave, pit or hell, without apparent reason for the difference. This should be explained. There has been much discussion as to whether the fire of Gehenna is the fire we know as associated with matter or something purely spiritual. Speaking diffidently, because from inference only, I take it that the term is figurative, because it is used of the pain endured by the rich man in *hades* (Luke 16:23), who was then a disembodied spirit, and also of that which awaits our spiritual adversary in the lake of fire. But if figurative, it is the figure of a terrible reality.

As the Gospel is a savor of life to some and of death to others, may it not be that the light of God's love, in which the blessed bask for ever, is the same as the fire of His wrath in which the wicked are for ever destroyed? (See 2 Thess. 2:8—"Whom the Lord shall . . . destroy with the brightness of his coming.")

JOHN P. BUNSLAY.

SPIRITUAL GIFTS.

The recent Sunday school lesson on 1 Cor., XIII Chapter, followed with me the reading of an article in the *Literary Digest* on the speaking with tongues and gift of the Holy Spirit. Just previous to this lesson by two or three weeks I listened to a tale of a revival in Wales some fifty years ago, which was told to a large class of young men ranging in ages from sixteen to about twenty-two; the narrator was one of the participants in the meeting which he described, and closed with interpretation to the effect that the scene he depicted indicated the descent of the Holy Spirit upon that meeting. The notable points of his description were that they held a meeting of several hours' duration, with shouting, singing and much excitement all the time; elderly people were jumping over the backs of the pews and the like; and that when the narrator arrived home in the early morning, he had no recollection of what had been said or done except in a general way.

The *Literary Digest* article mentioned some meetings held in Chicago, where they claimed to have "the speaking

with tongues and descent of the Holy Spirit in Pentecostal fashion. A man who speaks six languages visited these meetings but could understand nothing of their talk. Conversing afterward with some of the leading participants, one said that the Holy Spirit came to him through his side; another declared that the Holy Spirit came to him through his feet. That all this claims Biblical support gives importance to the question whether Christians should expect such manifestation, or doubt the completeness of their spiritual life because they have had no such experiences.

With the article in the Literary Digest and the Welsh story freshly in mind, the lesson on I Cor. XIII Chapter, came forth in new light; no longer as distinct by itself, but as part of a discourse on "Spiritual Gifts," the complete subject, including the 12th, 13th and 14th chapters. This grouping of these chapters is not new, but it appears to me that the real purpose of Paul, which runs strongly through these chapters, has almost escaped notice in our modern reading and teaching of this section.

Taking then, the thought, that the Corinthian church is being disturbed by a noisy set among its members whose shoutings and singing are meaningless, and who are claiming that all this is caused by the Holy Spirit, and is therefore a high type of spiritual life which all should strive to obtain. Probably claiming further, that those who do not get these manifestations have no spiritual life worth mentioning. With this in mind read the section carefully and see if it does not become clear and luminous. To note now a few points in particular: I Cor. 12:1 introduces the section and gives Paul's topic, "Now concerning spiritual gifts, brethren, I would not have you ignorant." The drift of verse 3 is that those who confess Jesus as Lord are Christians, and possessed of spiritual life, even though they do not speak with tongues, etc. Verses 4-11 in this chapter are so perfectly plain that comment is needless; but we note that here as in every place where lists of the gifts or manifestations of the Holy Spirit are given Paul always places tongues and their interpretation at the bottom of his list; and he has more particularly emphasized this in verses 28-30, with his "first," "second," "third," and "then," and the "greater gifts" of verse 31, with which words we might well close the chapter, commencing the 13th with "And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." As the whole section is a deprecation of tongues as manifested in the Corinthian church; so the matchless 13th chapter is an appreciation of those things which are "greatest" among the manifestations of spiritual life, and which he would have them seek, rather than the "childish" things (verse 11), common among them as speaking with tongues; compare this verse 11 with 14:20. In studying the 14th chapter it will help if one takes a red pencil and marks all the words, tongue, or tongues, then with a blue pencil mark all forms of the word ~~edifying~~, building up, and including no "what shall I profit you" of verse 6. Note further that "all," in verse 23, should be connected with verse 27 for interpretation. Now, having the story from Wales, etc., in mind, notice the point or drift of verses 19, 23, 27, 33 and 40, and it would seem that other comment is unnecessary.

Verses 34 should begin in the middle of verse 33, where the question as to women speaking in meetings commences.

With this point of view we find additional reason why Paul thought best that the women of Corinth should keep silence in the meetings. Few Christians, probably, in Protestant denominations accept Paul's directions as to the Corinthian women as authoritative for all churches and all times; but as to the main topic of these three chapters, it is as true today as it was in Corinth then, that "God is not a God of confusion, but of peace."

What then shall we teach our young people to expect regarding the anointing with the Holy Spirit? I have found nothing better than was given by Rev. F. B. Meyer in an address to the Student Volunteer International Convention at Cleveland, Ohio, February 23d, 1898, and published in the Student Missionary Appeal of that year, on pages 14 to 17, narrating his own earlier experience: "I went to a great convention of Christian people in the hope that I would hear about it (the anointing). And they spoke much concerning it, and the more I heard the more I wanted it. . . . There was a great deal of noise and singing and men cried 'hallelujah,' but it didn't seem to help me. At last I could stand it no more, and I crept out of the tent, under the curtain, and away out into the dark night along a lonely road that led out of the little town. . . . I took my way up to the hills and presently got far up among the hills. . . . I walked about there and said: 'My God, if there is a man in all this place that wants the anointing of the Holy Ghost it is I; but how to get it I don't know.' And a voice said—I am sure I shall find some day in heaven the angel that said the word—'As you took forgiveness from the hands of the dying Christ, take the anointing from the hands of the living Christ.' . . . I took it by faith, and I have it, and I am ~~going to keep it by faith~~."

This is much abbreviated; the whole is worth looking up. Rev. Meyer bases his experience upon the passage in Galatians 3:14, "that we might receive the promise of the Spirit through faith."

"And He shall give you another Comforter, that he may be with you forever, even the Spirit of truth: . . . ye know him; for he abideth with you, and shall be in you."

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF LOS ANGELES PRESBYTERY.

Twenty-sixth Annual Meeting, March 15, 16, 17, 1910.
Bannum Presbyterian Church, Los Angeles, Cal.

TUESDAY AFTERNOON, MARCH 15.
4 O'CLOCK.

Young People's Conference.
Report of Delegates.
Our New Missionaries. Mrs. F. H. Robinson
Messages from Sisterhood Societies. Mrs. R. B. Goddard
Supper at 6:15 o'clock.
Half Hour with Workers.
Miss S. F. Lincoln In Caroline Merwin

TUESDAY EVENING, MARCH 15.
7:30 O'CLOCK.

Mr. R. W. Cleland, President of Presbyteries, Presiding
Devotional H. Pelligran
Announcements.
Mr. J. E. Brown Secretary, Officers and Bands

Mrs. Ina B. Boud Secretary Intermediate and Young
Ladies' Societies.
Mrs. George Bradbeer, Sec. Christian Endeavor Societies
Mrs. H. A. Newell, Secretary Sunday Schools
Miss Bessie Patterson, Treasurer Young People

Hymn

Missionary Address

Offertory

Address Rev. Hugh K. Wallace, D.D.

WEDNESDAY MORNING, MARCH 16

9:30 O'Clock.

Praise Service

Meeting called to order by the President, Mrs. R. W. Cleland

Reading of Minutes, Mrs. Murray Harris

Roll Call and Response from Delegates

Music

Another Page in Our History, Mrs. Murray Harris

Reports:

Secretary of Literature, Mrs. A. E. McDowell

Secretary of Box Work, Mrs. H. B. Gage

Address, Rev. C. A. Douglas, Pastor

Offering

Devotional, Mrs. R. A. Hadden

Luncheon, 12:30

WEDNESDAY AFTERNOON, MARCH 16

1:30 O'Clock.

Hymn

Prayer

District Work: Mrs. Fisher, Mrs. Baker, Mrs. Montgomery.

Miss Maxey

Greetings from Synodical Society, Mrs. R. B. Goddard

Report from Secretary of Freedmen, Mrs. J. D. Henderson

Address, Mrs. Teunis Hamlin

"From East and West, North and South," Mrs. Crowell

Home Secretary

Our Chinese School, Mrs. Annie B. Wheelan

Music

Missionary Address

Reports

Mission Study, Miss Avery

Temperance, Miss Richard

Current Events in Home Missions, Miss S. F. Lincoln

THURSDAY MORNING, MARCH 17

9:30 O'Clock.

Praise Service

Reports of Young People's Work

Baby Bands, Mrs. Albert Shotton

Juniors and Bands, Mrs. J. E. Brown

Sabbath Schools, Mrs. H. A. Newell

Intermediates and Young Ladies, Mrs. Ina Boud

Christian Endeavor, Mrs. Geo. Bradbeer

Music

Reports

Spanish School, Miss Crowe, Miss Smith

Missionary to Spanish, Miss Ida Boone

Missionary Address

Report of Nominating Committee

Election of Officers

Offering

Devotional, Miss Richard

Luncheon, 12:30 o'clock

THURSDAY AFTERNOON, MARCH 17

1:30 O'Clock.

Hymn

Prayer

Greeting, Oregonia, Rev.

"The Great Procession," Mrs. Annie B. Wheelan, Foreign

Secretary

Financial Statement, Mrs. F. M. Dimmick, Treasurer

Missionary Address

Missionary Hour

Offering

Consecration and Communion Service, Concluded, Rev.

A. B. Prichard.

SEVENTEENTH ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF OAK- LAND PRESBYTERY.

Centennial Presbyterian Church, Oakland, California.

March 17, 1910.

MORNING SESSION.

10:00 Opening Prayer.

The Year's Record (Rec. Sec.) Mrs. G. S. Wilson

Missionary Fuel (Sec. of Lit.) Mrs. C. C. Herriott

Our Young People (Sec.) Miss Lucie Nye

Mission Study (Sec.) Mrs. F. L. Nash

Baby Bands (Sec.) Mrs. G. W. Williams

Temperance Work (Sec.) Mrs. D. C. Borland

The Treasury (Treas.) Mrs. R. F. Gilson

Roll Call of Auxiliaries.

11:00 On the Border of Tibet, Mrs. Openshaw

11:20 A Word from the Delegates, Cor. Sec. Mrs. W. L.

Cassidy.

12:00 Devotional Service, Mrs. Monroe

Luncheon.

AFTERNOON SESSION.

1:30 Opening Service, Mrs. Hart

The Gospel in the Heart of Africa, Rev. W. Hotchkiss

2:10 An open conference on perplexing questions.

2:40 Offering—Hymn.

Greetings from the Woman's Occidental Board of

Foreign Missions.

3:00 How the Kingdom Grows in Korea, Rev. Ernest Hall

3:30 Report of Nominating Committee.

Election of Officers.

Prayer and Benediction, Rev. O. Hart

PROGRAM, ANNUAL MEETING, OCCIDENTAL BOARD.

Santa Rosa, California, April 5, 6 and 7, 1910.

TUESDAY AFTERNOON

3 to 5 O'Clock.

Reception to Delegates, Santa Rosa Ladies

Exhibition of Curios from Foreign Lands, Under Super-

vision of Mrs. C. H. Denman, Siam; Mrs. Ernest

F. Hall, Korea; Dr. Bowman-Irwin, Laos.

EVENING.

7:30—Musical Program, Chinese Girls' Quartette

8:00—Debate: "Resolved, That Siam is in Greater need of

Missionaries Than India."

Affirmative, Mrs. C. C. Hansen

Negative, Rev. R. C. Smith

The church is not a static institution. It is a living organism, and its life is in its growth. It must ever be a pioneer, its guide, still move forward and gain new experience and new knowledge as it goes.

Nor do we ever reach the end of the way. The church does not reach the end. The individual follower does not reach the end. The church is not a static institution, nor is the individual follower. The church is a living organism, and its life is in its growth. It must ever be a pioneer, its guide, still move forward and gain new experience and new knowledge as it goes.

But the way leads to an eternal life, and the church is a living organism, and its life is in its growth. It must ever be a pioneer, its guide, still move forward and gain new experience and new knowledge as it goes.

Certain it is that we move forward in the truth of Christ step by step. Only as we are true to the truth we have already gained can we proceed to the truth that lies beyond. It is a condition that demands courage upon our part, for the way is not smooth nor is it always clearly defined.

When difficulties appal us, when barriers threaten to block our advance, when seductive voices call us aside, or soft airs invite us to sleep by the roadside, it is above all else important for us that we fix our eyes steadfast upon our guide. In the days of perplexity, amid the contradictory calls of competing systems, there is but one safe way by which to move forward. It is the way by which the Spirit of the Master leads us. It is the way of complete sincerity and reverence. It is the way of obedience to the most solemn and imperative voice that speaks within the soul.

THE SAN FRANCISCO RESIDENCE DISTRICT OPTION CAMPAIGN.

If ever there was need for the temperance forces of San Francisco to stand shoulder to shoulder that time is right now.

With a mayor and police commission openly favoring the rationing that will mean to us, every day, wide open.

A city-wide campaign is being conducted by Miss Marie C. Brehm, supported by such well known workers as Dr. A. C. Bane and many other clergymen and laymen, as well as a number of women. The campaign will be fired by Miss Brehm, at Calvary Presbyterian Church at 4:15 p.m. on the 17th of April the good work will go on, covering every section of the city.

It is expected that every pastor in the city will aid in every possible way. There are some things that pastors can do without making very great demands on their time. They can talk up the campaign from the pulpit, they can interest their young people and Sunday schools. They can distribute literature and invitation cards through the Sunday schools and young people's societies and clubs, and they can pray at every service for God's blessing upon the work and the workers.

In Noe valley, the Epworth M. E., the Centennial Christian and the Lebanon Presbyterian churches will have a

day evening proceeding Sunday, the 20th, when a union service of these three churches will be held in the Epworth church. A large attendance of young people at the Wednesday evening



MISS MARIE C. BREHM
Secretary of the San Francisco Residence District Option Campaign.

Will other pastors not do likewise?

TEMPERANCE AND THE CHURCH

advance the temperance cause? What are the sanest and safest methods of fighting the liquor traffic?"

First of all, let the church be convinced that this is her fight, that she is not meddling with what does not concern her, but attending to her own proper business, and that a church may be so extremely desirous of being sane and safe on the temperance question that it may be absolutely dead and buried! To be sane does not mean to be silent. To be safe does not mean to be without battle-scars.

On the other hand church temperance work is not political, but consists largely in education and agitation, the creation of public sentiment, and grounding people in moral antagonism to the traffic.

to beget a lesson. This cannot be done by pulpit sentences, neither can it be done by intemperate discourse. Tirade and abuse, or mere emotional oratory, or hortatory appeal, go wide of the mark and fail to accomplish the desired result. Turn on the light. Make known the facts. Proclaim the truth—there's plenty of that.

The pastor should not only let it be known where he stands, but also should endeavor to get all his people to stand on the platform of his church. He should make his pulpit and prayer meeting desk ring with frequent discourses on the subject—not to make a hobby of it, but to keep the conscience of the people quickened against it. The liveliest Presbyterian church in our country on the temperance question is one where the pastor speaks regularly on the subject once a month, either in church or prayer meeting service and on such occasions his audience are the largest.

The pastor need not be narrow, for this is a big question; and when he has informed himself on the subject he will find that it touches every department of life and enterprise. No home but has felt the awful blight in some way. No business but is damaged by it. No congregation but will respond, if wisely led in the battle.—John M. Fulton, D.D.

REV. JAMES M. THOMPSON.

Early in January there appeared in some of our church papers an account of the good work being done in the Presbyteries of Bellingham and Wenatchee by our beloved pastor evangelist, Rev. James M. Thomson. Little did we realize then that his earthly labors would be so soon terminated. Rev. Thomson was on the Great Northern train demolished in the Cascade Mountains March 1st in that terrible avalanche of snow in which over one hundred and twenty lives were lost in less time than it takes to tell it. He had been visiting our churches in Wenatchee presbytery and on February 22d got on the fatal train for his home in Bellingham. Becoming snow bound in a terrific storm near Wellington, a small station on steep mountain slopes, the crew and passengers were held prisoners for six days. All retired to their berths as usual Monday evening, some with feelings of apprehension, but hopeful that the track would soon be opened and the train out of danger. That night about 2 o'clock in the morning a fearful grinding noise and roar like the crashing of forests and tumbling of mountains was heard. It seemed as if the end of the world had come and every heart stood still with unspeakable terror. When the few people who had been spared alive at the Wellington station came to their senses, and looked out to see the train, they saw instead a graveyard of snow. Cars, engines, electric motors, gondolas, and rotaries, about twenty in all, had totally disappeared.

All had been tumbled down, crushed, and scattered over six acres of the mountain side, covered with snow from fifteen to forty feet deep.

As soon as possible after the calamity, the railroad company rushed train loads of working men and bereaved friends to the rescue. Doctors and nurses were sent at once from Everett and Seattle. Nineteen persons were recovered alive and some of the bodies preserved for dissection and burial at Wellington.

three bodies have been recovered. Personal friends of Rev. Thomson from Bellingham and Everett have been searching diligently for his remains. Two days ago his satchel and some of his effects were found scattered over a considerable



Rev. James M. Thompson, Killed in Avalanche at Wellington, Washington

area under ten feet of snow. This afternoon, March 10th, Rev. James M. Wilson, and Rev. James Thomson, Jr., found the body in fairly good condition, and brought it to Everett where it will be prepared for burial by Mr. N. B. Chalacombe, an elder here, and sent on to Bellingham. Later it will be brought to Seattle, its final resting place.

The Sunday before the accident the evangelist conducted a religious service on the snow bound train and taught the Sunday school lesson. It was a fit climax to a faithful ministry before appearing in the presence of the King.

That he was greatly beloved by all who knew him was shown last Sunday when memorial services were held for him at Bellingham, Snohomish, Everett, and Seattle.

He was born in Ireland, attended Rutherford Classical School, and Marlboro College, Dublin. For some years he was a teacher and lay-evangelist in his native country. Twenty years ago he came to America, and was ordained a Presbyterian minister by the Presbytery of Petosky in 1891. He held pastorates at Mackinaw City, and Grand Rapids, Michigan. In 1897 he accepted a call to Brownsville, Oregon; and since then has spent his ministry in the Northwest, having been on a mission to Alaska, and later pastor in Seattle, and Bellingham, Washington. He was asked to take the position of a pastor-evangelist in the two presbyteries mentioned, in 1906. He has been a efficient leader among the brethren

ren, and by his wisdom and zeal, indispensable to the development of our younger churches. The Presbytery of Seattle had just elected Mr. Thomson to the position of city evangelist and he was on his way home to accept that call when he lost his life.

As a Bible student and preacher he was far above the average. In proving his position on any doctrinal question, his audience got the impression he could quote the whole Bible if he wanted to; so skilled was he in the use of the Word of God. His memory for apt quotations from poetry, history, and literature was equally good. He was the author of "Friendly Hints to Earnest Sunday School Teachers," printed some years ago. His nativity could always be guessed by his rich genuine humor; and a more delightful, loyal friend never walked the heather, or crossed the Rockies. On the background of our sorrow or pessimism he would cause the splendors of a rainbow to form before our eyes by his sunlight.

He was twice married, his first wife dying in Ireland. About seven years ago he married Miss Ethel Blanchard, of Seattle. He leaves a widow, and four children by his first wife. His two sons, James and John, are Presbyterian ministers. The two daughters, Mrs. Margaret Davidson, and Miss Hannah T. Thomson, live in Seattle.

Church News

San Francisco, First.—The birthday party given by the Emergency Chapter of the Westminster Guild of the First Presbyterian Church the evening of March 4th was a success, socially and financially. It was the occasion of a pleasant reunion among many of the older members of the congregation who do not often have an opportunity to exchange greetings. A short but tasty program of music had been arranged, in which piano, violin and song had fitting part. Miss Mabel Frisbie, with her fresh, clear soprano, and afterward Mrs. McKee, with her rich contralto, delighted a rapt audience. Young ladies of the Guild served cake, coffee, and ice cream, and the chat at the little tables was over the interesting past of the old First and of what its future would probably be when the new home planning for it should become a reality. Late in the evening the little sacks containing the birthday contributions were opened by fair fingers, and the count resulted in a very goodly sum toward the building fund. On Sunday evening, March 6th, Maud Ballington Booth presented the cause of prison reform to an audience that tested the seating capacity of the auditorium. Her appeal for financial support of the home and school for the children of men in our penitentiaries brought a return, in subscriptions by card and a cash collection, of \$300. Colonel and Mrs. Duncan, who were on the platform, have the charge of this institution, and half-a-dozen of neat-looking little girls under its care were busy, after Mrs. Booth's address, in giving out and collecting the cards through the congregation. Rev. Mr. Guthrie emphasized the effective philanthropic work in which this eloquent woman is engaged, saying that prevention is better than punishment. The pending laymen's movement in this city has taken a fair hold on the men of the First, and Mr. Guthrie's discourse last Sunday evening was germane to the great

cause to which both the ministry and the laity of all Protestant denominations throughout the United States are awakening. Mr. Guthrie made it very clear that the commercial and aggressive spirit of the present age must be subordinated to the influence of Christian morality among civilized as well as heathen nations if the latter were to be prevented from trampling down the now dominant white races.

Los Angeles.—Rev. A. M. Prewitt just completes two years of work with Calvary Church. During this time 83 members have been added, 44 of them on confession of faith. Mr. Prewitt has a warm place in the hearts not only of his own congregation, but also of his brethren in the work. Sunday morning, March 20th, Rev. C. A. Douglass of Persia will speak. Rev. C. R. Shields of Dayton Avenue Church received three on confession last Sunday. Immanuel Church had last Sunday morning one of the largest congregations ever gathered there. It was a communion service on Dr. Walker's last Sabbath with his people before his four months' trip. Two hundred more members were present than at any previous communion service. There were received 42 by letter and 15 on confession, making 132 new members since December 1 last. These, and other things in the life of our churches, show that the Spirit of God is moving, that God is owning and honoring his own Word. At the ministers' meeting on Monday morning a very hearty endorsement was given to the efforts made by Mr. Bingham to give the Presbyterians of the coast a worthy paper. The writer feels that there was never before so hearty a spirit of co-operation here in behalf of the Pacific Presbyterian. Dr. Walker gave some tender words of farewell and Dr. Hunter, President of the Association, led in earnest prayer. The Immanuel Church gives a farewell reception for Dr. and Mrs. Walker on Thursday evening, the 17th, and they start the next day. The sailing is on the steamer Minnesota, from Seattle, March 22d. On Monday evening, at the residence of Rev. A. B. Pritchard, there was given a reception in honor of Rev. and Mrs. J. K. Inazawa.

Sacramento, Fremont Park.—The evening of March 2nd was one of keen delight to the friends and members of Fremont Park Presbyterian Church. The decorations, though simple, were very effective. The music was excellent and so were the papers, poems and story. Of course the chief attraction was our own dear Miss Bruner, whom we had patiently deferred hearing until her body had become rested and refreshed by the months of vacation. How proud we were of her! She was never more becomingly attired, more graceful in manner and just in her modest, natural style she presented the facts everybody needed to hear. She had dressed four of the young people in the native costumes of the Siamese, Karens and Laos, and told of their differences; she explained the use of many curios on the table and called attention to the various pictures of charming scenes abounding in Siam. She answered questions in a prompt way, showing intelligent information and even answered very cleverly questions concerning government affairs. The social hour was made all the more delightful by the interest shown in all the curios and the conversation with Miss Bruner. A generous thank-offering for Foreign Missions was received. Miss Bruner has gone to Los Angeles, where she is to address several missionary meetings and to be the

cast of Mr. Root, whose daughter, a daughter to Mrs. Brumby, was married in Barked.

Sacramento, Westminster. This church had a very interesting day on Sunday last March 12th, a large, the time of the regular bi-monthly communion. There was a large congregation present, and twenty persons were received into the church, ten by letters, and ten by examination. There were three baptisms. The service throughout was marked by a hearty and spiritual feeling. In the evening Dr. Willis gave the twelfth of his series of lectures on the "Life and Times of Christ." The congregation was again large, which proves to all that the story of the Christ is still attractive. From his study the congregation have been good and growing, and the last was the largest of all, and the people who attend are among the most intelligent in the city. The same ones come again and bring others with them, and they express their pleasure in coming. So the pastor still continues to give the simple story of "Jesus Christ, the same yesterday, today and forever." The Young People's Society is also growing and full of interest, and the Sabbath School in some of its departments is growing so large that the importance of getting more room is being considered.

San Francisco, St. James. The pastor of the St. James Presbyterian church, Rev. C. G. Watson, closed his work with that congregation on March 13. He was greeted with a large audience and a tearful one because of his departure. These regrets were expressed in a way not soon forgotten, when James Merriman, an elder, stepped to the front, and in very touching words presented their retiring pastor with a purse well filled with gold. But no gold is as rich and valuable as their true gold of Christian love and friendship. This night also it was his privilege to receive two most excellent young ladies into the church and to baptize two children. His almost two years with this church has shown more than sixty decisions for Christ. He goes to his new field in Ohio to begin work at once.

Watsonville. On Sunday, March 6th, one of the pastors, the Rev. E. B. Hays, formerly of Petaluma, began his regular work with us. He preached both morning and evening to large and appreciative audiences. On March 13th he preached strong sermons both morning and evening and interest in all departments of the church has been already greatly increased. We are all looking forward to a prosperous year for the church. One gratifying feature is the increased number of men in attendance.

WASHINGTON.

Auburn, White River Church. The annual opening of the Ladies' Missionary Society March 10th was favored both in weather and in attendance, the audience including many ladies of other churches. The retiring president, Mrs. T. M. Gunn, conducted the program. The theme was "Christ Winning the World." The first portion was presented by responsive exercises and brief participation by the members of the society. Under the same heading, a prayer and hymn was given by Mrs. J. H. Goff. It was the need in every community for a work similar to that done by the "city missionary" in large cities. Miss Goff, being the "city missionary" of the Presbyterian Church of the Covenant,

Cincinnati. The second subject, "Christ Winning the World," was presented in an address by Rev. Wilfred W. Shaw, pastor of the University Church, Seattle. Mr. Shaw illustrated the winning power of Christianity from his own observations and experiences as a missionary in China and Manchuria, and by letters from his sister working now in India. A liberal thank-offering was made by members and guests, and another year of the society's work was brought to a satisfactory close. The decorations in flowers and ferns, the special music, the messages of the speakers and the responsiveness of the hearers made the service and the social hour and tea all a pleasant and memorable celebration of the arrival of this society at the age of eighteen years. The society holds a place of honor among the societies of Seattle Presbytery, and in its home town, throughout its history of growing usefulness it has enjoyed appreciation as a social force as well as a stimulus to missionary interest. At her request, Mrs. Gunn has been relieved of the presidency and Mrs. C. A. Ryan will lead the society for the coming year, with the assistance of Mrs. J. L. Craib as vice-president and Mrs. J. F. Payne and Miss Lucy Smith as secretary and treasurer.

Snohomish, Wash.—Last Sunday evening we had a union memorial service in our church in memory of our lamented brother, the Rev. James Thomson. The four churches of Snohomish, which were so blessed and drawn together by Brother Thomson's evangelistic ministrations a little more than a year ago, viz: the Congregational, the Methodist Episcopal, the Baptist and the Presbyterian, united in the service. The spacious auditorium of the Presbyterian church was crowded to its fullest capacity, and the four ministers of the above named churches, joined in the following program: The service was conducted by

MR. B. VAN ZANTE.

We, the Presbyterian men of Southern California, in convention assembled, do hereby approve the Missionary Policy proposed by the Laymen's Missionary Movement Convention today, and pledge our best endeavor to enlist our churches to bear their full share of the obligation for the evangelizing of the 100,000,000 non-Christian people in foreign lands, for which the Presbyterian Church in the United States of America has assumed the responsibility.

We believe that the Presbyterian churches of Southern California should give for foreign missions during the next twelve months, at least \$65,000, and we will endeavor to see that this is realized.

In order to carry this plan into effect, and to raise the sum named, we hereby appoint a committee to consist of Messrs. Giles Kellogg, W. L. Green, Lyman Stewart, W. E. McVay, John Willis Baer, Dr. B. C. Atterbury and A. C. Haffner, who shall have full power, at its discretion so as to include representatives from Riverside and Santa Barbara Presbyteries, and that it be understood so that the church and conference committee be appointed in each church in the Presbyteries of Los Angeles, Riverside and Santa Barbara, and that it be called the Presbyterian Laymen's Missionary Promotion Committee of Southern California.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Wicher addressed the Sketch Club of San Francisco on Thursday afternoon of last week. This is a club of artists and art students. The subject of the address was "The Aesthetic Principle." Dr. Wicher also made an address at the monthly meeting of the Occidental Board on Syrian Missions.

Messrs. Hood of the Senior Class, Cory of the Middle Class, and Hart of the Junior Class assisted Rev. Dr. Fisher of the Seventh Avenue Church, San Francisco, last Saturday and Sunday. Two of them spent Saturday afternoon canvassing the neighborhood. They assisted in the morning services and spoke at a platform service in the evening.

Rev. R. C. Stone, '96, pastor of the North Church, Denver, Col., recently received four new members on profession of faith. He expects to receive several more young people at Easter. Mr. Stone is moderator of the Denver Presbytery.

The March conference and dinner was held last Monday evening. Rev. C. S. Tanner, pastor of the Richmond Presbyterian Church, San Francisco, was the guest of the evening. He gave a very practical and helpful address on "Church Advertising."

Mr. Lowrie D. Cory, of the Middle Class, goes on the Home at 920 Sacramento street every Sunday morning and teaches a class of Chinese girls. They are studying the Life of Christ.

The San Francisco Ministerial Union will meet at 10 o'clock a. m. at 920 Sacramento street. The ladies of the Occidental Board will unite in this meeting which is to be addressed by a member of the visiting committee of the Laymen's Missionary Movement.

PRESBYTERIAL MEETINGS.

The Woman's Foreign Missionary Societies of the Presbyteries meet in the southern section of California this week. Three of the ladies of the Boards of San Francisco have gone down to participate in the programs: Mrs. L. A. Kelly, General Secretary of the Occidental Board, and Miss Donaldina Cameron, Superintendent of the Presbyterian Mission Home, also Mrs. R. B. Goddard, President of the Synodical Society.

The first Presbyterial met at Los Angeles, March 15-16-17. On the 18th, Riverside Presbytery meets in Riverside, and on March 22-23 the Santa Barbara Presbytery is to be held at Ventura. Well attended and profitable meetings are anticipated in each place.

"IS IT I?"

'One of you shall betray me.' 'Twas the Lord
Of life and glory, spake the accusing word.
While, fixed by the gaze of His serene sad eye,
The startled twelve exclaim, "Lord, is it I?"

Should we today not make their words our own?
Should we not haste in anxious undertone,
Held, e'en as they, by His still pitying eye,
To voice the fear-fraught, "Master, is it I?"

M. I. THEISS-WHALEY

A RETURN TO THE SYRIAN FIELD.

Mrs. William Jessup Tells of Her Welcome Back and of a Proposed Kindergarten.

Our wonderful year of furlough in America is over, and on October 13, 1909, we left the train at Zahleh station and found ourselves in the midst of a crowd of our friends. The warmth of their welcome was a joyful surprise to us, repeated when we reached the manse, and found a hundred persons gathered there, with songs and addresses. These were rendered by the school boys and teachers, and were listened to by the neighbors, who we found lined up to receive us, and into whose arms I fell, not to escape until every one of the women, rich and poor, sick and well, clean and unclean, had kissed me on both cheeks.

An hour later our first visitor arrived, bearing a gift of cheese and walnuts. When he came to depart the next day, we gave his little daughter a doll, one left over from the box of Scranton dolls received in 1908. The father said, "But now we can not return home without another doll for my other daughter, or there will be trouble in the family." We looked at each other in despair until little Faith said, "I will give him my doll," and promptly brought it. For three weeks callers were the order of the day, some in silks and hats and gloves, some in citizen's dress and some in native costumes, while many a gift of grapes, raisins, watermelons, blackberry jam, chickens and walnuts found their way into our larder, all claiming our gratitude and a due return of the favor, then or later.

From these friends we learned that Syria is certainly having "hard times" just now. Perhaps it is not lack of confidence in the Constitutional Government, but rather gross ignorance of its methods and purposes, and the fact that the new government can hardly be said to have found itself or shown its power, that makes the people feel unsettled and depressed. The Christian Catholic population, which includes the Protestants—for the Protestant sect is not recognized in the government—greatly fear the conscription, and rather than serve in the Turkish army under Moslem generals, they are hastening to emigrate. One wonders whether the American politician was right who told us in Constantinople that twenty years would see a transformed Turkey. Certainly now prices are high, industries are conspicuous by their absence, and people look harassed and unhappy.

One friend who called last week said, "You send missionaries, Mrs. Jessup, to the heathen in China and India, but here is where the people need missionaries, right here in this town! Oh! preach to them here, tell them of the love of Christ. The priests teach them to hate one another. They stir up strife among neighbors. The priests themselves do not know the Bible. Oh! teach them. I and my brother's wife will teach them too. Thank God, my dear father gave us a good education, and now we know the truth and we must teach it to others. Come and have meetings often at my house, and give me good things to read to my Catholic and Moslem neighbors." And she is the gifted wife of one of the leading Catholic citizens of Zahleh. She has not been to the confessional for fifteen years, and she constantly teaches her friends and neighbors. Some day she will be free to profess Christ in our church.

One day late, Mr. Jessup went to the village, where the "Filifull" brothers have united with the church. One of these men was so persecuted by his wife when he began to attend our services that finally one Sunday morning he lashed his wife to the pillar which supports the roof in the center of his house, and she had to stay there until he returned from service and untied the rope. She was among the communicants at the Lord's supper on Sunday, won over completely by the fruit of the Spirit shown in her husband's life after his conversion.

Our Zahleh pastor is preaching us beautiful sermons, as helpful as any I have heard anywhere. An Armenian in our congregation named Isaiah, having won his own village-folk to Christ by his consistent earnest Christian life, is going to help us in our village work this winter.

Word has come to-day that the kindergarten material selected for us by Miss Fitts, of Pratt Institute, has reached Beirut, and will be shipped at once to Zahleh. I have also heard of a young woman in one of the boarding-schools whom I hope to get to be the kindergarten teacher. The mothers of the neighborhood are keenly interested in the proposed new school for the little ones, and I am praying for wisdom to start it properly with the right principles and ideals. How I depend upon you all to pray for me and these neglected people! The women in our church have shown an unusual interest in the meetings this fall. They have large hopes for the sewing society, which, at their request, we are reorganizing. They wish to attend and make salable articles, hand-made needle-work, lace, and other products of their own skill. The revenue from these articles they will devote to the church or Home Mission work. I am delighted with their spirit, and will help them all I can. We may be able to fill orders for you for lace doilies.

"LET YOUR HEART BE COMFORTED." (FOUND ASHLEY.)

What if the boat be drifting down the stream,
And oars, well worn, hang idly by its side?
Must man forever pull against the tide—
Nor bask a little in the sunset beam?
Oh, worker in the glorious realm of dream,
Rest thou awhile, and let the river guide:
Far, far beyond thee, as the waters glide,
Behold the Beauteous City, golden, gleam!
Vex not thy soul, nor fear the coming night:
When evening goes, shall burst the morning light
O'er all the ocean of eternity:
Be sure, O friend, there is a Destiny
That holds the rudder, and that steers aright—
Then let the current sweep us to the sea!

A HAPPY VISIT.

Good temper, like a sunny day, sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.—Washington Irving.

"KH! O KH! Get up quick and hurry downstairs. The new cook failed to come this morning, and mother isn't well enough to come down; so you'll have to get breakfast. Hurry, for I've barely time to get to the store," called Jack Burton at his sister's door.

"Go away, you wicked thing! You'll come a moment later. Mother has just been accepted. It's dreadful to

have to get up so early when I got home late last night from the Spencer party."

It was a quarter of an hour later when Miss Burton descended the stairway, despite repeated calls from her brother; and, due to mishaps which beset the inexperienced cook, breakfast was served at such a late hour that Jack had to hurry away at last without eating.

"Did you have a nice time at the Spencers, daughter?" asked Mr. Burton, who was seated at the table trying to make the best of burned biscuit and underdone chops.

"No, father; how could I have a nice time wearing that dowdy old dress? Miss Reid, the seamstress, promised faithfully to have my silk ready on time; and when I went for it, she said she had so much work on hand that she just couldn't get to it sooner. Besides that, I was too tired to enjoy anything after having that house-cleaning done yesterday. Mother wasn't well enough to attend to it, you know; and that left everything for me. I'm tired of all work and no pleasure. I wish I could run away off somewhere, for a while and have a nice time, like other girls do. Jack was so cross last night because I forgot to mend his gloves and sew on his buttons, and little sister couldn't find her ribbons, and now the cook hasn't come, and everything seems to go wrong when mother isn't well!"

The shrill whistle of the postman interrupted Katherine's tearful complaints.

"Why, here's good news for you, Kittie, my dear," said Mr. Burton, looking up from the letter which he was reading. "Your Aunt Maria is coming to pay us a visit. She has heard of your mother's illness, and is coming to us because she thinks we need her, and so we do. Maria always was a good soul."

"And, father, here's a letter from Cora Gray, asking me to spend a week with her. I was afraid I couldn't accept; but if Aunt Maria is coming, why she can attend to everything much better than I can, and so you'll not need me here," said Katherine, brightening up a bit.

"Yes, Maria is capable and willing to attend to every one's wants. She's such a good-tempered, unselfish creature that nothing seems to burden her," replied Mr. Burton thoughtfully. "Your mother is a great deal better now, and the change would do you good; so you may accept Cora's invitation."

"She wants me to come tomorrow. I think I can get ready by then. When is Aunt Maria coming?" Katherine asked eagerly.

"Today," Mr. Burton replied briefly, as he rose from the table, "and you may get ready to leave tomorrow."

Cora Gray met her guest with affectionate greeting: The abundantly shaded streets are bright with yellow and crimson leaves, and the scarlet sage and golden glow seem to grow everywhere. Let's take a drive before we go out home," she suggested as they left the station.

"Cora, you have such a lovely home," Katherine observed, as they neared the Gray residence after a pleasant drive through the town. "No wonder you have such a merry nature. Everything runs so smoothly in your life. You seem to have no crosses!"

"O Sis! Cora, hurry!" a voice interrupted at the gateway. "Dinah's got such a toothache she can't cook supper, and mother was called over to see Miss Eliza Carter, who's taken suddenly sick, and the boys have come home from school tired and hungry and cross; and O, I beg pardon! I didn't know you had company with you. Little Milly

Gray flushed with embarrassment as she caught sight of Katherine—"else I wouldn't have told all that bad news."

"O well, I'll see what I can do to straighten matters out," said Cora, cheerfully. "You'll excuse me, Kitten, while I go back and see about supper."

"No; but I'll go with you and help," the guest replied, and away the two girls went to set the table in order and get supper ready. However, the work seemed scarcely more than play; for Cora performed her duties with such ease, laughing and talking good-naturedly the while and finding so much pleasure in everything she did.

"There now! The chrysanthemums look lovely in the center of the table. They're the first we've had this fall," Cora observed complacently when all was in readiness.

"O Sis," called a voice from the stairway, "come up here quick; Tom and Bob are scrapping over a top, and I can't stop 'em."

"All right, I'm coming," was the cheery reply.

"How did you restore peace so quickly?" Katherine asked in surprise when her hostess returned presently, her good humor unruined.

"O, I don't have much trouble settling boys' little scraps. They'll always do what I ask them to," was the smiling reply.

The week which Katherine spent in the Gray home was a very happy one. Each day seemed to be filled with a brightness which the many petty crosses which arose did not suffice to overshadow.

"I want Cora to come and pay me a long visit. I don't see how I can get along without her when I go home. Her good humor does me so much good," said the guest to Mrs. Gray on the day of her departure.

"Yes," replied the fond mother thoughtfully, "it's very hard to get along without Cora. When she leaves home, we are at a loss. We call her our household sunshine. I've been in poor health this fall, and she'd had a great many duties to occupy her time. She needs a little change, and she will be glad to come and see you. She's been disappointed in some other happily planned visits recently; but she never frets, you know."

"Yes, I know," Katherine answered seriously; "I used to think Cora was of such a merry nature because she had no crosses or disappointments or petty cares, as I have; but since I've been here I have found that she is happy because of her unselfishness."

"My dear," Mrs. Gray replied, "good temper is like the sunshine—lighting up dark places and sweetening our sorrowful routine, and soothing the many ills which arise."

When Katherine returned from her visit, Aunt Maria went home; but the household duties, to which the good woman had been attending, were taken up by her niece's willing hands and performed with such ease and such cheerfulness that a new happiness seemed to enter the house.

"Your visit benefited you greatly, I believe," said Mr. Burton, looking up from his morning paper as his daughter entered the dining room humming a cheery air.

"Yes, father," she replied earnestly, "it did me a lasting good."

THE SECOND-HAND BOY.

Just 'cause my brother Alfred, he
Is two years older 'an me,
W'y ever'thing he gets 'at's new

They give to me when he gets through.
I try my best not to grow
An' catch up with his old things so;
But when he gets too big for clo'es,
W'y, I've growed just exactly so's
They'll do for me—an' then I've got
To keep on wearin' 'em a lot.

My brother Alfreds pants just wait
An' never get tired on the gate
Or ripped on nails or wore out none
Until my catchin' up is done.
When he gets new ones, my ma, she
Says his old pants will do for me.
An' Alfred grins, an' looks so glad
It always makes me awful mad!
An' 'at's th' way it always goes—
I even get his underclo'es!

But now it's worse 'an ever! I'm
Just mad clean through and through this time.
It's got to more 'an I can stand—
This gettin' his things second-hand!
An' I told ma 'at I think it
Is purty near th' time to quit.
My brother Alfred, he's been sick
With measles—he was speckled thick.
But now he's through with them, you see.
He's gone an' give 'em all to me!

Wilbur Nesbit, in Harper's.

Professor Munsterberg of Harvard is of opinion that the average business man takes too selfish an interest in himself and his business: "The women of this country control the culture, unfortunately. The higher ideals are in the care of the women here. The higher culture has been left by the busy business man to the women. This is unfortunate, indeed. I do not mean by that that anything should be taken from the women, but that the men, the business men, should bear their share of the culture, too. The haphazard manner in which men drift into their vocations is largely responsible for this. Each life should be adjusted to a more ideal view toward vocation. Every vocation should be looked on in a more ideal way. Take, for instance, the school teacher who looks upon her vocation as a hardship and a drudge. It should be looked upon in a far different way—as an ideal vocation. The business man who simply sees in his vocation a means of getting the better of his fellow man destroys his power to get satisfaction from anything, and until he begins to idealize his vocation he will remain in that condition. We must fill our lives with idealism. Our children often go to school never to learn that to do one's duty one must idealize one's life."

The Presbyterian ministerial association of New York City and vicinity appointed a committee recently to investigate the work being done by Anthony Comstock in the suppression of vice; and the association has given him hearty and unanimous endorsement. Men in such work have many to decry them with the hope of defeating them in their aims.

SECOND-CLASS MEN.

It is said that Daniel Webster made the best chowder in his state on the principle that he would not be second-class in anything. This is a good resolution with which to start out in your career; never to be second-class in anything. No matter what you do, try to do it as well as it can be done. Have nothing to do with the inferior. Do your best in everything; deal with the best; choose the best; live up to your best. Don't be second-class in anything.

Every fault you allow to become a habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honor, position, wealth, and happiness. Carelessness as to health fills the ranks of the inferior. The submerged classes that the economists talk about are below the high-water mark of the best manhood and womanhood. Sometimes they are second-rate or third-rate people because those who are responsible for their being and their care during their minor years were so before them, but more and more it is becoming one's own fault if, all through life, he remains second-class. Education of some sort, and even a pretty good sort, is possible to practically every one in our land. Failure to get the best education available, whether it be in books or in business training, is sure to relegate one to the ranks of the second-class.

It is in every man to be first-class in something, if he will. Only himself can hold him back. There is no excuse for incompetence in this age of opportunity; no excuse for being second-class when it is possible to be first-class, and when first-class is in demand everywhere.

Second-class things are wanted only when first-class can't be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread, or, if you don't, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce or to high-priced for the occasion. For work that really amounts to anything, first-class men are wanted. If you make yourself first-class in anything, no matter what your condition or circumstances, no matter what your race or color, you will be in demand. If you are a king in your calling, no matter how humble it may be, nothing can keep you from success.

Some years ago a young man was graduated from Tuskegee who had taken the course in dairying. A friend of the institution, being called upon to recommend a suitable manager to a firm of white men to open a dairy, named this young man, concerning the color of whose skin nothing was said. When the black man presented himself, the establishment was complete, and the president of the company began to talk about the man's color. The young man reminded the president that he had come to talk about the making of butter, and so the conversation oscillated from butter to color, and from color to butter until finally it was agreed that

the young man should have a trial; but there was no decision to retain a man from his complexion until returns came from his first shipment of butter to New York City. When these were to the effect that the butter prepared by him had brought one cent a pound more than any butter that had been shipped before from the community, he became about half white; and when the returns from the second or third shipment showed that the butter manufactured by him realized something over two cents a pound more than any butter ever before shipped from that point, he became entirely white, so far as the eyes of that firm were concerned. It is said that the fact that this young man was able to develop the productive industry of that community by two cents a pound on butter has proved the only successful bleaching device that has been discovered there.

The world does not demand that you be a physician, a lawyer, a farmer, or a merchant; but it does demand that whatever you do undertake, you will do it right, will do it with all your might and with all the ability you possess. It demands that you be a master in your line.—Mordoun in "Do It to a Finish."

THE "LITTLE LADS" GIFT.

Allice M. Gurnsey.

"Once on a time" a great crowd of people gathered on a hillside to hear a wonderful Speaker. They were so interested that even the boys and girls forgot it was supper time, and only the Speaker remembered. He turned to one of the men beside him and said, "The people will be hungry soon. Where can we get food for them?"

"Why, there isn't a chance to get any," answered the man. "It's a long way to the market and we haven't any money. I don't see what we can do."

The only one who seems to have brought anything to eat," said another, "is this little boy," and he touched the shoulder of a bright-faced lad with a small—very small—lunch basket on his arm.

You know the best of the story—how One who knew the people and their needs blessed and broke the tiny cakes and divided the two small fishes and the whole great crowd, was fed.

That was long ago," you say. Yes, but there are other "little lads." Let me tell you about one of them. I can't tell you his name, for I do not know it, but he lives in Oklahoma, that wonderful new State that is doing many things in new and good ways.

This "little lad" went to a missionary meeting a short time ago and heard a lady tell of the boys and girls who have no change, black, brown, and red and white ones; Indian and Chinese and Japanese—Americans and those from And as he listened he wondered how he could help. I think of the same old thoughts ran:

"I've got such a little bit of money I wouldn't amount to anything, and seems to me I ought to keep it all for myself. I haven't a dog or a horse or anything. I could not help. Perhaps the

grown-up folks will fix things all right."

But somehow the "little lad" wasn't satisfied. The more he thought of it, the more he wanted to do something himself. When the meeting was over and the missionary lady and almost everybody else had gone home the minister felt a gentle pull at his sleeve. Turning around he looked into the face of a bright-eyed boy, who said, "This is for the folks the lady told about," as he gave the minister one cent.

One cent! That won't do very much! No, not alone. If Jesus were on earth today as He was long ago by the Sea of Galilee, He could multiply the gift of this "little lad." He is here, in the hearts of men and women, of boys and girls. And to them, to us, He gives the blessed opportunity of multiplying the gift of the Oklahoma boy until it can be a real help in His work.

The penny lies on my desk as I write. Out in San Francisco is a kindergarten under the charge of the Woman's Home Missionary Society of the Methodist Episcopal Church. Little Chinese boys and girls are there learning lessons that will help them as nothing else can. The building in which the kindergarten was held was destroyed by the earthquake, and so for awhile the children are meeting in a room hired for the purpose until a new building is completed. All the pretty "fixings" of the kindergarten went in the fire which followed the earthquake; and although the present room is comfortable, it still lacks many of the attractive features which are so helpful to the tiny pupils.

If you boys and girls in the Junior League, in Sunday school classes, in Home Guards and Mothers' Jewels will turn into multiplication tables that Chinese kindergarten shall have some of the things that it needs as an Easter present.

"How can you do it?" By sending, each of you, another penny, or a postage stamp (or as much more as you'd like) to put beside this Oklahoma penny on my desk. Oh, how quickly it would be multiplied if you'd all do it!

Will you? Then send the pennies rolling in, by Uncle Sam's help. Address them to me, 150 Fifth Ave., New York City, and be sure to tell in what paper you read this story, so that I may tell you in the same paper that your money came safely.

Who will be the first to help multiply the gift of this "little lad?"

The power of gentleness is one of the unmeasured forces in human life. "A soft answer" will pierce deeper than a "two-edged sword." It is more natural under provocation to use the latter; but the use of the former is in imitation of Him who "when He was reviled, reviled not again." Gentleness gives a man power with his fellow men. It increases the love of his friends, and disarms the anger of his enemies. He who would serve his generation well must possess it. It is to be learned in the school of Christ, who is our pattern in this as in every grace. "Thy gentleness hath made us great." Onward

SNOW FAIRIES.

By "Fernview."

Little Miss Snowflake came to town.
All dressed up in her brand new gown.
And, suddenly, looked so fresh and fair.
As little Miss Snowflake, I declare."

A great multitude of these little fairies lived up in the sky. Their home was in the clouds, and often the wind-woman took them sailing, sailing across the broad sky.

One wintry day a tiny fairy said to her sisters: "I would like to go to the earth and see what the children are doing. It is so long since I was there that I long to return." So she spread out her wings and made ready for the long air voyage. "I will go also," "And I," "And I," said many others. Then six little sisters took hold of hands and formed a star. The others were so pleased at the appearance of the first group that six more did likewise, and six more, and six more, until the sky was full of star-like flakes, floating softly downward toward the quiet earth.

Jack Frost, the faithful friend of the

ice king, saw them coming. "Ho! Ho!" he laughed, "so you are going to see the earth children. You did well to wear your softest and whitest dresses; and see, I will sift this pretty feathery trimming over them, so that you will be even more attractive to the little rosy-cheeked children." Thus they were beautified by that greatest of all artists, the Frost. He cannot bear to see no beautiful blossoms, so he makes mother earth the wonderful frost flowers, which you may see almost any winter day by looking on the window pane. Sometimes he hangs what we call the "hoar frost," but which is only the blossoms and wreaths made by the nimble-fingered artist, upon the trees and shrubs, and even the unsightly weeds are transformed into miracles of beauty.

As he worked away, giving the snow fairies this feathery trimming, he talked to them. "What are you going to do for the children?" he asked.

"Oh, we will cover the hills so that the boys may coast and slide there." "And we will form a beautiful warm blanket for the earth, so that the baby seeds may sleep safe and warm all winter; then when they awake in the spring there will be flowers for childish hands to gather." "And we will lie close and warm over the farmer's wheat fields, that there may be bread for the children." "And we will fall in great masses upon the roadways, and the happy children will go sleigh riding. How the merry bells will jingle, jingle as they go! What matter if they ride over us; we will have brought them happiness." "And we will cover the brown earth as far as the eye can see, with a beautiful white mantle. We will hide all the dirt

and ugliness, and the children looking upon us shall say, 'pure as snow,' when nothing but our crystal purity is seen," murmured the last small flake.

"There, then, you are ready now," said the Frost; "go on your errands of love to the children of the earth. You and I work together for the good of men; we serve them well, and we are happy."

Just then a great gust of wind caught the flakes and hurried them along.

A CHANGEABLE LITTLE MAID.

I know a bright-eyed maid,

Whose moods now grave, now gay,
Change like a shifting weather vane,
In quite a puzzling way.

While those who hear her laughing voice,

Her roguish smile remark,
Are wont with pleased accord to say
"She's happy as a—lark."

Yet, oftentimes, I grieve to add,
If vexed or hurt by care,

Transformed at once this maid becomes
As cross as any—bear.

And then our tongues in mild reproof
Of conduct bad we lose,

And with a frown address her thus:
"You silly little—goose!"

Throughout the day her active little form

First here, then there, we see,
And in amazement say she is
As busy as a bee.

At last when evening shadows fall
And silence rules the house,
In slumbering she rests at ease,
As quiet as a—mouse.

How she can be at once a goose,
And on the self same day
A mouse, a lark, a bee, a bear,
Is more than I can say.

Yet none the less will I maintain,
Nor contradiction fear
That in addition to all else
She's just a little—dear.

Geo. L. Bonadant.

GENTLE MIND.

Quick imagination transfigured the hard, bare facts of life into new and living dreams. When he and his wife were too poor to have a fire, John Richard Green would sit before the unlit hearth and pretend that it was ablaze. "Drill your thoughts," he said; "shut out the gloomy and call in the bright. There is more wisdom in shutting one's eyes than your copy-book philosophers will allow." Helen Keller.

The Sacrifice. "People will praise my work after I am dead," said the playwright, gloomily.

"Perhaps," answered the cold-blooded actor; "but isn't it a good deal of sacrifice to make for a little praise?"—Washington Star.

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VOL. VIII.

SAN FRANCISCO, U. S. A., MARCH 24, 1910.

NO. 12.



REV. THEODORE BURNHAM
Retiring Pastor of Vallejo Church.



Pacific Presbyterian

Published weekly by Earl S. Buchanan, Publisher and Manager, at
447 Mission St., San Francisco, Cal.
Telephone Douglas 1119

MANAGING EDITOR: Earl S. Buchanan

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Representative Telephone Home 79447

Subscription price, \$2.00 per year in advance. Single copies sold
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 8, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

BIG MEN WILL DO BIG THINGS.

The Laymen's Missionary Movement means that the Laymen are to move, with their money, into the front ranks of promoters of the Gospel of Jesus Christ.

We think they will do it, as they are becoming tired of the making of money, to make more money with, and are ready to see a greater thing that will tax their shrewdest wisdom and utmost power. Just making money is really an occupation that is already almost in disgrace. Within five years it will be relegated, even in America, to the ranks of curio hunting, and men will be giving their attention to greater things more difficult to do. Any one can make money, but it takes a man of genius, working with God, to convert a sin-sick savage into a God fearing, healthy soul seeker.

In a few years big men will not be boasting about their big houses, and servants, and automobiles, that they keep just to gratify their personal pleasure, but rather take pride in what they can do for the debased and degraded.

Within five years men will be vying with one another to see which can keep the most missionaries in the field, and how good an equipment they can give them to work with. When men get started at this matter in earnest, as we believe they soon will, the great work of world evangelization will sweep forward with whirlwind force, backed by all the skill and wisdom men have learned in these later years, and by the power of an Almighty God whose heart goes out in pity to the millions who know Him not.

To the Laymen's Missionary Movement will belong not a little credit in settling in motion the men who will be the world leaders in this world wide campaign to "Christ."

PAUCITY OF PUBLICITY.

No one but an editor knows how slow the Christian people are as advertisers of their good things, and if he told the truth it would be an ante-mortem statement for him all right. Last week we could not get the program for the biennial meeting that were to be held on the coast this year, two days before the event took place, and the reason we, and the editors of all the other religious papers, did not give the program was because it was not ready. Then there were a number of big events in the Woman's Presbyterials last week, but the programs of nearly all

reached us too late to be an advance notice of the meeting and give one time to get there before they are over.

Then, take the churches of our big cities, that go week after week with no notice, unless it be a paid ad in the amusement column, while everything demoralizing and degrading gets notices by the column. Why is it? Are we ashamed of what we have to offer the public, or afraid to ask for a notice for it?

The latter is not the reason, or the religious papers would not be so little used as advertising mediums for church events.

We believe that few people, even in this year, 1910, realize the value of publicity in promoting a cause. Many a worthy cause has struggled along in disgrace while a much less worthy one has sped on to great success, because the one managing the latter knew the value of advertising.

There is a saying going the rounds of business men to this effect: "If one talks about you, put him on your pay roll"; meaning that if one talks about you, either to praise or condemn, it is worth money to you and you can afford to pay him for it.

The Pacific Presbyterian seldom gets scooped on a big story, and judging by the amount of news we carry, few matters of interest are not reported. But we do feel sometimes that those who have the giving out of news little realize how important it is to get notices of meetings in advance. Ten lines in advance are worth ten hundred after the event has passed.

"The pastors are the only ones not in favor of an advance in gifts to foreign missions," said Mr. J. Campbell White, at the last meeting of the Laymen's Missionary Convention in San Francisco, and he gave the only reasons he had heard advanced for this lack of faith in men's ability to do greater things, saying: "Pastors have had so little money while getting an education, and in the ministry only just enough to pinch along on, that they cannot think in big amounts, and so cannot believe it possible to do the great things."

This is a true, and yet a sad condition of affairs, and one we ought to be ashamed of. Just think of these men who minister to us being forced to get along on so little a wage that they can scarcely make ends meet from month to month, when no unusual expenses are incurred, and when sickness or accident comes, they are forced into debt, which it takes years of self-denial to repay. It is no wonder they cannot think in terms bigger than a dollar, and cannot realize where the money can come from to make gifts aggregating thousands, without seriously cutting into the regular revenues of the local church!

We hope that there will be a rebound to this foreign missionary movement that will make possible the payment of larger salaries to our home pastors.

As a result of the conferences held at the Laymen's Missionary Conventions the men of all the denominations have agreed to try to increase their gifts to foreign missions very substantially. The men of San Joaquin Presbytery expect to reach the Omaha standard—five dollars a member—which will mean \$15,000, an advance from \$3,300, or nearly a fivefold increase. Los Angeles, Riverside and Santa Barbara Presbyteries expect to increase their gifts to \$65,000 this year. Last year's gifts amounted to \$28,000. This increase will mean a 75 per cent advance.

San Francisco, Benicia, Oakland and San Jose Presbyteries gave last year \$13,000; this year they propose to make contribution amounting to \$35,000. Sacramento Presbytery has not been heard from at this writing, but doubtless will take her place in the line of advance.

This looks like business, and it can be done, brethren, if the men who have the money are, or can be, interested in the matter. Our Presbyterian men have plenty of money and will give it if interested.

It is with surprise and regret that we learn of the severing of the pastoral relationship between the church at Valjeo and Rev. Theodore Burnham. We had no intimation that his illness was of such a serious nature as to call for his giving up his work permanently until the resolutions passed by the congregation came to hand today. It is indeed a serious loss to our working force on this coast to lose from the active work one so thoroughly alive to every interest tending to advance the cause of Christ. We trust that his life work is not yet done and that he may be so renewed in bodily health as to take his accustomed place in the ranks once more.

An editor sat in his office chair musing, and he said to himself, "I must write an editorial." Then his controversial spirit questioned him, saying, "What is an editorial?" And the editor confessed, saying, "It is any reading matter in the editorial column." Then his spirit said, "Any reading matter?" And he confessed, "Any reading matter!" Then the spirit pressed him further, saying, "If any reading matter can go as an editorial, why does not all reading matter go as editorial?" And the editor sighed and said, "Some matter is too valuable to go as editorial." "What matter?" asked the spirit. And he humbled himself and answered, "No publisher ever showed such wanton waste of good material as to put a story or an ad in the editorial column." "Why not a story or an ad?" Then the editor humbled himself still more and said, "A story or an ad is readable matter and should not be put in a position where none look for readable matter." "Then editorials are not readable matter?" questioned the spirit. "Oh, yes," said the editor, "editors read them."

HE IS RISEN!

John E. Stuchell.

Easter is the anniversary of the greatest day that ever dawned upon this world. True, Christmas was a great day. The old earth was for the second time in its history ravished by the music of the sons of God. But Christmas was simply the indication of a purpose, at best the disclosure of a prophecy. The Babe had come truly enough and the design of His coming was to effect the salvation of mankind. But could He do it? Would the divine adventure be a success? or, as by some sad fatality the benevolent purpose of creation had been bent so strangely awry, would this too prove impotent to remedy the desperate ills of the race? A cloud, faint, gauze-like, as those we have seen sometimes concealing, or dimming the glories of the sunrise, but nevertheless a cloud, with its possibilities of such an increase and multiplication as would extend it in tempestuous billows over the whole face of the sky, hung over the joy at Bethlehem, and sombered it by a vague feeling of uncertainty,—a feel-

ing that the horrible massacre of the innocents only tended to confirm.

But there is no cloud whatever concealing the brightness of the Easter morning. It expresses fact, not prophecy; it is realization, not hope. The work is all done and grandly done. The last vestige of uncertainty has vanished and now the empty grave is conclusive proof that the Lord is risen indeed, and that the divine plan for human redemption is accomplished.

Hitherto types and ceremonies had predominated in the worship of God; henceforth He will be worshipped in the simplicity of spiritual devotion. Hitherto men had thought of Him either as afar off or as indifferent to them; henceforth they could know that He is near, yea that His Spirit is within our hearts enabling us to say, Abba, Father!

There are, indeed, those whose conception of religion is so abstract as to cheat them of the uplift of a day like this. There are those who suppose that when the stone rolled in front of the tomb Jesus vanished from the world, save as the influence of his beneficent life remained to cheer or to direct. They think of Easter as the memorial of a great delusion. For them, Jesus ends with Good Friday; and death in holding Him in the sepulchre, showed the omnipotence of His sway. They have so rationalized the facts of the gospel as to rob it of much of its content, and to obscure the distinctive outline of its features.

We are glad that our investigations have led us to a different conclusion; glad that we see in the record of the death and resurrection of Jesus a statement of facts so thoroughly imbedded in the history of the world, and so accordant with the instincts of the human soul as that nothing that does not uproot all past history and alter the psychologic constitution of man can successfully refute it. Ours is not the faint, apologetic of "We trust it may be," but the clear and definite declaration of the apostle, "This thing was not done in a corner!" "Now is Christ risen from the dead and become the firstfruits of them that slept." In that resurrection we see the victory of the spiritual over the material, of the eternal over the temporal. It affords us the divine vindication of a life of goodness and love. It is the proof that God rules in the affairs of the world, uses its laws for the accomplishment of His purposes, or suspends them at will.

For a brief space, indeed, it seemed otherwise. In the desperate conflict between Death and the Lord of Life it seemed as though the King of Terrors was victorious. But as a bee stings the hand of its keeper and loses its own life for the transient pain it has inflicted, so Death in assailing the Son of God is finally defeated and slain. "O dead Christ. I see him as he rubs his hands, the hideous he sits exultant on the rock that closes the tomb of the dead Christ. I see him as he rubs his hands, the hideous monster, in anticipation of the scenes of blood through which he is to continue to scatter sorrow and woe. I see him as he swings his scythe as it were a jewelled scythe and prepares to recommence his journeys of destruction amidst a people who are no longer watched by a pitying eye or cheered by a hope of escape. He has conquered! The Son of Man who aspired to be the Saviour of the world is dead! The lips that uttered the beatitudes are still. The voice that told us of the Lost Son and the Father's love is mute! Death triumphs; joy is extinguished; life is a mockery! Weep, weep, weep tears of blood if ye will, poor sheep scattered upon the mountains, but the only Shepherd that

could have helped you is gone. Lift up your voices in prayer and pleading; it matters not, the heavens are brass, and God is a dream, otherwise His Son would not lie there cold and still! Follow your loved ones to the grave; throw the sod over them; they are gone—whether to mingle their dust with earth, or to render up their spirits to a great unconscious Minerva, what matters it to you, who are forever parted from them? Bring on your emblems of woe, your crepe and blackness; add to the bitterness of your lamentations, and to the hopelessness of your cemeteries. Break the pillars more roughly, pierce the hearts with more arrows. Increase the recklessness of your life; eat, drink, make merry, for tomorrow you die. Strive more earnestly after human fame, build your monuments more durably and splendidly, carve your name more deeply—do all this, or nothing, it matters not now; there is no worth in life, there is no hope for the world; there is no longer charm in beauty nor heart for pleasure,—Christ is dead!

But away with this nightmare! Throw open the doors and let us bask in heaven's light! Christ is risen! Hope smiles once more upon the earth, just as after some wild storm in which inky clouds have chased one another across the firmament, and the trees and houses have bowed and been crushed beneath their ruthless chariot wheels, the sun breaks forth, his beams stilling the turmoil, and introducing a calm in which the flowers and birds, forgetting their momentary fright, peep forth in fresh beauty, and, the one, decking the hillsides, the other, making the earth musical cause the earth to rejoice and rest. The Lord is risen indeed! His great mission has been vindicated. Death is beaten back and, crouching and trembling, he leaves his scythe and skulls away.

Easter sets its seal upon all these analogies of nature, which lead us to hope for immortality. It is fragrant with the perfume of Paradise, and through its portals we can almost catch a glimpse of the land beyond. It needs but little imagination to suppose that when on that morning, Christ, awakened from His death sleep, wended His way from the tomb, and brushed the dew from the bushes overreaching the pathway, and woke the flowers from their slumbers, and called from the thrush and the lark their sweetest carols, and felt the pulsations of immortal existence thrilling every part, so He often walks with His beloved amidst the embowered retreats of Eden. What a refreshing picture after all our forebodings! What a glorious immortality for those who fall asleep in Jesus,—to be raised with Him! Who in the light of this dare repine at apparent hardships, or grieve over petty crosses?

This, then, is a day that Joy may claim as entirely its own. Death vanquished; life assured; resurrection anticipated, the Gospel vindicated! Banish every somber color. Check every mournful note. Awake your music. Draw out the stops; let the wind rush in gladness through every pipe. Organs, cornets, stringed instruments, let them sound the anthems of our King. Raise the voice in jubilant song! Let there not be a silent tongue. Bring in the birds, let their minstrelsy assist and enliven our own. Let everything that hath breath praise the Lord! Wake nature, let the winds attune every leaf. Speak to the waters, give each little rill its voice, and let it, and rushing stream, and thundering cataract, and booming ocean, cause old earth to tremble in an ecstasy of delight that her King is alive again. Bring in the flowers of the world and let them

adorn the sanctuary of Him who made them. Lilies, His hands turned their graceful outlines, let them celebrate His resurrection. Honeysuckle, perhaps its shade refreshed Him on the steeps of Olivet; bring it now. And roses, perchance some straggling bushes grew about His sepulchre, let them glorify the Rose of Sharon now, and palms and olive trees, and daisies and violets, the great, the little, the humble, the magnificent, bring them all and let them testify at once to the goodness and to the resurrection of their Creator. No frowns, no sorrow, no repining today. Man is saved and the first day of his salvation should be a type of what all his eternal days are to be,—unlimited in joy!

"Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthems
Drown all music but its own.
Awake! my soul and sing
Of Him who died for Thee,
And hail Him as thy matchless King
Through all eternity!"

SUNDAY SCHOOL WORKERS SHOULD APPROVE THIS SUGGESTION.

In view of the efficient work of our Boards and the great amount of literature issued by them having reference to the work of our Sunday schools, and the information and recommendations transmitted through the regular channels of the Presbyteries, it is perhaps generally considered that there is no lack of understanding on the part of our Sunday school workers, and possibly there is no excuse for ignorance; nevertheless, the fact remains that there is sometimes a confusion of ideas, at least, and a consequent failure to accomplish the desired results to the fullest. There is no desire or occasion to offer any criticism on the work of our Boards, Presbyteries or Committees, but cannot present methods be improved upon to some extent?

Any communication from the higher tribunals of the Church which it is desired to have handled through the Presbyteries must depend upon the attending pastors and elders for its transmission to the Sunday school workers. Not that the members of Presbytery are incapable, by any means, but in the attendance throughout a session extending over two or more days, during which time every phase of church work is discussed, much of the enthusiasm it is desired to create in any particular department is necessarily lost, to some extent, through its reaching the workers most vitally interested in a fragmentary and "second hand" condition. This of course would not hold good if more of our workers attended Presbytery, but in its sessions, will it not be a fair approximate to say that in the average Presbytery, the number of Sunday schools represented there by their Superintendents will not exceed ten per cent of those within its borders?

This does not imply any reflection upon the Superintendents, the majority of whom are not elders, and have no voice in the sessions. The attendance upon its sessions by a large delegation of these workers would be welcomed by any Presbytery, but this is not likely to occur for the reason that there does not appear to be very much that could be accomplished by such attendance, unless there was a mu-

tual understanding and an arrangement of the docks accordingly.

It is not the purpose of this article, however, to urge the attendance of the Sunday school Superintendents upon the sessions of Presbytery, but to lay before those who are interested in improving our efficiency, a plan that should overcome some of the "lost motion" in our machinery, if only those having the Sunday school work in charge will co-operate in carrying it out.

Briefly stated, it is an annual meeting of the Superintendents of the various Sunday schools of our denomination within the Presbytery, with the Sunday school committee of that body, at which all recommendations of Presbytery would be presented, and the denominational Sunday school work discussed, thus insuring a more perfect understanding and affording an opportunity for the exchange of ideas and the formulation of plans for the advancement of the work of perhaps the most important branch of our church. Possibly this plan may not appeal to the larger and more perfectly organized schools, but from the standpoint of those in the outlying districts and of the small schools which are denied the privilege of a personal contact with the Presbyterian workers to a greater or lesser extent, such a convention would be of inestimable value.

Richmond, Calif.

A. H. POAGE.

THE SAN FRANCISCO DISTRICT OPTION CAMPAIGN.

The campaign for a better San Francisco has begun in good earnest. Although Sunday was not by any means a "dry" day there were crowds of earnest San Franciscans, who, in spite of the storm, found their way to the churches where Miss Brehm was scheduled to speak. The audience which greeted her at the First Christian Church in the morning was enthusiastic and sympathetic. The young people of the church, along with the pastor, Rev. Frank Ford, volunteered their services for any work the Campaign Committee might demand of them. The mass meeting for women in Calvary Presbyterian Church at 3 p. m. drew a large congregation from all parts of the city. There was also a sprinkling of men despite the fact that a great meeting for men was at the same hour in progress in the First Congregational Church under the auspices of the Laymen's Missionary Movement.

Rev. Dr. Bane presided and introduced Miss Brehm in a speech forceful and optimistic.

Miss Brehm complimented our city in the courage and energy of a citizenship which has rebuilt a city so grand and so beautiful after the earthquake and fire had practically destroyed it. "There is nothing that San Franciscans cannot do," declared Miss Brehm. "They can and they will not only rebuild the city materially but morally and spiritually."

In the evening a union service of the Lebanon Presbyterian, Centennial Christian and Epworth M. E. Church, at Sanchez and Clipper Sts., San Francisco, was held in the large edifice of the latter church. It was crowded to the doors by an audience such as is seldom drawn together in this part of the city.

In spite of the sacredness of the day and place the audience frequently greeted the telling points of the speaker by vigorous cheering. There is already evidence that this campaign for District Option is decidedly popular in San

Francisco. Give the people a chance and they will vote out the saloon from the residence part of the city. R. L.

HIGHER IDEALS FOR LABOR.

By the Rev. Charles Steidle.

One of the recent developments in the labor movement is the growing feeling of friendliness among labor men toward the church. This is particularly true of the prominent leaders. For many years, at conferences composed of churchmen, one of the leading topics of discussion was the obvious alienation of the workingman from the church. Today there is no class of men among whom the movement toward the church is more conspicuous. This does not mean, of course, that the church has become all that is to be desired; but it does indicate, first, that the church today has a greater interest in the problems which confront workmen than it has ever had; and, second, workmen have come to realize that the church is far more interested in their affairs than they had supposed. They have also come to believe that there are some very important matters concerning which the church and labor are at agreement and that it is quite possible to construct a platform which would be large enough for both to stand upon.

Organized labor has come to a very crucial period in its history. It is face to face with some of the most perplexing problems that have ever confronted the labor movement. Needless to say, no movement can long depend upon its past glory. The momentum of its former deeds will not carry it very far along. It must constantly create new policies, cutting off that which has outlived its usefulness and taking on newer and larger conceptions of its mission and purpose.

While it is still imperative that organized labor fight for the necessities of life, the time has undoubtedly come when it must take cognizance of the larger moral and ethical issues involved. In other words, the contention of labor must be upon a higher plane than has heretofore been the case. Without minimizing its efforts so far as the physical well-being of the workers is concerned, it must make a greater effort to raise their moral and ethical standards. And this, too, regardless of what may be the attitude of those who are opposing the workmen in their endeavors to advance the conditions of the toilers. In this new task the church may be of real service to organized labor. It is well, therefore, that church and labor are coming closer together, because when once the time comes that organized labor and the organized church can agree upon a program, there will be no opposing force which will be strong enough to resist their combined efforts.

HOME FOR AGED MINISTERS.

Many efforts have been made to secure homes for aged ministers, but most of them have been unsatisfactory in many respects, taking ministers away from their friends and acquaintances and housing them in one place, which must necessarily be a failure. A much better and more satisfactory plan, as well as a less expensive one, would be to provide homes in different parts of California in which ever cities thought best. Have them in different parts of the state; the brethren then could select the one where they

could find the most congenial companionship. If we had a few thousand dollars to start with the homes could be located as they were needed and in the places desired by those for whom they were intended.

This is but a brief outline of a very great subject and I hope some one will be found to enlarge upon it enough to test its virtue.

W. C. SCOTT.

Church News

REV. THEO. F. BURNHAM RESIGNS.

His Health Makes Necessary this Action which is Deeply Regretted by a Wide Circle of Friends.

The congregation of the First Presbyterian church, Vallejo, Cal., in meeting assembled to consider the resignation of their pastor, Rev. Theodore Burnham, after passing the resolutions herewith given, elected Elders Will L. Smith and Forbes H. Brown commissioners, to present the matter of Dr. Burnham's resignation to the Benicia Presbytery on April 12th. These elders, together with Trustees W. Brown, H. and Mr. Sherman, were elected a committee of pulpit supply in connection with securing a successor to Mr. Burnham. The present plan was to have a representative of the Presbytery preach in this church on May the 8th, declaring the pulpit vacant the day before, the 7th, in presence of Mr. Burnham's pastorate. It is expected that Mr. Burnham will return here the latter part of April. He will conduct the Communion service on Sunday, May 1st, at 11 o'clock, assisted by Rev. Richard Wille of Napa, and in the evening he will preach his farewell sermon. Professor Dr. J. C. Theological Seminary is expected to be present, and will represent the Presbytery of Benicia in this service.

The Resolutions.

Vallejo, Cal., March 26, 1900.

Whereas, an overruling Providence has decreed that our beloved pastor, the Rev. Theo. F. Burnham, M. A., who has served us so faithfully for 18 years, should find it necessary to ask that his pastoral relations be severed because of his physical inability to continue his arduous duties, and

Whereas, in the severing of these relations we recognize the fact that our church in all its branches is being deprived of an able scholar, an earnest, sincere and devoted leader and spiritual adviser, now be it

Resolved, That we, the officers and members of the First Presbyterian Church of Vallejo, California, in congregational meeting assembled, do earnestly and devoutly commend the work of our pastor and of his efforts at all times to promote the interests of the church and to extend the Gospel of Christ; and be it

Resolved, That we extend to him and to his esteemed wife, assurance of our Christian love and regard, and that we unite our supplications to Almighty God for a complete restoration to health, should it be His divine purpose, and also be it

Resolved, That at this, the close of his active ministry, it is gratifying to us to be in a position to honor him with the designation of Pastor Emeritus, and be it further

Resolved, That in forwarding these resolutions to our pastor and his good wife, we express the hope that they may afford him comfort and cheer in this, his time of affliction; that a copy be spread upon the minutes of the Session, and that copies be sent to the Pacific Presbyterian, San Francisco, and to the local press.

FORBES H. BROWN,
For the Session.
RALPH L. CASSADY,
For the Trustees.
JOSEPH R. ENGLISH,
For the Members.

PORTLAND FIRST MUST BUILD NEW EDIFICE.

The Demands of the Present and Future Make Imperative a Commodious Structure Suited to the Work the Church Should Do.

The First Church, Portland, which has been a monument of pride to Presbyterians these twenty years, is to be replaced by a modern structure if the plans of the pastor, Rev. W. H. Foulkes, and the church officers, are carried out. The following urgent appeal occupies one page of the church bulletin of last Sabbath:

The Appeal of the Hour.

For twenty good years our present church edifice has stood unchanged, an outstanding monument to the generous zeal and discriminating devotion of those who build it. Some of these builders in the house of God remain, but many of them have entered into their rest.

Portland has changed in twenty, ten,—even five years. Steel-ribbed structures are rising as if by a magician's wand. The tides of commerce which were at first only ankle-deep now bring a whelming flood of material prosperity. Men are evidencing their faith in the future of Portland by liberal investments and substantial improvements. They look beyond the "city that is" to the "city that is to be." If "Paradise Lost" was a garden, "Paradise Regained" will be a city.

To perform its part in the life and growth of GREATER PORTLAND, our church must be enlarged to meet changed and expanded conditions. A dozen voices utter this cry. Children who are being deprived of proper environment and instruction, young men and young women who need open portals seven days in the week, faithful women bearing the brunt of church toil with woefully inadequate facilities, "outsiders" who might be won to become "insiders," all of these and others call for a change.

The time for talking has ceased, and the hour for doing is here. Prepare and cast your ballot today for larger and better Presbyterianism, for a church that shall not be recreant to her trust, for a convenient and complete house of work as well as for a magnificent temple of worship. Vote for the boys and girls, for the young men and young women, for the faithful workers of both sexes and all ages, and for the unreached surging throng! Vote right! Vote now!

Carpenteria.—The installation of the Rev. Avery G. Hunt as pastor was an event of no little interest in this community. Rev. John Ainsley, Oxnard, presided and propounded the constitutional questions. Rev. J. B. Stone, of Ventura, preached the sermon. Rev. W. D. Moore, D. D. San Francisco, was the guest.

Barbara, charged the people or church, and the writer charged the pastor. In the evening following we gave the pastor a reception, which was a delightful and enthusiastic expression of the good will of the whole community toward Mr. Hunt. The pastors of the other churches of Carpinteria gave greetings and the writer made a speech of welcome in the name of the church and session. Rev. Hunt is well received and we think will do a good work. The manse recently purchased has been paid for and thoroughly renewed inside since Bro. Hunt came among us.

Yours truly,

JEROME F. FURBER

Eugene, Oregon. The churches of Eugene have just closed the most successful evangelistic campaign in their history. Eight churches were united, two Presbyterian, and the Methodist, Baptist, Congregational, Norwegian Lutheran, Evangelical, and United Brethren churches. The evangelist was Rev. French E. Oliver, D. D., of Kansas City, Mo., and his assistants were Prof. W. A. Maltbie, musical director, and Rev. M. Nichols, who took charge of the personal workers. The preaching of Dr. Oliver was strong and searching, too strong and searching to suit some people, but the results show the wisdom of his methods. Physically, intellectually, and spiritually, Dr. Oliver is a great man, and he has the fullest faith in the Bible, and in Jesus Christ the Saviour of men, and he has an utter abhorrence of sin, whether found in the church or outside. Dancing, card-playing, and theatre-going, he looks upon as "the devil's incubators." It is estimated that about a thousand people were converted during the meetings. The first week a man seventy-eight years old was converted, who had not been in a church for forty-five years. The last week a man eighty years old, who for forty-four years had held out against his wife's prayers, was converted through the reports of the sermons in the newspapers. People drove in from a distance of fifteen miles; and they came in on the trains from a distance of seventy-five miles, and the attention of people in various parts of the State was called to the work going on in Eugene. The Sunday following the close of the meetings, March 13th, about two hundred and fifty united with the various churches of the city. It is expected that including those who are to unite with the churches on March 20, the total number of accessions to the churches of Eugene from the beginning of the meetings will be at least five hundred. Churches in Springfield and other adjacent towns have also received accessions. A church in Springfield received a church letter granted twenty-six years before. New converts have been brought in, backsliders reclaimed, churches aroused, pastors strengthened, and the community uplifted in a way that promises large things for the future. The first Christian church held evangelistic services for nine weeks beginning the first Sunday in January, and has received about two hundred and seventy-five new members, including some converted in the Oliver meetings. On March 20th, Dr. Oliver, assisted by Prof. Maltbie and others, begins an evangelistic campaign in Ashland, the southern Oregon chautauqua city. Please remember that work in your prayers. Sincerely yours,

C. T. WHITTLESEY

Rev. H. N. Mount writes: For almost six weeks the Rev. French E. Oliver, D. D., of Kansas City, Mo., conducted a great union tabernacle evangelistic campaign in this city.

Eight of the evangelical churches united, including the Central Presbyterian and the Fairmount Presbyterian churches. Dr. Oliver is a striking character, his physical stature, his powerful voice, his splendid command of language, his quick wit, and keen grasp of every situation, taken with his deep spirituality and knowledge of the Bible, make him one of the most powerful preachers ever in Eugene. He is thoroughly orthodox, and perfectly fearless. Great opposition was aroused against the meeting in some quarters, but almost without exception it was among those who did not attend the meetings, or whose vicious lives were laid bare by the fearless proclamation of the truth. Over a thousand conversions were reported, among whom were many of the leading business and professional men. Last Sunday, the 13th, large numbers were added to all the churches of the city. The Central Presbyterian received 59, and quite a number of others are yet to come in. The Fairmount Presbyterian church received 23. Eugene is a far cleaner city because of these meetings.

Tutuilla (Indian), Oregon.—The quarterly spring communion services have been arranged for at Tutuilla Church to be celebrated April 3rd. Three days of preparatory services will be held preceding the communion, and the people will be encamped at the church as usual from March 31st to April 3rd. Moreover the session and people of the church have announced special evangelistic services to be held May 1st to 9th. The initial services will be on Sabbath, May 1st, but the camp will not be in readiness to receive and entertain visitors till Tuesday, May 3rd. The services will be conducted by the Rev. James M. Cornelison. Many visitors are expected from neighboring reservations, as in former years, whom the people will entertain. All Indian ministers, lay workers, and missionaries who attend will assist in the preaching, singing, and personal work. A general invitation will be extended to all the nearby white missionaries on the different reservations, and of the different denominations, for it is the intention to make these meetings not only evangelistic, but somewhat of a **Convention of Methods of Work** looking toward a more efficient organization of the Sabbath school, Christian Endeavor, Temperance, and Woman's societies. And in view of this fact, those having the meeting in charge are expecting to secure special speakers, who are more or less expert in these particular lines to address the people and workers in attendance, so that all can take notes, and put into practice in their own churches these better and more efficient methods of work. The program of services and subjects to be discussed together with the prospective speakers will be sent to all later, as well as instructions relative to railroad rates, if fifty are in attendance with certificates. The expenses of these special meetings, which is never less than \$75, will be met by the free-will offerings of the people, and many friends of the Indians everywhere. Any individual or society desiring to help on the Indian work, and to encourage the workers, could not invest a small offering better than in such work. Such an offering will be greatly appreciated, and could be sent direct to the Trustees of Tutuilla through their Secretary, A. J. Minthorn, Pendleton, Oregon, or through the Home Missionary Board to them, specifying it for these special meetings of Tutuilla. J. W. C.

Portland, First.—The pastor has consented to give a Memorial Address suggested by the anniversary of Franco-

E. Willard, under the auspices of the W. C. T. U. Special musical selections have been provided by the organization. Tomorrow, in the Third Presbyterian Church, a Conference on Christian Nurture will be held under the auspices of the Presbyterian Ministers' Association of Portland. This is intended for parents and Sabbath school teachers and Christian workers, and is to deal with the problems of training of the young in the Christian life. May there be a goodly attendance from this church. See announcement under "Monday." The officers of the Brotherhood for the coming year are: President, H. P. Coffin; vice-president, A. B. Slauson; secretary, R. S. McKibbin; treasurer, W. F. Edwards. The officers of the Christian Endeavor Society for the year beginning April 1st are: President, Andrew M. Chrystall; vice-president, Miss Mary Matthews; secretary, Miss Ethel Mitchell; treasurer, William McKay. The annual meeting of the Ladies' Missionary Society was held in the chapel last Tuesday. Every officer and chairman reported a year of splendid advances, with more women interested and more money given—an increase of those giving regularly through the envelopes. The total amount for home and foreign missions is \$6,635.37, and to expenses of the local society \$44.50. Our hearts go up to the Father in thanksgiving for the faithfulness and zeal of our untiring officers, and in earnest prayer for those just taking their places. The officers for the coming year are: Mrs. W. M. Ladd, president; Mrs. J. S. Bradley, Mrs. Wallace McCamant, Mrs. C. M. Wood, vice-presidents; Mrs. Fletcher Linn, secretary; Mrs. F. I. Fuller, treasurer; Mrs. W. A. MacRae, secretary for the envelopes. The Laymen's Missionary Movement will reach Portland during the days of March 29-31. Some of the greatest laymen and ministers of all the evangelical churches will be present.

Marysville.—The First Presbyterian Church of Marysville had a very pretty and successful "Nautical Evening" recently. In the line of decorations we had a full-rigged ship in the front of the church gaily decorated with the flags of all the nations, and flying at the mast the ensign of the cross, our own national colors fluttering in their usual place determining the nationality of the vessel. In the choir loft, on a level with the deck (supposed) of the ship, stood a chorus of twenty-five sailor lads in blue and white to lead the singing, and lead it they did, with a vim. They, the sailor lads, opened the service with, "Master the tempest is raging." Then followed a sermonette, not longer than five minutes, on "Life a Voyage Upon a Stormy Sea," the equipment necessary being a chart (Bible) and a Pilot (the Master). Then followed a solo, "Jesus, Savior, Pilot Me," and a sermonette on "Dangers of the Voyage," these being Rocks (temptations), drifting (indifference), unseen currents, (our secret sins or desires). Then, led by the sailor lads, we all sang, "Yield Not to Temptation." Following this came a sermonette on the Church, a LIGHT-HOUSE, while back of the ship and built up against the central part of the pipe organ was a veritable lighthouse with its light shining, illustrating the subject. Then the sailor lads rendered, "Throw Out the Lifeline." The sermonette following was on "Lights Along the Shore," the individual Christians letting their lights shine. Again, led by the sailor lads, we all sang, "Let the Lower Lights Be Burning." Following this came the beautiful solo, "The Harbor Bell." Then as a finale the pastor spoke of the

"Harbor and Port," the end of the journey, the calm, safety and blessedness of the haven "when we, too, have crossed the bar." Following this as an offertory the baritone solo, "Anchored," was fittingly rendered, and we all sang in unison with deep feeling, "Jesus, Lover of My Soul." Over 600 were present.

Spanish Fork, Utah.—Rev. Theodore Lee, who has had charge of this work for 25 years and pastor of the church for 15 years, resigned his pastorate last Sunday. For many years a mission school was kept up at this point under the charge of the Pearly Sisters. Finally this was given up. Mr. and Mrs. Lee have done faithful work at this point during all of these years. The discouragements have been manifold, but they kept on year after year, adding each year a little to the work. They leave the work in good shape for the man who is to take it up in June. The work in the Sunday school has been the most promising. Last year the attendance for the year averaged 52. Anyone acquainted with conditions in Utah will see that this has been a good work. We have a good church building, a well organized, thoroughly up-to-date Sunday school, and a church membership of 42. This membership does not represent all the fruits of this work for 25 years, but is the present strength of the work. The missionary in Utah has many difficulties to meet and many hard problems to solve. Mr. and Mrs. Lee have been especially helpful to the young people in Spanish Fork in the way of getting them interested in getting an education. Because of their help and encouragement along these lines, many of the young people have been educated and are now teaching, or are in good business positions. They will be missed by all the old Utah workers. J. M.

San Francisco, Calvary.—Sunday, March 20th, was a Sabbath of special privilege for our church as we had two of the distinguished representatives of the Laymen's Missionary convention occupy the pulpit both morning and evening. Mr. Campbell White of New York spoke in the morning, but because of the inclement weather there was not as large a congregation as would otherwise have been present to hear him. But in the evening a very large congregation was present to hear Rev. Willis R. Hotchkiss, missionary in Africa, deliver one of the most thrilling and inspiring addresses that has ever been given in behalf of foreign missions. One could not help but regret that all of the people who do not believe in foreign missions did not hear him. In the afternoon about three hundred women gathered in the main auditorium of the church to listen to Miss Marie Brehm, the enthusiastic advocate of temperance, deliver an excellent address on that important subject. On Tuesday, Wednesday, Thursday and Friday of this week our pastor is preaching to his people. These services are held as a spiritual preparation for the observance of Easter. His sermons will treat of our Lord's last days of ministry on earth. On Thursday evening in addition to the sermon, the Sacrament of the Lord's Supper will be celebrated.

Sacramento.—Another milestone has been reached in the history of Fremont Park Presbyterian Church, and there is every reason for encouragement. The various reports stimulated the members with confidence and inspired them with determination to "go forward." The progress as shown in Fremont Park Church is never told in the cold

figures of statistics; they do not disclose the steady, substantial advance actually made. The influence of this church is felt all over the city, and its sympathies and assistance extended to every Christian organization and philanthropic enterprise. The meeting of March 16th was preceded by a prayer service, interspersed with special music by the choir, and followed by an informal social hour with refreshments in the lecture room adjoining. These "annual meetings" are seasons of great profit and pleasure. The men of our church are enlisted in the "Laymen's Missionary Movement," and expecting much blessing from the Convention to be held in our city March 21-23.

Santa Ana.—Rev. J. R. Pratt began evangelistic meetings in Santa Ana, Sunday evening, February 20th, in the Immanuel Baptist church. The meetings were preceded by a two days' Bible conference conducted by the leading workers from the Los Angeles Bible Institute. Dr. Pratt's meetings continued every afternoon and evening. The work was entirely of an interdenominational character. The spiritual people from all the churches soon appreciated and availed themselves of the privilege of such a masterly ministry of the Word. On Thursday, March 3rd, the meeting, having outgrown the limits of the Immanuel church building, was changed to the First Presbyterian church at their kind invitation and continued there till the close, Sunday evening, March 13th. The meetings steadily grew in power and interest and attendance and a very great blessing has come to all our churches through these meetings. Over 30 people signified their intention of accepting Christ.

J. H. SCOTT, Pastor Immanuel Bapt. Church.

Salt Lake City, Utah.—Two of our churches, Westminster, C. C. McIntire, pastor, and Third, Herbert E. Hays, pastor, have recently voted to come to self-support on April 1. We will then have three self-supporting churches and two small missions. There is only one other self-supporting Presbyterian church in the state, the First of Ogden. President Stevenson of Westminster College has just made a flying visit from New York, where he is raising money for the college, bringing enough money to finish the Woman's building and some new plans for finishing the plant and raising an endowment. After several conferences with the trustees, he has returned to the great city whither so many Westerners take their money. The Laymen's Missionary convention has just closed. The speakers have been inspiring and practical. They brought to us a spiritual treat and an impulse to better business policies in financing the kingdom.

Los Angeles.—Rev. George C. Butterfield, our popular Sunday school missionary and secretary of the Home Mission Committee of the Los Angeles Presbytery, conducted a week's meetings, commencing March 6th and ending the 13th inclusive. Beside reviving and stimulating the zeal of the members, eighteen young people and children decided for Christ. The revival of congregational singing was a marked and important feature of the services. Under Bro. Butterfield's masterful direction the singing of the old familiar hymns proved a source of attraction and inspiration. The earnest and forceful presentation of the old Gospel richly merited the deep interest and large attendance. The Holy Spirit's presence was manifest. The pastor was much relieved by Bro. Butterfield when on the first Sunday, the 6th, he made an appeal for subscriptions for the proposed

church Social Hall, asking for \$400. The response to his effective appeal was a subscription of about \$500.

WM. ENGELBERT FRY, Pastor.

Los Angeles.—The Ministers' Association listened with great interest this week to an address by Mrs. Alice Stebbins Wells, representing the Prison Reform League. The subject she presents is one of vital importance and intense interest. It would seem that no line of reform work could make a stronger appeal than the one she presented. She gladly makes appointments, without cost, to speak wherever a hearing will be given; and we heartily commend a hearing. Some most startling facts are presented. Over \$15,000,000 per day are spent in our land for the handling of crime, and it is not handled. Perhaps no other Christian country presents so bad a record. Surely there is great need of a mighty awakening.

Fort Bragg.—In February the pastor held a two weeks' meeting, doing the preaching himself, save three services, in which Rev. J. M. Fisher of the Mendocino church preached. There were a number of conversions. As a result eight have united with the church, and I think that in the near future others will follow. This field has a brighter outlook. Our Sunday school now has passed the one hundred mark in average attendance. Other branches of the work are growing.

R. C. GRACE, S. S.

[Rev. Mr. Grace writes that he has just received word of the death of his father at Fort Smith, Ark., and asks the prayers of our readers.—Ed.]

Los Angeles, Highland Park.—This church is holding evangelistic services every evening this week, with different preachers from evening to evening—names not announced. The Third church has a prayer meeting each evening. These are very fitting observances of Passion Week. Great sympathy is felt for Dr. and Mrs. Fishburn of Grandview Church in her serious illness. Rev. L. F. Lavery preached for Dr. Fishburn last Sunday. Immanuel pulpit was supplied last Sunday by Rev. Allan Kennedy of Florence, Arizona. The preacher next Sunday is announced to be Rev. A. A. Kiehle of Milwaukee.

Tonopah, Nevada.—Evangelist N. S. McClurken of Los Angeles has just closed a two weeks' campaign here. Meetings were held in the Nevada theatre, the largest auditorium in the place. Presbyterians, Baptists and Episcopalians united in the work, which was abundantly blessed, there being perhaps one hundred conversions.

Pasadena, Cal.—Four noon-day meetings are planned for Passion Week, in the interest of the Laymen's Missionary Movement. The meetings were arranged for by the Brotherhood of St. Andrew. Bishop Johnson presided at the first meeting. Men from all the churches co-operate.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Landon preached at Merced last Sabbath for the pastor, Rev. D. H. McCullagh, '98, who has not been well of late and who went away a few days for a rest.

Dr. Wicher preached at San Anselmo on Sabbath as the pastor, Rev. Mr. Clemenson, went to Santa Rosa to speak for Rev. William Martin.

Rev. Robert M. Hood, '06, who has charge of the churches in Connell and Ralston, Wash., recently received seven new members. He is building a church at the latter

place, which is a new town.

Rev. Frank L. Goodland, D. D., of First Church, Oakland, has accepted the invitation of the Seminary to deliver the Commencement address, April 28th.

NINETEENTH ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY

Of Oakland Presbytery, at Kings Presbyterian Church, Corner Russell and Lorenz Streets, Berkeley, California.

Friday, March 25th, 1910.

Morning Program.

10 a. m. Devotional, Mrs. J. P. Gorrior; Recording Secretary, Mrs. D. C. Mitchell; Corresponding Secretary, Mrs. B. F. Edwards; Secretary of Literature, Mrs. G. Mansfield; Treasurer, Mrs. C. M. Bardick; Secretary of Freedmen, Mrs. H. W. Smith; Secretary of Study Classes, Mrs. Annie Gill; Young People's Secretary, Miss Ruth Hitchcox; Our Young People's Work, Miss Margaret Boyce. Election of Officers. Installation, Mrs. J. P. Prutzman; Quiet Hour, Mrs. E. L. Rich; Luncheon, 15 cents.

Afternoon Program.

1:30 p. m. Opening service, Mrs. W. H. Hamilton; In-digne, Mrs. Nellie McGowan; solo, Mrs. Whitcomb; offering; Home Mission, Rev. F. L. Goodland, D. D.; Address, Mr. Wm. L. Paul; Benediction.

MEETINGS OF PRESBYTERIES.

The Presbytery of Spokane, Washington, will meet at Sandpoint, Idaho, Tuesday, April 19th, at 7:30 a. m.

EUGENE A. WALKER, S. C.

The Presbytery of Southern Oregon will meet at Oakland, Oregon, Tuesday, April 19th, at 7:30 a. m.

J. E. BURKHART, S. C.

The Presbytery of St. Luke will meet at American Fork on Tuesday, April 19th, at 7:30 p. m.

FRANK O. LEONARD, S. C.

The Presbytery of Baltimore will meet at Stagswood, Wash., on Tuesday, April 12th, 1910, at 7:30 p. m.

E. G. STRANGE, S. C.

The Presbytery of Benicia will hold its regular Spring Meeting in the First Presbyterian Church of San Anselmo on April 12th and 13th. The opening sermon will be preached by the retiring Moderator, Rev. Isaac Fleming, of Calistoga, April 12th, at 7:30 p. m. On the evening of the 13th there will be a popular meeting in the interest of Home Missions within the bounds of our own Presbytery, conducted by our Home Missionaries; each giving a brief account of the work in his own field; discouragements, encouragements, possibilities, etc.

W. M. SUTHERLAND, S. C.

NOTICE.

Any person who the Pacific Conference had in handling, employing Rev. D. D. Bean as pastor or supply, should first write to J. C. Robinson, Stated Clerk of St. Paul Presbytery, where from he can be reached.

EDWARD M. ROBINSON,

Chairman, Finance, Finance Committee, Portland, Ore.

MRS. E. L. GLASS.

Mrs. E. L. Glass, at the ripe age of 85, entered into rest March 21, 1910, at the home of her daughter, Mrs. W. W. Bacon in Duarte, Cal. Here also the funeral services were held conducted by Dr. J. A. Gordon of Los Angeles and Rev. Mr. Van der Las of Monrovia. Her husband, Dr. R. H. Glass, a prominent physician, died in 1854. Through him she was related to men well known throughout the church, as Drs. J. G. Monfort, Geo. L. Spinning and Hugh Gilchrist. Her grandfather, Col. Benj. Logan, was very prominent in Kentucky in pioneer days. Besides Mrs. Bacon, she leaves another daughter, Mrs. R. W. Cleland, president of the Los Angeles Presbyterian Missionary Society.

NATURE PREACHES OF GOD'S LOVE AND POWER.

The soul, storm swept by grief, cries out for rest. Altho' it knows God's ways are always best. When heart sick, I rush from confining walls To visit Nature, listening as she calls. First, the flowers along my garden walk Seem to say, "Stop, dear child, and hear us talk. See how our buds open, slowly, just right. Each petal and color, before your sight. Just so, in you, shall work God's perfect plan; His wisdom has ruled, since time began."

Onward I hasten to the fragrant pines: How I love their music and balmy winds: Sweeter far will Heaven's melody be. When that harmony we shall hear and see By and by; but now, in those groves so dear, Nature's lullaby quiets earthly fear: In the shadows of those tall trees, I find 'Tis good to linger, when troubled in mind. Next, old ocean calleth, where day and night, Deep, tireless voices, ever shout of God's might.

All Nature preaches thus, God's power supreme: To me her voice is real and not a dream: I hear it in the woods and on the shore. In the sweet bird notes and the ocean's roar. Soon, these shall pass away and be no more. While I—immortal to Beyond shall soar. The sermon thrills me—it is all so grand: As a little child, I'm led by His hand. With such loving care and power to guide me, 'Tis well, however dark it may be.

So I'll try to be contented to the end. Each day some help and cheer to others send. Joyfully glad if even little I. Can fill some useful corner, e'er I die. Certain that when my work is done God's love Will call, to that eternal home above. And oh! how gleeful on that dear shore. Where the beach's deep loneliness will all be o'er. To meet those we've loved so fondly below. And with their endless voices at bliss to know. Pacific Grove, Cal. M. A. B.

The Home.

DISCONTENT.

The mail is full of letters,
And the soup is full of peas,
There's sugar in the coffee,
And the yard is full of trees;
The fields are full of stubble,
And there's grass upon the ground—
But the world is full of trouble,
If we only look around.

The corn is full of kernels,
There are lilies in the brooks;
The towns are full of people,
There are stories in the books;
The orchard's full of apples,
And the meadow's full of hay
But what troubles we discover
If we're only built that way.

If we really want to fret.
The bees are full of honey,
And the apple's full of juices;
The banks are full of money,
But be happy! What's the use?
The beach is full of pebbles,
There is water in the creek—
But nothing really suits us
If we really want to kick.

S. W. FOLEY.

LOOKING AT THE BEST THINGS.

My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest thing she can find to look at, and then she looks at it and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they have some fine geraniums growing in tomato cans, and my little Clara thinks they are beautiful. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There was sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we only see what we look at, our powers in life are strictly proportioned to the way we look at life and the things we fix our eyes upon as we go along. No man or woman is ever a failure who sees clearly the essential things. No soul is ever powerless or discouraged except through having looked, momentarily or steadily, at the unessential and misleading things. To see life truly is to be a success with the knowledge which is power.

Pessimist and optimist have perhaps never been more wittily defined than by the familiar stanza—

"'Twixt optimist and pessimist
The difference is droll—
The former sees the doughnut,
The latter sees the hole."

And the point of wit is that both doughnut and hole are there to see, plain to every eye. The optimist sees the hole, but only as an unimportant incidental to the very form of the doughnut. But the pessimist, by concentrating his vision on the hole, misses its place and use, and exalts it into a dread, gloomy and universal vacuum. Each has an argument—a logical argument—but the eye judges between them in the end. The pessimist's eye cannot be argued down and it makes him miserable as long as he refuses to look at anything pleasant or beautiful.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things which he or she would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. Total depravity is still with us, even if conviction of sin has become rare. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background, its hole in the doughnut. The doughnut remains, around the hole, just the same. The good, the beautiful and the true, in large, though not complete measure, exist in every man's environment. There are men who can be trusted, women who are good and lovely and loving, ideals that lift the soul toward their realization in a larger life. Total depravity has been redeemed and regenerated in every case willing to throw itself on God. To overcome evil with good is the trend of the universe, and every star in the highest heaven stands ready to have a wagon hitched to it by the humblest individual who picks it out and keeps his eye upon it. People who look at stars may tumble into ditches sometimes, but they climb out and ahead, and never see the worst of the mud at all.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them. It is a pitiful thing to see human beings find intimacy with pets more lovely than intercourse with human souls. They are looking at the second-best things instead of the first best; and to look at the best things is the secret of true living.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary schools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teacher after an experience of

injustice. Our schoolrooms bring to children nowadays the help of the highest art, in picture and statue; and the children look with all their eyes, and study the better for it. A noble book kept before the eye of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.—Priscilla Leonard.

THE MODEL WIFE.

A Philadelphia clergyman collected and recently read from the pulpit a number of letters from husbands—presumably model husbands—bearing on the subject of the model wife.

One man wrote that the ideal wife should not spend \$25 a week when the income was but \$20. He probably meant that, in any event, \$25 was too much and only an extravagant housekeeper would lavish any such sum upon the home. It was a man of this sort who, when he got off the old and trite remark about the bread that mother used to make, was tartly told, "Well, you don't make the dough that father used to make." The hardest domestic experience for any women is to have her husband ascribe to her lack of thrift the failure to lay by money against a rainy day, when the real reason is that his own earning capacity is inadequate to supply the elemental requisites. Women as a rule are the savers rather than the spenders, and when the penny is laid by on its way to the dollar mark the saving is generally due to her economy.

Another man holds that it is the part of the ideal wife to keep herself neat and tidy. It is; but too many men throw the whole burden of the household drudgery upon a woman's shoulders, without once reflecting that a maid-of-all-work cannot keep her coiffure, her complexion, and her attire as immaculate as the lady of leisure, who may loiter as long as she likes before the mirror and the toilet table in her boudoir. It is a source of unhappiness in many a home that the man makes disparaging comparisons between his careworn and preoccupied wife and some airy fairy Lillian whose chief concern is whether her white shoes are spotless and her gloves quite clean.

Another man believes that the ideal wife is one who "does not harass the life and soul out of a man." Heckling or henpecking at home is, beyond peradventure, the continual dropping that wears away a stone, but it is only fair that the man should ask himself a few searching questions before he blames his better half. Has he been kind or cross after the day's worrisome business? Has he been thoughtful or negligent about the minor items that in life's appraisal make up the major portion of the inventory? The man who finds fault with his wife will sometimes find that "on his own head, in his own hands, the sin and the saving lies."—Philadelphia Ledger.

THE PEACE-BRINGER.

By Charles L. Story.

O Love divine, reach down and lift
My fainting heart to Thee;
Increase my faith in Thy great gift.
The Christ that sets men free.

Help me to realize Thy will
Beneath life's mysteries,
Serene, unshaking, potent, still.
The one true thing that is!

Kindle with sanctifying flame;
Impel to holier things:
More noble deeds, diviner aims,
Larger imaginings.

Grant me full vision of our Lord,
Transcendently divine;
Reveal that visage worn and marred,
So wondrously benign.

Let that one life my pattern be
Which God in man revealed,
And roused the indwelling God in me
That else had lain concealed.

Saviour, convince my wayward will
(My voice invokes Thy power!)
To scourge my coward heart until
It claims Thee for its dower.

So shall my life with joy o'erflow,
And peace pervade my days;
So shall I come at last to know
The quiet of Thy ways.

Our Young People

OUR LITTLE BOY WHO RAN AWAY.

"I'm going now to run away,"
Said little Sammie Greer one day.
"Then I can do just what I choose;
I'll never have to black my shoes,
Or wash my face or comb my hair;
I'll find a place, I know, somewhere.
And never have again to fill
That old wood basket; so I will."

"Good-bye, mamma," he said, "good-bye."
He thought his mother then would cry.
She only said, "You going, dear?"
And did not shed a single tear.
"There now," said Sammie Greer, "I know
She does not care if I do go;
But Bridget does. She'll have to fill
The old wood basket; so she will."

But Bridget only said: "Well, boy,
You off for sure? I wish you joy."
And Sammie's little sister, Kate,
Who swung upon the garden gate,
Said, anxious, as he passed through,
"Tonight, whatever will you do
When you can't get some syrup spread
At supper-time, on top of bread?"

One block from home and Sammie Greer's
Weak little heart was full of fears

He thought about Red Ridinghood;
The wolf that met her in the wood;
The beanstalk boy who kept so mum
When he heard the giant's "Fee, fo, fum!"
And when he saw the policeman,
He turned and quickly homeward ran.

Soon through the alley-way he sped,
And crawled in through the old woodshed.
The big wood basket he did fill;
He blacked his shoes up with a will;
He washed his face and combed his hair,
And went up to his mother's chair,
And kissed her twice, and then he said:
"I'd like some syrup top of bread."

—Susan Teall Perry

AN ORDER FOR AN EASTER HAT.

Anna Burnham Bryant.

Louey looked anxiously across into the study where the minister was trying to write a troublesome letter. She knew what it was about, and she had half a mind to go and help him. Sometimes little girls on your knee help about such things, and sometimes they don't. She couldn't be quite sure which it was this time.

The letter began rather frostily, but thawed toward the middle, for the minister got up and re-read his old friend's letter, which begged him to "make a clean breast" of what he wanted, and so save himself and his church the mistake of sending what he pleasantly termed "a barrel of misfits."

"For you're bound to get a barrel or box of something," the letter continued. "The 'Busy Bees' have been working for six months to get up a missionary barrel, and there won't be another Easter present delivered in all Dakota with half the love in it; but while you're about it, you might as well show us how to make it worth sending."

"You know I couldn't do that," wrote back his friend. "The box-and-barrel idea has its root in loving thoughts, but, whatever our needs, I don't believe wife and I care to catalogue them. I see by the papers that 'back East' the special rage just now is for 'handkerchief showers.' Suppose you give us one! That will be my need, old friend, if you send on any more such old-time letters as this last one. 'Mine eyes are rivers.' Out on you! Writing to a lonesome, frontier missionary that way, and pretending you're in the cheering-up business!"

"Did you send for a Neaster hat?" asked Louey, popping up from the breakfast table. "That's what I need petickelary. The rest of you can send for what you want to, but that's what I need. And I need it aw'fly!"

When the laugh had subsided, the minister went to get his hat and coat, leaving the letter on the study table. If he had known the little addition which his ten-year-old daughter saw fit to tuck under the ungummed flap of the carefully addressed envelope, the little codicil would have probably gone among the pitch pine knots in the fireplace. Luckily for her, he only noticed absently that the letter needed sealing, and stuck it in his pocket without minding that it was a little bulkier than the original package.

A few days later the walls of the Rev. Dr. Holbrook's study rang suddenly with such joyous peals of laughter that his wife, who was busy with her "Busy Bees" in the

parsonage parlor, left them to the oversight of one of the older girls, while she went to see what the matter was. He met her on the threshold, waving a scrap of thick and crumpled paper covered with a child's handwriting.

"Bennett has a spicy daughter!" he cried, handing over the paper. "Look at that! He wouldn't write a word but nonsense to your appeal for information, but the little 'un has done it unbeknownst to him. Good for her! If there's a milliner in Massachusetts that knows her business, she shall have an Easter hat that'll make the Black Hillers envious. Don't you say so, too?"

"Yes, indeed!" she laughed after reading the letter with tears in her eyes to pay for laughing. "I'll pick it out myself—take Judy along with me to help. She's just about Louey's age, and will know exactly the way to fill an order. But what are you calling his letter nonsense for? I've a 'nidear,' as Judy says. What's to prevent taking him at his word? A 'handkerchief shower,' he says, ad a handkerchief shower it shall be. You just let me manage it!"

"Why, of course, you and the 'Busy Bees,'" said the minister doubtfully, "but it won't quite carry out our intention, will it? There's about two hundred dollars, I think you said, what with the Christmas sale, and the donations. You couldn't really spend—they wouldn't really want—two hundred dollars' worth of handkerchiefs!"

"Let a wilful woman have her way!" she laughed. "Didn't you see the funny little last sentence in the child's letter? Doesn't it give you any ideas? It does me. And I'm going right this minute to tell the 'Busy Bees'—we've got a full meeting—and see what they think about it."

"Why, Mrs. Holbrook! We thing it would be perfectly lovely!"

That was the unanimous verdict, echoed in various tones and phrases, but all enthusiastic, as the minister's wife read the letter to the whole Beehive. "Weren't you bright to think of it? Do read us that dear little letter again!"

So it was read all out again, especially the pathetic opening sentence in the Easter "Order" in which the writer stated that she hadn't "a hat to her back," except an old red tam-o-shanter, nor a cent to her name except two ten-cent-dimes tied up in a slipper-noose in the corner of her handkerchief.

"That, of course," said Mrs. Holbrook, "is what put the idea into my head of a handkerchief shower—that and the remark I told you about in her father's letter. It's a poor head that can't put two and two together and make five! That's just what we'll do—give him a knotted handkerchief shower, all the money we can get, and plenty of handkerchiefs to tie it all up in 'slipper nooses!'"

The day after Louey and her father had sent their joint letter she began watching the mail for an answer. In the little mining camp mail did not come every day, but that made no difference to her expectations. Every time her father came in from anywhere, she asked him about "the Easter letter." Every time a man or boy came in to the house she asked him to stop in at the postoffice, "becuz, you know, they might be a letter." As Easter drew nigh, she began to grow a little worried about it. But one drizzly April evening, just as supper was coming on the table, an oil-skinned messenger bumped a square, bulky box along the board walk and up the porch steps, calling out, "'Spres for Mr. Bennett! No charge. Signe here!" And Mr. Bennett "signed," with a very excited little meep over his shoulder.

"The Easter hat first, please!" she kept saying as the nails came out, when the expressman had gone, and mother had put the sugar-bags on the coals to keep warm for they were ready for it.

"What Easter hat, child?" asked mother. "It isn't likely anybody has thought of putting in any hat for you. Why should you expect one?"

"The wish is father to the thought, probably," said the minister, tugging away at the boards with a claw-hammer. "Nobody gave them any hint of what was wanted in this little 'pussnidge,' that's one comfort."

"M—m!" mumbled Louey wisely, trying to peek under the edge of a lifted cover.

"You didn't say anything?" suggested mother anxiously. She hadn't seen the letter.

"Certainly not!" he answered. "Holbrook's old gold, but not even to him could I tell the makefishes of this out-West experience. What they send for love we'll take, I s'spose, and love 'em back again. What's this—handkerchiefs for a first course?"

When the boards finally came off, and the brown paper wrappings were lifted, there were soft, dainty foldings of white paper, and under that heaps and heaps of white handkerchiefs. That is the right word—heaps. Not nice, neat, smooth initialed or embroidered squares, though some of them had both initials and embroidery, but handkerchiefs that were folded round books in bright, fresh bindings; handkerchiefs that held soft, gray sash and hair ribbons; handkerchiefs with crisp ruchings or filmy bits of neck-weave.

"Oh, a slipper-noose!" cried Louey, who had found a cunning little jointed doll in her handkerchief, and had not at first noticed the knotted corner. It was in the days before they had stopped coining the little gold dollars that were so much like bright pennies, and this first "slipper noose" held one of the pretty coins, the first that had ever belonged to Louey "for her ownty-downty."

We can't go clear through that box; it took the minister's family half the evening to do it. Everything that wasn't too big to go into a handkerchief was in it somewhere, mother declared, growing softly excited, and showing it mostly by a quivering mouth and eyes that seemed shining through a mist as she watched the unpacking or helped in it, though Louey made so much noise in her delight that she waked the baby, and after that the boys came in and there was more noise and a good deal less helping.

There were some really big things, too. Skates, for instance, can be almost completely tide up in a big red bandanna, and a good many of the minister's own were "regular little table cloths," Louey said. And every little while there kept being another of Louey's "slipper-nooses," and the pile of different kinds of money grew and grew till they could hardly believe their eyes or dare to stop and think of all it meant to them.

She couldn't see into the bottom of the box but in her mind's eye it lay there all carefully done up in its nice big box, wrapped in its nice pink and white tissue paper, as she had once had one sent home from a big department store before they had come to this dreary, halless country.

"What does the child mean?" asked mother, almost irritably; "you surely didn't say a word about that foolish notion of hers? You said you didn't!"

"Of course not," he answered again, patiently. "Don't be unreasonable, little girl, when they've sent us money

enough to buy twenty hats, not to mention all the other beautiful things."

"No, I won't," said Louey in a matter-of-fact voice, "but you see I depended on that hat, and I'm pretty sure—yes, oh, goody, yes! there 'tis! Oh—oh, oh-oh!"

Father never said a word as he lifted the big, square band-box out into her hands, and what he thought would have puzzled a mind reader. But a part of Louey's letter was pasted on the cover (with a note from the "Busy Bees" asking her to let them know if they had filled the order satisfactorily), and mother got up with the baby in her arms and looked over his shoulder while he read it.

"A hat not lacey or chifony, but pretty, and plain (kind of) and real pretty and suitable for a kind of a nicey hat for school."

"IDEAS

"Kind of flowery, and you know as I appreciate your taste. Please have it terribly large.

"Louey."

Her name at the end seemed to take his breath away, and he sank on the sofa, trying in vain to make himself heard in the peals of laughter that came from Bobby and Billy, who had taken the sense of it before he did. The boys knew their sister pretty well, with all that she was capable of.

"How did you manage it, sis?" asked Bobby. "How'd you get to send the letter?"

"Tucked into papa's that he wrote," said Louey absently, examining the daisy wreath that lay like real flowers among the brown bows of ribbon. "I didn't ask him, because—because—well, I thought I wouldn't."

Father was still speechless, but mother began to make a few remarks which Louey didn't seem to hear, she was so happy.

"It's all right, tell 'em," she said at last when every leaf and bud and bow had been looked at and patted delightedly. "It couldn't have been any satisfactryer if I'd choosed it myself. I guess they like to make little girls feel happy in that minister's church, don't you mother? Every bow-ow-ow and little posy-wosy on it says so!"

RUDIMENTARY ROOTS.

Many individuals have rudimentary remainders which appear and reappear in the most inopportune time. No one is to blame for these personal oddities unless he falls in love with them and not only ceases to fight against them but actually encourages and stimulates them. When a man glories in and glorifies his subliminal eccentricities he is in danger of becoming a nuisance and an obstreperous bore. One of these rudimentary roots is exaggeration. The Pre-Adamites seem to have been great exaggerators. Lying and deception are rudimentary roots. There are a good many Christian (?) people who permit themselves to fall into the habit of lying, not always viciously, not maliciously, but "innocently," purposely. A man does not have to cultivate his mind and sow the seed in order to reap a harvest of deceptions and insincerities. These things grow as weeds grow. They appear from some hidden condition primary to our nature. All men in their natural state are liars. That is a rough, harsh statement to make, but its truth is its justification and the only adequate explanation of the universal tendency in the human heart to practice deceptions of varying degrees of morality.

REGGIE'S BIRTHDAY PRESENT.

It was Reggie's birthday, and he was out with his father and his brother Frank to choose a present. Mr. Collins had said he was to have "anything he liked," and Reggie found it difficult to decide. He thought of so many things he "would like" as he trotted beside his father.

The Collinses were living at the seaside, and their walk had now brought them to the promenade that ran in front of the water. Suddenly they heard sounds of loud shouting on the beach, and Reg and Frank ran to see what was happening.

The cause of the noise was an angry Italian who was beating a miserable donkey, while a very fat woman sat on its back pulling the reins and laughing at the poor beast's sides with her heavy boots.

The boys watched the scene for a minute; then Frank ran forward with flushed face.

"How dare you beat him like that!" he cried, stopping before the Italian.

The man looked fiercely down at the small figure.

"You mind your own business, young 'un!" he said roughly. Then he once more lifted the stick; but just as it was about to fall on the donkey's back Frank sprang at the arm that held it and clung with all his young strength. The Italian's face grew darker with passion. He shook the slight form off and in another moment the raised stick would have fallen on Frank's shoulders, had not his father stepped up just at that moment.

"Come away, my boy," said Mr. Collins, drawing his little son back. "Now," he continued, turning to the Italian, "what do you mean by ill-treating that beast? It is not in a fit condition to work. The poor animal can hardly stand, much less carry weight!" Here Mr. Collins glanced at the fat woman, who had now slipped to the ground and stood watching the scene.

"The brute can run if he chose," muttered the man, "and I've my living to get!"

"Do you know I could send you to the police-station, and your donkey could be taken from you?" said Mr. Collins.

The man's eyes filled with fear. "You wouldn't have me starve, sir?" he whined.

Just then Mr. Collins felt a little hand slip into his, and, looking down, saw Reggie's eyes raised wistfully. "Well?" he said, bending towards him.

"Ask him to sell the donkey, father," said Reg; "I want it for my birthday present!"

"What will you sell the ass for?" demanded Mr. Collins of the Italian.

The man's face cleared and his eyes grew cunning.

"I'll give you, sir!" he repeated. "I have told you I could have it taken from you!" said Mr. Collins; "you would never get anyone to buy it, and it's not fit to work. Come, what will satisfy you?"

"Four pounds!" answered the man.

"I'll give you two!" said Mr. Collins. "Very well, sir," was the sullen reply.

That was how Reggie got his birthday present. The poor donkey was taken to his father's stables and well fed and cared for. He soon grew into a fine strong ass, and many a beautiful gallop did Frank and Reggie have on his back.

--Holiday Series.

I DIE DAILY. (3300, 6:11.)

Lillian Thurston.

Alone with my Lord at morning hour
I seek to feel His abiding power;
The day is before me; who knows the
care,

The trials, temptations, burdens to bear
Which may be waiting me, ere the sun
Shall set on this new day just begun?
And who but the One that holds in His

hand
The key to it all, can understand
The doubts and fears that come to me

As I look ahead and in fancy see
Some terrible testing of heart and life,
Some sudden pain, or mortal strife
Which might avail to take my eyes
Off the mighty Savior in whom safety
lies;

So in lowly meekness this morn I pray
To Lord, help me to die to all things to-
day.

For when I see the shadow of trouble
around;

In Thy praise a sweeter joy is found;
Dead to the hard things of life let me
be.

Which might cause a moment's doubt
Of Thee;

Dead to each sneering and pitiless word
Of those who in me revile my Lord.
Let me even be dead to the joy Thou
may send

To bless my life, ere this day shall end,
Fearful lest, yielding to its sweet con-
trol

I lose sight of the One who thus blesses
my soul;

Dead to all things, dear Lord, let me be
This glad new day, that, resting in Thee
My only desire may be Thy will;
My only purpose to trust and be still.
In my heart this day wilt Thou dwell
alone;

Cleanse it and make it Thy royal throne;
Then help me, dear Lord, in faith to
say,

"Thy will, not mine, each step of the
way."

Then a sweet voice whispers, close to
my side

"Arise, my child, I have come to abide;
All who are dead to the world and sin
Are alive unto me; I enter in."

A conqueror I rise; through faith in His
name

Victory o'er all things I gladly claim.

THE CATHARINE

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VOL. VIII.

SAN FRANCISCO, U. S. A., MARCH 31, 1910.

No. 13

KEEP A GOIN'!

If your path's o'er hill or plain,
Keep a goin'.
In the sunshine or the rain,
Keep a goin'.
'Taint no use to fuss and grumble
When the false props break and crumble,
Lift your head, make the old world rumble;
Keep a goin'.

If your fortune's swept away,
Keep a goin'.
And the sun is dark today,
Keep a goin'.
If you're out of every penny,
You're only one of a great many—
Your luck may change as soon as any—
Keep a goin'.

S'pose your health is broken up,
Keep a goin'.
Your dose may come from the bitter cup—
Keep a goin'.
What if you're about to die?
'Twill do no good to sit and sigh—
Tell the world that Heaven is nigh;
Keep a goin'.

We're in a world of push and bustle;
Keep a goin'.
S'pose you're down; get up and rustle—
Keep a goin'.
Life's too short to spend in whining
When every cloud has silvery lining,
Give forth the sunshine—cease repining;—
Keep a goin'.

CLAREMONT C. BABIDGE.

Prinville, Oregon.



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Market St., San Francisco, Cal.
Telephone Douglas 1410

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LOS ANGELES OFFICE

Little Institute, 260-264 South Main St., Rev. Elmer T. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance; when not paid in advance, Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco Cal., under the Act of March 3, 1879.

AMERICA'S ANSWER TO HER WORLD-OPPORTUNITY.

By J. Campbell White, General Secretary Laymen's
Missionary Movement.

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the Union have expressed themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the spirit of God. There has not been a note of failure in the entire National Missionary Campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only or chief result. This is but one evidence of altered life-purposes on the part of multitudes of men.

The National Congress, May 3-6.

With only another month intervening until the National Missionary Congress meets in Chicago, May 3-6, it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contribution—thus insuring a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this Congress. All desiring to attend should apply first to the Secretary of their own Foreign Missionary Board. In case the seats allotted to that church have all been taken appli-

cation may be made to F. J. Michel, Executive Secretary of the Congress, at 108 La Salle St., Chicago, in case any church fails to use all the seats allotted to it. Applications should be sent in at the earliest possible moment. Tickets of admission will be transferable, in case delegates are unavoidably hindered from attending.

A National Missionary Policy.

Special railway rates of one fare and one half have been granted from all parts of the country.

Not only will the leading missionary speakers of North America be heard at the Congress, but more important than that in many respects will be the framing up and adoption of a worthy National Missionary Policy. It is already clear that the churches of North America are responsible for reaching about sixty per cent of the non-Christian world. The National Missionary Policy adopted at this Congress should mark a new era in the history of Christianity.

The Association quartet, which sang with such acceptance at the Canadian National Missionary Congress, and at the Student Volunteer Conventions, will sing at each session of the Congress. The concluding feature of the Congress program will be the "Hallelujah Chorus" rendered by the Apollo Club of Chicago.

Prayer for the Congress.

In view of the vast issues involved, will not pastors and Christian people everywhere make this Congress an object of habitual prayer during the next few weeks, that the will of God for the Church of our day may be both clearly understood and completely obeyed? A conquering Christianity abroad will be the surest guarantee of a dominant and regnant Christianity at home.

THE POST EASTER PARADE.

The Post-Easter parade will take place in the California churches next Sunday. This procession will be of unusual splendor owing to the rain on last Sunday, which made the appearance of the Easter millinery hazardous. The attendance of those who had no new bonnets was large, and the rainy day was indeed a blessing to them, making possible their attendance and appreciation of the service, which would have been less enjoyable had the day been fine.

It is an interesting study of human nature to observe, as only an usher can, the contributions of the people on such great days. The ladies with the largest hats put the smallest coins on the collection plates. This is natural, as they have used all their money to pay for their hats.

If a ten per cent tax could be imposed on the Easter hats in church next Sunday the debts of all the churches could be paid and a goodly sum sent to missions.

SEMINARY COMMITTEE WILL NOT REPORT FOR FOUR MONTHS.

Rev. J. W. Cochran of the Board of Education May Be Called to the Presidency.

There will be no meeting of the Board of Directors of the San Francisco Theological Seminary on April 6th as expected. The Board was to meet on this date to hear the report of the committee appointed to present a digest of the answers given by Dr. Day to the questions propounded to him by the Directors, but as three of the five members can not be present, no report can be presented. The committee

is composed of Rev. Wm. Martin of Santa Rosa, chairman; Rev. Geo. G. Eldredge, Berkeley; Rev. F. S. Brush, Alameda; Rev. Hugh Walker, Los Angeles, and Rev. W. S. Holt, of Portland. Dr. Brush has just started on a several months' tour abroad, as has Dr. Walker, and Dr. Holt has tendered his resignation, owing to his many duties in other lines. It will be necessary for the report to be delayed now until the return of the men who have gone abroad, which will be absent about four months.

Dr. Holt has suggested that Rev. Edward M. Sharp of Portland be named in his place on the committee.

The regular semi-annual meeting of the Directors will be held on Wednesday, April 27th, at 2 p. m., at which time it is expected that the Board will have word as to whether Rev. J. W. Cochran, General Secretary of the Board of Education of the Presbyterian Church in the U. S. A., will be willing to accept a call to the presidency of the Seminary should one be tendered him.

What his decision will be may depend not a little on whether the Board of Education and the College Board are to be consolidated at the General Assembly which meets in May. Whether the union of these Boards will be favorably recommended to the Assembly only a few men know, and they will not talk. Dr. Cochran is non-committal regarding his answer to the Seminary.

THE LOS ANGELES LAYMEN'S MISSIONARY MOVEMENT CONVENTION.

After some time of prayers and pains on the part of the local committee and interested friends, the great convention has come and gone. Now what? It has all thus far meant work, but the real work that will tell is yet to be done. By common consent it was considered a great convention. Pans were made at first for 1,000 at the opening dinner, Tuesday evening, March 8. When the time came 1,600 were present, taxing the accommodations beyond their capacity. Some could not be served, others were turned away—from a Men's Missionary Meeting. And this initial gathering was not only big; IT WAS GREAT. The service given by Hamburger's was remarkable under the circumstances and appreciated. Mr. A. M. McDermott, chairman of the Executive Committee, presided. President Baer was the masterful toastmaster. Addresses were made by Mr. Frank C. Dyer of Chicago; Mr. Edward B. Sturges of Scranton (to whom high tribute is paid in the Pacific Presbyterian of March 10); and by Mr. J. Campbell White. The last was a most masterful presentation of "America's World Responsibility." It made converts to the work of evangelizing the world in the present generation. It deepened conviction and purpose in those who already believed that this was the duty of the Church. This address and the whole meeting will doubtless bear large fruitage for the Lord of the harvest.

Detailed report will not be attempted. In all the public meetings and conferences running through forenoon, afternoon and evening of Wednesday and Thursday, there was large attendance, deep interest, practical thought and suggestion, strong conviction and purpose. Again let us pause and ask—Now what? What is to be the practical outcome of it all, as bearing directly upon the one purpose of the

entire convention, that of giving the Gospel to the world in this generation?

Without wishing to discriminate where all was of so high an order, it might be said that two addresses that aroused a specially high tide of interest were those of Rev. Willis R. Hotchkiss on "The Evangelization of Africa," and of Bishop Wm. M. Boll of the United Brethren Church, Los Angeles, on "The Missionary Enterprise Central in the Life of the Church." The Committee on Policy recommended an advance for the present year in offerings for Foreign Missions by Southern California from \$150,000 in round numbers to \$250,000. The denominational conferences took up this recommendation and the consideration of the amounts apportioned to each. This was the only feature of the convention in which denominational lines appeared. The interdenominational feature, amounting to the entire obliteration of dividing lines, was one of the delightful things in the convention proper. In these rallies of the churches large advances were not only recommended, but assumed. When the reports came in it was found that the advances thus voted had exceeded by many thousands of dollars the sum recommended by the committee on policy. With devout gratitude and deep feeling Mr. White called attention to this fact. He stated that \$2,000 would provide for the entire missionary propaganda for 25,000 unevangelized people. Thus the vote advanced voted in these conferences would provide for the evangelization of more than a million and a half. Such statements certainly furnish great stimulus to generous giving, or we might say paying. Two thousand dollars provide for twenty-five thousand people! Many a church, many an individual could easily have their own parish in a heathen land, and that to their own blessing.

Let it be said here that not the least valuable, possibly really the most valuable features of the convention were the conferences. If this may reach the eyes of any on whom it may have effect, we would earnestly urge that special efforts be made, in future conventions, to secure large attendance at the various conferences.

The little leaflet, "A Standard Missionary Church," ought to be in the hands, and its statements in the minds and hearts of every one interested in this great movement, and even more of Christian men who are not interested. This and other literature can be procured from The Laymen's Missionary Movement, 1 Madison Avenue, New York. Notice "Some leading features of the Standard Missionary Church are: A missionary pastor; a missionary committee; a missionary Sunday school; a program of prayer for missions; systematic missionary education; an every-member canvass for missions; the weekly offering for missions."

"The Weekly System of Missionary Offerings is the most Scriptural, fair, business-like and productive method of giving, and when properly introduced and worked, it secures the largest possible educational, financial and spiritual results."

Perhaps no single thing would be more valuable than that each church should give careful, prayerful consideration to the plan "how to launch an every-member canvass for a weekly missionary offering," and be ready to put the plan into effect immediately following the convention. Regret has been expressed, and it is feared that loss will result because this has not been done more fully. The suggested plan is this:

"Have a meeting of all the men in each congregation

to consider a worthy Missionary Policy for the congregation, at a supper, with tickets purchased in advance, with figures displayed showing what the Church has given:

Current	Missionary and Foreign	Per capita
Members Expenses	Educational	Missions Foreign
	Work in U. S.	Mission

After full discussion, set a definite financial goal for Missions for the congregation, and resolve by rising vote to raise that amount.

"Do not ask for subscriptions at this supper, but appoint a 'Campaign Committee' for the purpose of making an Every-Member Canvass, in co-operation with the Missionary Committee.

"Let this committee divide the Church into groups, to be visited by the Campaign Committee, going two by two. "Secure a weekly Missionary Offering from every member and friend.

"Adopt some simple collecting device, as the Duplex Envelope. (Samples at Conventions, or may be secured from the Laymen's Missionary Movement, 1 Madison Avenue, New York)."

The slogan of the Movement is that the **whole Church** should give the **whole gospel** to the **whole world**, and **DO IT NOW**. We ought to do it; we can do it; now let's say, we will do it. "Now therefore perform the **doing** of it." Read Acts 1:8, and consider that the **whole power** of God cannot be secured for a part of the program of God. If we do not give the Gospel to this generation, then this generation will never receive it.

Chico.—Sunday, March 27th, was a great day for Chico Presbyterians. On that date the first services were held in the new church. The handsome edifice, costing about \$50,000 is nearing completion, so it was decided to hold the services of Easter in the Sunday school room, which was beautifully prepared for the occasion, adorned with branches of olive, palm and pepper trees. A sunrise prayer meeting opened the day's services. At 11 o'clock an elaborate program of music was rendered, followed by the communion service, at which about 600 persons were present. Twenty-four members were received into the church, five on profession of faith and nineteen by letter. The Sunday school hour was devoted to addresses by Rev. Arthur Hicks, Rev. W. G. White, the pastor, and Mr. Johnson, the Sunday school superintendent. This service was of the nature of a service of dedication of the Sabbath School room, the key note of the addresses being: "The Development of the Missionary Spirit." At this service the Sunday school pledged its hearty support to the Sabbath school mission work and agreed to give \$75 to the work this year, about 30 cents per member. In the afternoon another Easter musical program was rendered, more than a thousand people being present and hundreds being unable to get into the room. A rousing Christian Endeavor meeting at 6:15 p. m., followed by an evening service for the Chinese members of the church, concluded a busy day for pastor and people. In addition to these services an afternoon communion service was held in the Indian church and three other Sunday schools, Chico Vecino, Kennedy avenue and Fifth street, were carried on. In addition to the heavy obligations assumed by the congregation in the building of the new church, new responsibilities

are being met along various missionary lines, with the probability that 1910 will be the greatest year in the history of this church.

CAMPAIGN FOR RESIDENCE DISTRICT OPTION IN SAN FRANCISCO.

Democratic government recognizes the right of citizens to make the laws by which they are governed. Machine politics has in a measure deprived us of that right. Under present conditions it is not easy for the people to get an opportunity to express their views, or by their votes to secure a change in existing ordinances. San Francisco is not half so bad as pictured. Give us a chance and see what will be done. A combined effort is now being made to rid a part of the residential districts of our city of the saloon curse. To have the question placed on the ballot will require the signatures of 15 per cent of the voters, or about ten thousand names on a petition to the supervisors. Chicago to secure a similar privilege had to secure sixty-one thousand names. They succeeded in getting seventy-five thousand, but technical objections have been made by the enemies of decency and the petition has been thrown out. In San Francisco effort will be made to clear the following territory of saloons: beginning at the intersection of the central line of Taylor Street with the northern boundary line of the city, thence along Taylor Street to Sutter Street, west on Sutter to Larkin, to Market, to Ninth, to Division, to Channel, thence east to boundary line of city.

Miss Brehm, the leader of this campaign, is by nature, education, and experience well qualified for this work. She has a fascinating manner, is forceful and convincing in argument, and always makes friends for the cause. She is holding meetings every afternoon and evening and her itinerary covers every section of the city. She has already been at work one week and has aroused much enthusiasm. The cause is growing in popularity. Thousands of men who are not total abstainers if given the opportunity will vote to rid the residence section of the city of this menace to our boys and girls. It is hoped that every pastor will see in this campaign an opportunity to get in a body blow at this giant who like Goliath of old defies the armies of the living God. The following is the itinerary for the following week:

Sunday, April 2d, Morning—Trinity Methodist Church, Market and 16th Sts.
Afternoon—Grace M. E. Church, 21st and Capp Sts.
Evening—Grace M. E. Church, 21st and Capp Sts.
Monday, 4th, Afternoon—Centennial Christian Church, Castro and 24th Sts.
Evening—Second United Presbyterian Church, Guerrero St., between 22d and 23d.
Tuesday 5th, Afternoon—People's Place, North Beach.
Evening—Swedish Mission Church, Dolores and 18th.
Wednesday 6th, Afternoon and Evening—Westminster Presbyterian Church, Page and Webster Sts.
Thursday 7th, Afternoon—Emmanuel Baptist Church, Bartlett St., between 22d and 23d Sts.
Evening—Bethany Congregational Church, Bartlett St., between 26th and 26th Sts.
Friday 8th, Afternoon—Hamilton M. E. Church, Waller and Belvidero Sts.

Evening Howard Presbyterian Church (W. C. T. U. Federation), Baker and Oak Sts.

RICHMOND LOGAN,
Chairman Campaign Committee

NEZ PERCE INDIANS VOTE "DRY."

Saloons Voted Out of Nez Perce County by Big Majority.

After a fierce struggle, Nez Perce county voted "dry" by a majority of more than 900. Lewiston, with a population of about six thousand, is the largest town in the county, has fifteen saloons and a brewery, and voted wet by about six hundred. A greater part of the county was once reservation and already dry under the Federal law, so there were only three saloons outside of Lewiston. But of course all who live in dry territory are not dry in sentiment, and one often hears that old timeworn lie, "The open saloon is better than the bootlegger," so it was a pretty fierce fight with many anxious days and nights as well.

The dries didn't seem to be well organized, and I think the temperance sentiment must be pretty strong in Idaho when we could win under such unfavorable circumstances. There were the washouts on the railroads, and the wagon roads became nearly impassable, which stopped travel and all mails, making it impossible for many who had changed their residences to get transfers.

There seemed to be no working force among the dries here, so I had to take it upon myself to canvass the town, and get indifferent ones out to register.

We live two miles from the polls and lots of people couldn't walk, so we heard they were going to run a free hack from the livery barn, but about dark the night before the election, I discovered that free hack belonged to the Wets, so I took my lantern and went down town and aroused up a "dry" man and got him to telephone to Sweetwater to get a hack for the "dries" to run from there. Then the next morning was down town bright and early to get a man to take the list and see that he driver got every "dry" voter in the place to the polls.

After breakfast Aunt Kate and I went with one of Aunt Kate's students and his wife, and another Indian woman, to Sweetwater, where we all voted, then we went down to Spalding precinct, where most of the Indians were registered. I had walked down, three miles and a half, last Saturday, and worked all day for it was the last chance to register. The day of election the Indians had arranged for an all day prayer meeting in the church there. Special U. S. Officer Cone had been detailed to help the Indians both before, and on the day of election and we found him invaluable. His talks in the churches were so wise, his counsels among the people so kindly, and he was a fine fighter at the polls.

He had the marshal measure off the required 100 feet, and outside of that stationed his Indian helpers. Rev. Mark Arthur and two other good men who very carefully explained the ballot and just how to vote "dry." Mr. Cone himself stood at the polls. Lewiston had had a man who speaks the Nez Perce language and was supposed to have some influence among them, out at Spalding for a week trying by fair or foul means to turn the Indian votes over to the Wets, but except for one bad man who we think was bought, he might as well have talked to the wind.

The Nez Perces haven't gotten so far along in civilization

as to try to blind themselves, or produce arguments in favor of the saloon. They know the evils of intemperance and the wildest fears of them or the worst drunkard will vote to remove the curse.

The man from Lewiston who was working for the Wets, challenged every Indian vote cast, all day long, and Mr. Cone just as promptly saw that they got their rights. I think there was only one vote thrown out and that was because of being improperly registered.

I have seldom seen more sorrowful faces than those of the Nez Perces who for some unavoidable reason hadn't registered and could not vote against the saloon.

There were 168 registered, and but for the railroad slide and other hindrances, the Nez Perce vote would have been doubled.

A part of the reservation is in Idaho county, and the Nez Perces helped to put that "dry" last fall.

This local option election day was a great one to them. Few had ever voted before, and the registering and then later voting, with all the red tape that goes with it, was all very confusing to them, but they took it in their usual cool way and got along fine.

The "wets" ran a wagon all day and I never saw a single one ride in it, but Mr. Cone laughed and said he and some other "dry" man got in and took a ride just for fun, and to see how a "wet" wagon would ride. It was an anxious day, but the victory after it was glorious. Lewiston fought hard and is dying hard. They say they are going to test it in the courts on the grounds that there was something irregular about the ballots, and the "dries" accuse them of tampering with the tickets just for this very purpose. Then they say they have a special charter of some kind, etc.

There don't seem to be the least disposition on the part of Lewiston to submit to the vote, but if we have to do it all over again, we'll "lick 'em" twice as hard. Even if they should win, which we do not think possible, Nez Perce county has had her say and with no uncertain sound. I'm glad it's all over. I came out of the conflict without being battle-scarred, but will plead guilty to being rather toll-worn, and not worth much the last few days.

MAZIE CRAWFORD.

MEETINGS OF PRESBYTERIES.

The Presbytery of San Jose will meet at Gilroy, Cal. on Thursday, April 12, 1910, at 7:30 p. m.

F. H. BABB, S. C.

The Presbytery of Sacramento will meet at Davis, Cal., on Wednesday and Thursday, April 13th and 14th. The first session opens Wednesday at 7:30 p. m.

HUGH DOBBINS, S. C.

The San Joaquin Presbytery will meet at Madera, Cal., on Tuesday, April 12th. The Sunday School Institute will convene on Monday, April 11th, at the same place.

GEO. B. GREIG, S. C.

Presbytery of Willamette will hold its regular spring meeting in the First Church of Corvallis, Oregon, on Tuesday, April 12th, at 7:30 p. m. Sermon by the retiring moderator, Rev. H. L. Nave, D.D. W. C. WARDLE, S. C.

HOW TO FILL THE EMPTY CHURCHES.

It seems to me that the time has come for some preaching from the pew, and if **The Pacific Christian** is of the same opinion I'll start the ball rolling. The preachers, better educated, better paid, and better equipped with suitable buildings than ever before, are, apparently, not reaching the masses of the people. For every man who enters a San Francisco church on Sunday twenty enter Golden Gate park. New York spends more on its theaters in a day than it spends on its churches in a month. From one end of the country to the other the saloons have money to burn and the churches are dead broke. A man always has money for what he really wants. If he has no money for the church it is prima facie evidence he isn't interested in it. What's the matter?

It may seem to be presumption on the part of a layman to offer a solution to a problem the preachers themselves have not been able to solve. But here goes!

I believe the preachers are to blame, mainly, for the empty churches. They are fine jolly fellows personally. If you don't believe it just go on a fishing trip with a bunch. Why, they are the cleanest and most decent lot you ever saw. They wouldn't harm a mosquito, and they are as modest as a woman. But they are too blamed conscientious to be entertaining when they are at home. And most of them haven't any grit. So few of them will take off their coats and fight. They'd rather pray. So would I. But hang it, there are times when you've got to fight or be set down as a coward. And sometimes there is more honor in a black eye than in immaculate piety. Most of the preachers are lacking in the human element. Oh, they are fixed for the next world all right! But I think they ought to get busy with this one. Heaven will keep. Remember how Peter drew his sword in Gethsemane and stabbed an upstart in the ear? That's the way to do it! Stand up for your rights! If you don't you won't get them.

Now I believe it is largely because of this insufferably peaceable and effeminate disposition the preachers have cultivated that their preaching doesn't fill the house. They have a good Gospel. Everyone knows it's best to be a Christian. And when we die we all want to go to heaven, unless we have cheated and fudged a good deal in this world. Anyhow the Bible is still God's good book, and the church is all right if the people give it a chance. But the sermons are lacking in the red corpuscle. They are full of pound cake and soda water instead of being charged with nitro-glycerine. The preachers stand around like a wet nurse with a bottle of soothing syrup in their hands when they ought to be hot on the trail of every one of us old sinners with a sledge hammer and a gatling gun. Most of the sermons take you away back to the time of Sodom or some of the other old patriarchs, and after keeping you in the wilderness for about forty years on a diet of locusts and wild honey you generally get lost in the Red Sea. If they don't do that they escort you down the future a few millenniums and try to interest you in all the pretty things you are going to get by and bye, when your will is filed for probate and your children get done wrangling over the spoils. Very few sermons hit the bullseye and ring the bell today. They are made up for the most part of generalizations, circumlocutions, approximations, platitudes, some real truth and a whole lot of just plain pious babble.

Sometimes I feel if the preachers would get mad and swear a little they'd do better. Peter swore. Of course it made him feel pretty sorry. But in a few days when Pentecost came around, lord what a fall he took out of that mob! And the preachers ought to fight now and then, and spill some of the cheap blood of their cheap critics. Say, suppose a man came into my office and began to run my business down. Know what I'd do? I'd lock the door, and he'd apologize or one or the other of us would go home in the ambulance. My business is where I make a living for the family God has given me, and where I make money to help on His good work in the world. Why shouldn't I defend it? But look at the preachers! A lot of the commonest old broken-down scrubs the world ever saw are continually saying mean things about the church and the Bible and everything else connected with religion. Did you ever hear of a preacher licking one of these cheap guys for his insolence? Not on your life! He gets down on his knees and prays the Lord to have mercy on the poor man's soul! If he'd take a rock and swat him one as David swatted the big bully from Gath it would do some good. Praying is all right, but don't bother the Lord about your troubles if you can lick the fellow alone.

And now I'll tell you what I think you should preach about if you want to fill your church. I think you should resent all these cheap attacks on the Bible. It's God's good book and if we don't take care of it He'll not give us another. Post up and defend it. If necessary lay off your white tie and lick some of these old fault-finding bums just to teach them good manners, and proper respect for the Lord.

I think you should defend the church. The Lord said something about it being His body. Shame on you if you allow any man to speak evil of it! Everybody knows the church braces you up, keeps you sweet, makes you good to your wife and babies, makes you pay your debts, stops you from being a liar and a horse thief, and somehow keeps you plodding upward when everything else is going down towards hell in a gallop. Get you a pile of brickbats, and the next fellow that comes along and opens his mouth about it, sail into him!

There's the saloon, the old public enemy. It's got no more moral right in the world than a skunk has in paradise. Go around to the back door and inspect its victims. Get the facts. Get more facts. And when you get so full of facts and holy wrath you feel you are going to bust, get busy. Say your say, and make it hot.

Here's the divorce evil. The home, the oldest institution in the world, is being crucified between two thieves, the saloon and the house of prostitution. Get at the facts and then give the despoilers the chastisement of their lives.

There's the poor honest working man, ground down to almost absolute slavery by heartless corporations, unable to make a respectable living for his wife and babies. Ascertain the facts and then get into the ditch with him and stay on the job until he gets what is due him.

There is the poor working man, barely able to earn enough to keep the old grey wolf of want from the door of his little home, working hard all day and then going down town at night and spending his money in the saloons. Get your facts well in hand and then take a fall out of him that he will remember the rest of his days.

Then there's the big ugly bear of a husband that comes

home drunk and beats his wife and children. Beats the woman he has sworn to protect, and the little helpless children she has given him! Maybe preaching won't reach his case. Paul sometimes offered uninspired suggestions. Here's one: If you can't reach this fellow any other way, catch him out some dark night and thrash him within an inch of his life, and tell him why you did it.

And don't forget the bearded male that goes about the country despoiling innocent and unsuspecting women and girls and wrecking happy homes. Get on his trail and if necessary follow him to the ends of the earth.

I'd tell the liars to cease and the thieves to vacate. I'd notify the lazy man to go to work and the hypocrite to fade away. I'd tell the sinner to repent and the saint to rejoice. I'd pray once in awhile. I'd keep sweet. I'd be gentle with children and courteous and reverent towards women. In a word, I'd put my hand to the plow and I'd plow my furrow through the world just as I thought God wanted it if I had to be impaled on the spear of an enemy every hour of my life.

But who shall go up to this battle? Who is strong enough to endure?

hoped that many more may come into the Church. After a brief visit to his home in Union, Mr. Youel went to Echo, Oregon, to assist Rev. S. L. Clark in a special series of meetings from March 20th to 27th, and longer if sufficient interest should be shown. The meetings have been well attended at Echo and from the beginning there seems to be considerable interest. Though we have no organization at Echo it is one of the stations of work in the West Umatilla county field. And it will likely be decided at the spring meeting of the Presbytery as to whether we will organize at Echo or not.

J. M. C.

Alameda, First.—A LOWLY CHURCH, with a steeple, of raindrops did not deter the multitudes who came in full force to greet Dr. Brush at the morning service of March 27th. The beautiful interior of the edifice was enhanced by the simple floral decorations of Easter lilies and gracefully disposed maidenhair fern, while over the choir loft hung feathery palm branches. The pastor was at the full tide of enthusiasm and genial optimism as he eloquently unfolded the thought as to what the church stood for, from Rev. 1: 13, "In the midst of the seven golden candle sticks One like unto the Son of Man." In opening the speaker referred to the utter sense of inadequacy and littleness that he felt compared to the glorious truth of the Resurrection morning, and then went on to say that to the hard-headed common sense of the Westerner this text would seem to be of small significance. Further along, however, the meaning cleared, and the church with its seven branches, typical of the candlestick, was set forth in the chapter. From this text four points were developed most concisely and intelligently: 1. The church stands for the fact of the Resurrection, as proved by the Roman seal on the tomb, the evidence of the disciples and the five hundred later on. 2. For the supremacy of the spirit over the flesh, instanced by the transformation of the ignorant fisherman of Galilee into eloquent proclaimers of the message of Jesus their Lord. 3. For the imperative claims upon mankind of a life of spiritual purity and holiness, as shown by the fact that wherever there was a human need, a consecrated servant of Christ rushed to fill it. 4. The power of a Christian to withstand the shock of death, as illustrated by the unwavering faith of the martyrs of old, and the innumerable modern instances of trust in the Son of God that was kept to the end. The church was the candle that God had lighted in this world to illumine the way to heaven. In closing, a fitting reference was made to the numerous fine church homes of Alameda, and in this connection the annual offering was called for, in order to maintain this church as one of the temples of God in the community. In the evening, Oakland Commandary, Knights Templar, some forty-five strong, attended the services in a body, and listened to a discourse, equally as eloquent as that of the morning, from Phil. 3: 10, "That I may know Him and the power of His Resurrection." After commenting on the different kinds of power in the world, and establishing the fact of the overwhelming influence of the spirit in all the affairs of life, these thoughts were developed—The Resurrection a mystery only as to its character, not as a fact; The place and work of the Holy Spirit in manifesting the love of the Father for human nature, and the glorious certainty of an eternal inheritance to every soul of man who came into the knowledge of God. It is hoped that with the substantial offerings

Church News

Moro, Oregon. The special evangelistic services that were conducted at the Moro church by the Rev. J. E. Youel, the new pastor evangelist of the Presbytery of Pendleton, were very successful in many ways. The attendance and interest was good during the whole time of the series from February 27th to March 13th. The people were loyal in



THE MORO PRESBYTERIAN CHURCH

their support of the evangelist and the choir did excellent work. During the meetings eight young people took a decided stand for Christ and many more expressed themselves as dissatisfied with their condition out of Christ and out of touch with His Church. These were under this deep conviction when the meetings closed. Rev. A. Jack Adams, the pastor, will follow up the results of the meetings, and it is

at both services, supplemented by later contributions, the trustees may come before the people at the approaching annual meeting with a clean balance, as has been the case for several years past.

W. A. UNDERHILL.

Madera. Easter Sunday was a most helpful one. Our service was a combination of Easter and communion. Easter coming a little early this year threw it on our regular communion day, so we put them all together and made much of the song service. An overflowing house proved that the "combination" was no drawback. Two members were received on profession of their faith and were "baptized unto the remission of their sins." Our Brotherhood is doing great things for Madera. Slot machines are being locked up, and Sunday closing of the saloons is to come before the voters on April 11th. But they have only begun; look out for them. The new officers are: President, W. A. Brown; vice-president, C. J. Burrell; secretary, J. H. Plate; treasurer, D. Freeland. Seldom, if ever, a meeting passes but that from one to eight are admitted to membership. The "Good Government League" is the "political child" of our Brotherhood; it was formally organized Friday night, March 25th. A constitution was adopted which sets every good citizen to work, if he is a member, in his own neighborhood. The League believes in the adage, "Knowledge is Power," so they are after the "knowledge" of how their neighbors stand on the question of "saloon, or 'no saloon' on Sunday." The Rev. John S. Thomas, D.D., Anti-Saloon League Superintendent of the Oakland District, is to address the League on Saturday evening, April 2d. We are hoping and praying for a victory in Madera. We are a very busy lot of people just now, for our Ladies' Aid Society are to entertain the Federated Woman's Club of the San Joaquin Valley on April 1st and 2d. Then San Joaquin Presbytery meets with us April 11th to 14th, and the same Ladies' Aid is to serve two meals per day to the commissioners. Presbytery's Sunday School Institute occupies the first 24 hours of the time, from Monday night until Tuesday at 7:30, at which time Presbytery will be constituted. Let us hear from every one who expects to attend.

Watsonville.—Rev. E. B. Hays, the new minister of the Presbyterian church, was tendered a formal welcome to Watsonville in an informal manner last evening in Presbyterian hall. The hall was crowded, and the cordiality and friendliness of the people must have surely convinced the reverend gentleman that he was welcome to this community and that the members of his church were ready to uphold him in the work he has undertaken.

The program opened with two selections by the orchestra under the leadership of Mrs. Burland. Then E. H. Zimmerman sang a solo in a pleasing manner. Chas. Hushback, in behalf of the congregation of the church delivered an address of welcome to the new pastor, while Rev. Stafford of the Christian church and Rev. Keast of the Methodist church welcomed Mr. Hays in behalf of the churches of the community. Rev. Hays then responded, speaking feelingly of the cordial welcome tendered him, and thanking the people for their kind reception. Miss Jennie Anderson favored the meeting with a song, while the Misses French played a guitar and mandolin duet very creditably. Miss Hattie Hopkin sang a pretty solo, and the program was

concluded by another selection by the orchestra. Light refreshments were then served and an hour of delightful fellowship and sociability followed. Mrs. Walter Trafton and a committee had charge of the refreshments while Mrs. Alex Beck had charge of the excellent program rendered. Altogether the affair was one that will undoubtedly linger long in the memory of the reverend gentleman, and be an inspiration to him in his new field of labor, for he must surely feel that he has a strong, united church behind him, and that here in Watsonville true brotherly love prevails among the people of his flock.—Watsonville Register.

Glacie Church, South Berkeley.—Easter Sunday was a glad day with this church. In the morning, notwithstanding the rain, a good number of the scholars were in attendance at the Sabbath school and an Easter candy egg was given to each scholar at the close of lesson. Both preaching services were well attended, in the evening every seat being filled. Two little ones were presented for baptism by their parents and four persons were received into the membership of the church, three by certificate and one on profession of faith. The church was most tastefully decorated by the ladies with Easter lilies, a beautiful white cross being prominent just behind the pulpit. Great interest was taken in the sermons preached by the pastor, that of the morning being on the "First Easter Message," and in the evening the topic being "The Lord of Life." On Sunday, March 21st, the Rev. G. H. Whitman closed the first year of his service with this church and the people most unanimously desired that he become the permanent pastor of the church and congregation.

Los Angeles, First.—At the communion service last Sunday, three elders were installed and twelve new members received, making fifty-seven for the year. The Pastor, Rev. W. A. Hunter, is moderator of the Los Angeles Presbytery, which meets at San Diego, April 12th. The Ladies' Aid Society, at their meeting last week installed the following officers: President, Mrs. G. W. Randall; vice-presidents, Mrs. W. N. Dill, Mrs. D. Stone, Mrs. R. H. Burton and Mrs. J. W. Hamer; secretary, Mrs. M. B. Morton; treasurer, Mrs. W. E. Howard. The Christian Endeavor Society has elected its officers for the ensuing term, and they were inducted into office at the meeting last Sunday evening. Those installed were: President, Anna Clark; vice-president, Harry St. Clair; recording secretary, Beryl Harshberger; corresponding secretary, Mary St. Clair; treasurer, Natalie Cake; chairman Lookout, Mary St. Clair; social, Lottie Head; missionary, Maude McFadden; music, Natalie Cake; Quiet Hour superintendent, Marjorie Head.

Lebanon, Ore.—Rev. William T. Wardle, pastor of the Presbyterian Church of this city, at the annual congregational meeting last evening, tendered his resignation, to take effect April 15. The reason assigned by Rev. Wardle for taking this step was the health of his family, he thinking it best to go south. Rev. Wardle has been pastor of the Presbyterian Church here for the past five years, and during that time has endeared himself to his congregation, as well as to a great number who are not members of his church. His resignation came as a great surprise to those present. The retiring pastor is a conscientious Christian gentleman, who lives the 365 days in the year up to what

he preaches on Sunday. He is also highly educated, being a man whom it is a pleasure to hear expound the gospel, and it will be a long time before the Lebanon Church will secure a more conscientious, hard-working, painstaking minister in every respect.

Oakland, First.—Easter was a great day in the church both morning and evening. The music was grand and inspiring. The choir, under the direction of Mr. Clement P. Rowland, gave a program of unusual merit, but owing to the evening address by Rev. C. A. Barber postponed the oratorio prepared, until next Sunday evening. The morning sermon by the pastor, F. L. Goodspeed, D.D., was a masterful one, that called forth many requests for its publication in pamphlet form. The subject was, "From Darkness to Dawn." On Sunday evening, April 5th, the Brotherhood will hold their meeting, at which time the election of officers will take place. The annual congregational meeting will be held on April 13th, at which time all the reports of the year will be presented.

San Fernando.—Rev. Glen MacWilliams of Los Angeles is a pastor evangelist of real worth. Six months ago he went to a scattered and discouraged flock in the beautiful little city of San Fernando. He agreed to stay with them six months. They rallied at his call and leadership. They filled the house and more than fulfilled all promises, and now they demand that he stay with them until they build a new church. They will at once "rise and build." The church and community love this Welsh-Scotch Presbyterian-Christian preacher evangelist and his excellent wife and boys. He longs to be out in the larger field as evangelist but has been constrained by their earnest entreaty to abide a little longer at San Fernando.

San Francisco, Calvary.—The regular monthly meeting of the Berean Society was postponed to April 4th, to permit the use of the rooms for a reception and dinner to Dr. Clarence Barbour, given by the Y. M. C. A.

SABBATH SCHOOL MISSIONARY "HELD UP" IN CROOK COUNTY, OREGON.

The great daily newspapers did not get this bit of sensational news that was enacted a few days ago over in Crook county, Oregon, because, I suppose, the man on whom it was perpetrated is a modest and shrinking figure, and feared the notoriety and big headlines that the incident would cause. It happened on this wise: Our indefatigable Sabbath school missionary, Rev. B. F. Harper, had just preached on a week day in the morning at Paulina, and had started on his long trip back to Prineville. The news of his preaching had been "phoned" about on the "barbed wire" lines of the country, and had been picked up by the "butting in" process by some "highwaymen" along the line that the preacher would be on his way by team to another station. Two hard-handed, strong men went to the cross roads where the team must pass, and waited there for hours till dark and 7 o'clock came. In the dark they hailed the driver, and he drew up, expecting the worst. And a conversation like this took place:

"Say, have you got that preacher aboard that was at Paulina this morning?"

"Yes."

Then the preacher was taken in hand:

"Say, we want you to come and preach for us tonight at Mary school house, and we will get you a crowd. We have been waiting here all afternoon. We just missed you by phone at Paulina and were sure of the game here."

It was seven o'clock, the preacher had had nothing to eat most of the day, yet he gladly consented to preach to them that night at the school house. While the preacher got a "bite" at the nearest home, the "barbed wire" lines got busy again and ticked off the news of the "hold-up" and the people gathered. By nine o'clock the preacher and people were there and services began with a full house. The Sunday school missionary felt the "tug" at his own heart to tell such an eager people the straight gospel story, as he alone can tell it. The services closed at a late hour, and one of the "highwaymen" on his own initiative passed the hat, and put into the hands of the Sunday school missionary \$2.50, which he refused—saying that he didn't wish any pay for preaching the Gospel. But the man importuned him, saying: "We appreciate what you have done for us, and we take this way to make it known to you. It's not very much but its kinder short notice, you see."

These were big strong men that did this, not old women, as the story books tell about, and they were out in office with their families that night. The following morning the S. S. missionary had to hasten on to make his next engagement, and on his arrival he learned that a minister of another stripe, having heard that a preacher of the genus Presbyterian, and of the species S. S. missionary, was to be there that date, hastened to the town and pre-empted our man's engagements, and held the house for other services. So our S. S. missionary, who is too big to be little and too good to be mean went on "to another village" without a halt, with no desire whatever to "bid fire to come down from Heaven and consume them." The above incident was told in confidence, and not for the press; but it is so typical of all that great interior country of Oregon that it is here related with a small hope of arousing our great church and some of its men to realize how eager are these people for the Gospel of Jesus Christ in its pure simple form when given them by a real man of God. The Presbytery of Pendleton hopes to place two men in this great country this spring, and must have the help of the Board to do it. But to get the help of the Board, some of our larger churches in the land must show deep interest in the Home Mission cause. Would that some church or individual, or men's society would assume the support, that part of the support needed, for these two new men for Crook county. That would mean about \$600 for each man for the first year, and a less sum each year till the work came to self-support. If this proposition strikes you, write to the Home Mission Board about it.

J. M. CORNELISON.

Chairman H. M. Com. Pres. of Pendleton.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. and Mrs. Moore moved into their new house last week. Dr. Landon and his family also took possession of the new house provided for them. All the Faculty are now living around the Seminary mound.

Rev. Arthur R. Willis, '06, was installed as pastor of Bethany Church, San Francisco, last Friday evening. Rev. W. J. Fisher, D.D., moderator of Presbytery, presided, offered the installation prayer and delivered the charge to

the people. Rev. D. A. Mobley, D.D., preached the sermon and Dr. Moore charged the pastor. An interesting feature was a children's choir with a little girl at the organ.

Dr. Wicher was confined to his home several days last week with the gripe. He was to have delivered his illustrated lecture on the Holy Land at St. Paul's Church, San Francisco, last Friday evening, but his physician forbade his going. On short notice Dr. Landon took his place and delivered his lecture on his travels in Ireland. Dr. Wicher was much better by Sabbath and filled the pulpit at Vallejo.

Dr. Landon delivered the address at the Easter services of the Sunday school of our church in San Rafael last Sunday afternoon. The services were held at 3 o'clock. The auditorium was well filled with the school and parents and friends. The music, consisting of Easter carols and hymns, was of a very high order. Dr. Landon spoke on "Living Toward the Sunrise."

Rev. Will Stuart Wilson, '97, is prospering in his energetic work at Marysville where he has been settled for some years. In addition to his pastoral labors he is probation officer of the juvenile court for the county of Yuba. He believes "the uplift of little children" by this method is good work for a minister. Of his ministry he says, "While no profession offers as much of hardship, there is no one of them all that brings so sweet and satisfactory results. It is good to be a minister of Jesus Christ, and nowhere is that minister so needed as in this great state of ours."

Rev. Sydney McKee, '09, who is now studying in Berlin as Alumni Fellow, has received his appointment as a missionary to the Central China Mission. His brother, Samuel C. McKee, who took his first year in this Seminary, is under appointment to the Hunan Mission, China. These brothers expect to sail together for China in September. They were born in China where their father labored and died in missionary work.

The April number of The Assembly Herald has a full page picture of the large number of students who attended the Students' Conference on the Ministry held here some weeks ago. Accompanying it is a short but pithy article by Dr. Cochran of the Board of Education on "Leadership in the Gristle." It has some very appreciative words about the Seminary. Prominent in the foreground of the picture are Drs. Mackenzie and Day and Dr. Cochran himself.

Rev. J. N. Maclean, '93, of Missoula, Montana, preached the sermon at the recent dedication of the fine new church at Bozeman which cost over \$50,000. Mr. Maclean was formerly pastor at Bozeman.

Mr. Wm. L. Paul, of the Junior Class, who is from Alaska, has been giving a number of addresses on Alaska at meetings of presbyterian societies and for churches about the Bay.

The San Francisco Ministerial Union will meet next Monday at the Whosoever-Will Rescue Mission, 475 Pacific street, instead of the usual place, and will be shown the mission and its equipment, by the superintendent, Mr. J. C. Westenberg, after which the ministers will be given lunch. Pastors are requested to bring their wives.

On the following Monday it is expected that a union meeting will be arranged for at Calvary Presbyterian church to hear Rev. Hugh Black of Union Seminary, New York.

UNION MINISTERS' MEETING.

As an outgrowth of the meetings of the Laymen's Missionary Movement in San Francisco and vicinity arrangements have been made for a monthly union meeting of the ministers about the bay. It will be held on the last Monday of each month in the lecture room of the First Congregational Church of San Francisco, at 10:30 a. m.

At a recent meeting of the committee appointed for organization, the Rev. Dr. Adams of the First Congregational Church was chosen president and Dr. Clappett of the Episcopal Church, secretary.

This monthly union meeting will take the place of the different denominational meetings on the last Monday of each month.

The thought is to have these union meetings center on the world-wide mission idea.

At the meeting last Monday an address was given by the Rev. Dr. Barbour on "The Relation of the Young Men's Christian Association to the Church."

Dr. Barbour is a member of the International Committee of the Y. M. C. A. He was for eighteen years pastor of a Baptist Church in Rochester, New York, and laid down that work last year to enter the Religious Work Department of the Y. M. C. A.

In his address last Monday he spoke of the Y. M. C. A. as an arm of the Church, saying that the Church had a right to expect from it not a theoretical but a practical recognition of the primary teachings of the Church.

The thought in part was that the Y. M. C. A. should and does co-operate with the Church in yoking up men with the Church; that it reaches some whom the Church cannot reach, but only to the end of vital organic relation with the Church. Only when such connection has been made are they on the way to the fullest Christian manhood.

It was further said that the Church has a right to expect from the Y. M. C. A. the doing of a work which the Church cannot do. As to institutional work the argument was that only in a few instances could the Church do such work. Mention was made of a church in Denver on the edifice of which is a notice to the effect that the institutional part of the work of the Church is done by the Y. M. C. A., and the location of the Y. M. C. A. given. Dr. Barbour said further that the Church had a right to expect from Associations fidelity to the Truth as it is in Jesus and fidelity to the program of Jesus for saving the whole man, saying in that connection that the attitude of the Association toward Truth is thoroughly sane and wholesome.

STATE SUNDAY SCHOOL CONVENTION.

The forty third Annual State Sunday School Convention will be held in Oakland, April 19-21st. Rev. Franklin McElfresh, Ph.D., International Teacher-Training Superintendent, of Chicago, Ill., will be present and deliver several addresses. Prof. B. P. Stout, Song Evangelist, of Pasadena, will have charge of the music. The Alameda County Association is preparing for 800 delegates.

The program has been very carefully prepared. Hon. Frank K. Mott, Mayor of Oakland, Rev. Chas. R. Brown and Rev. Levi Gregory will deliver the addresses of welcome. Bible Study lectures will be given by Rev. Thos. V. Moore, D.D., of San Francisco Theological Seminary. Other

lecturers are Rev. R. P. Shepherd, Ph.D., of Los Angeles; Bishop Wm. H. Bell, State President; D. A. C. Bane, State Superintendent Anti-Saloon League; and H. M. Tenney, D.D., District Superintendent American Board of Foreign Missions, of Berkeley.

Miss Meme Brockway, Superintendent Elementary Grades, Southern California Sunday School Association, will be in attendance and will speak concerning the work in those grades. Miss Brockway is also the superintendent of the Primary Department in the First Congregational Church of Los Angeles.

THE EARLE LECTURES AT PACIFIC THEOLOGICAL SEMINARY.

The Earle Lectures at Pacific Theological Seminary are to be given this year by Professor Walter Rauschenbush of Rochester Theological Seminary, New York. They will be given in the First Congregational Church of Berkeley.

The general theme will be: "The Churches of America and their Social Tasks."

Dates and topics as follows:

Monday, April 18th, 8 p. m.—The Present Task of Christianity.

Tuesday, April 19th—The Social Awakening of the Churches.

Thursday, April 21st—The Spirit of Jesus.

Friday, April 22d—The Kingdom of God.

Monday, April 25th—The Coming Society.

Tuesday, April 26th—The Coming Religion.

MRS. MARY H. FIELD and "Ezra and Me and the Boards."

Mrs. E. V. Hobbins.

Many years ago, the humorous leaflet, "Ezra and Me and the Boards," written by Mrs. Mary H. Field of San Jose, had a wide circulation in Eastern Boards, and in our own Board. New editions were published to supply the demand. It is now to be impersonated by Mrs. Maud Barnes Steele at the Annual Meeting of the Occidental Board, to take place at Santa Rosa, April 5, 6 and 7. Mrs. Field was one of the founders of the Chautauqua Society, which has held its meetings annually at Pacific Grove; and as the wife of a ruling elder, she was interested in every department of work in the First Presbyterian Church in San Jose.

Mr. Frederick Field died in 1887, and was buried in San Jose. Mrs. Field and her daughter, Mrs. Hastings, removed to Hastings on the Hudson, New York. Knowing that it was Mr. Field's wish to be gathered to his fathers in the old Dorset cemetery in Vermont, his remains were removed thither, and under the shadow of the Field monument, was laid to rest by the side of the three little children who had died before the family left Vermont. Mrs. Field was unable to be present at the burial, but sent the following pathetic verse, which was read by Mrs. Carhart, daughter of Dr. Alfred Post of Beirut.

The Home-Coming.

Here in God's acre, room for this dear dust
We ask, O Mother Earth;
He loved you well, green hills, and seeks once more
The land that gave him birth.

Trees that he planted, wave your leafy joy,

And fleck with shine and shade
This peaceful home that 'neath his native sky
Our reverent hands have made.

Dear kindred dead, we know that thou wouldst faint
Swing wide each green tent door
As in the days gone by, with unchanged smile,
To welcome him once more.

And little hands, folded so long ago,
Dear little hands! it seems,
As he lies down beside you, ye reach out,
As if in pleasant dreams.

Dear faithful mountains, still keep watch and ward,
Our blessed dead above;
Till the great day of rising they are left
Unto your sheltering love.

O Sharer of Earth's graves! our tear-blind eyes
We lift at last to Thee;
Write Thou Thy resurrection promise on our tombs,
And give us faith to see.

HER ONE ACCOMPLISHMENT.

Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced in either hand. He was a bald-headed old gentleman with a ruddy complexion, keen, black eyes, and leg-of-mutton whiskers which were white as snow.

And Miss Nelly Torrance sat looking at him timidly from the depths of her big arm-chair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face.

"But," she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvas, or sew yellow sunflowers on green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly.

"Then what do you mean?" said Mr. Brown.

I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered.

"I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would

recold indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly retorted Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relative."

Nelly Torrance went home to a little second floor room, the cheapest the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she "toiled not, neither did she spin." Lucetta, the eldest daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when Adrian married me."

"Well?" cried Mrs. Torrance eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now, mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me whether I could cook. Then he told me that his cook was gone, and asked me whether I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us—"

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted it in the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning—cook—for any living man?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe me an imposter if I told him I wanted work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place

any obstacles in my way, for I am quite determined to go to Grandover Park this afternoon."

It was six o'clock exactly when Mr. Brown let himself into his house with the latch key which always depended from his watch chain. The gas jet burned softly behind the rose-colored shade in the hall, and the fire clicked cheerily in the grate of the parlor beyond.

"Humph!" he muttered, "she hasn't come. Thought so! There is no such a thing as a practical woman nowadays."

At the same moment a light, white-aproned little figure came out of the dining-room beyond, and Nelly Torrance's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John?" At least, that's what I used to write in my copy books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You're a good girl," said he.

And in his secret mind he determined to put up with any deficiencies in the cooking of a girl who had such excellent business principles. But to his infinite amazement, there were no deficiencies to overlook. He ate and relished and wondered by turns.

"My dear," he said at last, when the cloth was removed, "all is very nice. I'll concede you are a tip-top house-keeper. But, of course, you ordered all of this from Monerato's restaurant?"

"But of course I didn't, Cousin John," said Nelly, decidedly. "I cooked it myself."

Mr. Brown closed his eyes, and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capricious housekeepers, inefficient cooks, and untrained servants. At last here was a gateway out of all his tribulations.

"My dear," he said, "I should like to have you come and live here."

"As a cook, Cousin John?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister, Lucetta."

"Let them come, too; there's plenty of room in the house. Can they cook, too?"

"No, Cousin John," confessed Nelly.

"Well, perhaps it's just as well," said Mr. Brown; there can't be more than one head to the household."

So the Torrance family found a comfortable refuge for the soles of their feet, and Nelly's despised accomplishment proved the sword wherewith she opened the world's oyster. Lucetta sighed and wondered why she, too, had not taken cooking lessons.

"Nelly is the old man's favorite," said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for a living!"

Mr. Brown, however, looked at the matter in a different light. He said: "Nelly is not like the typical young lady—too lazy to work and too proud to beg. She does with her might whatever her hands find to do."—Woman's Journal.

THE EASTER MIRACLE.

Mary A. Wood.

The children came into breakfast with cheeks like roses. Karl said: "There was almost frost last night. Here are the last sweet peas we shall have; the alyssum will keep, for ice doesn't hurt that, you know."

Muriel brought a tall, slender vase for the flowers that were placed on the table. The children had each tended a little garden all summer, and since the first blossoms came, they had never failed to bring a bit of sweetness for the morning meal.

"I must not wait a day longer to take up the rest of my plants. Will you help me, children?" Aunt Alice was sure of the answer before it came: "You know we will; it's better than any play."

They worked with hearty pleasure, bringing the pots, and bits of charcoal for drainage, and sand to mix with the rich loam, and in two hours the work was done.

"What is this, Aunt Alice?" asked Karl, touching with his finger a queer-looking bunch that seemed fastened to the stalk of a tall begonia. "Shall I pull it off?"

"How beautiful!" she said. "I am very glad to see that. No, indeed, do not disturb it. We shall see a wonderful thing by and by, I hope."

"What will it be?" asked little Muriel.

"This is a chrysalis: and we will wait, a long time it may be, and watch the changes that will come to this small prisoner, the caterpillar that made this tomb for itself comes out of it a beautiful creature with shining wings."

"Oh, oh! shall we have to wait very long?" asked Karl, while Muriel said: "We are to watch it change, you know, brother; that will help us wait." But their patience was sorely tried as day after day they watched with eager eyes, and the chrysalis remained the same in size and shape and color, until one day Aunt Alice said: "It may be that something has injured it, and it is dead. We will wait longer."

So the winter went by, busily and happily, and the children had quite forgotten the prisoner in the bay window until one morning Aunt Alice called them to see it. It had changed—it was growing larger and fuller and of darker color! They were full of excitement. "It is alive! It will come out, won't it?" they asked. After this, they went many times a day to look and wonder over it, till the blessed Easter-time had come.

They stood in the bay window at sunset on Saturday. "We have not much longer to wait," auntie said. "I hope we may see it when it comes." But the next morning there on the window, in the Easter sunlight, was the beautiful creature, slowly unfolding and gently moving its shining wings.

"Oh, come quick children!" she called, and they came rushing down the stairs to see the Easter miracle. It was Muriel who thought first of the

empty house. "See, it made a door to come out," for at one end of the shell was a tiny hole through which the new creature had come out of the darkness, leaving forever its prison-house. They watched while it half crept, half flew, up and down the glass, seeking for freedom, and when the window was opened, it floated out on the sunlight air—out and up, till it vanished from sight.

When summer came, the little sister grew weak and white, and Karl tended both the small gardens and brought the sweetest blossoms to her where she lay. Day by day she faded, growing more sweet and dear to the hearts that clung to their darling until one Sabbath morning when she left the frail little casket, her body, and went to God.

Poor, Karl, frightened, mystified, blinded with tears looked at the lifeless body. Aunt Alice came and, putting her arms around him, said: "Dear, this isn't Muriel; it is only the little house she lived in. She has left it to go to God. She has no longer any need for it. Only her body could die. Life cannot die; she is with God who gave her life."

Karl looked up with a quick smile. "Aunt Alice, is it like the chrysalis we watched?"

"My darling boy! I'm so glad you thought of that. Yes, it is very like that wonderful change we saw. Remember, dear little Muriel will not be buried in the ground, it is only this little empty house we shall cover out of sight. Muriel has not died. She is alive with God. We shall find her some blessed day."

"I think she must have been glad to go, Aunt Alice. See the smile she left us for good-bye!"—Zion's Herald.

EASTER IN ROME.

Felicia Butts Clark.

To each of us certain words or phrases suggest certain impressions; it may be a single fact, or, more probably, a scene, in which the details of light and color, even of scent, are presented to the imagination in wonderful minuteness. "Easter in Rome" comprises in itself a series of impressions. One sees a multitude of blossoms massed against the white marble of the Spanish staircase. Roses of delicate tints, tall sprays of Madonna lilies white and spotted, pansies with laughing faces, and clusters of violets, purple, fragrant, whose faint, sweet odor bears us back to childhood days—all these are a part of the Easter vision in the Eternal City. There are tall palms and monstrous cacti in the villas and parks, and music is played by the municipal band, while the water of the fountains sparkles in the sunlight and falls in myriad broken jewels of varied hues into porphyry basins which once ornamented Caesar's palace up yonder on the Palatine Hill, where ruined walls and ivy-covered broken pillars of yellowed marble recall the glories of two thousand years ago, when Rome was mistress of the world. And is she not, today, mistress of the world? Who can say no? Even though the glory of

her emperors has faded into the dust of death, and the church which St. Paul loved has become the prey of superstition and is clouded in the darkness of a second paganism, Rome is still the center of attraction.

Strange to say, it is precisely because of the deterioration of both church and empire that hundreds of thousands of tourists came to the "Città Eterna" at Easter-time. It is her wonderful ruins, silent witnesses of her former pomp and state, and her gorgeous religious functions, which draw to her the people of every country on the globe. Would the crowds come to visit the tomb of the lowly fisherman if it were not crowned by one of the most magnificent structures the brain of architect has ever conceived or the hands of skilled artists and artisans completed? Would the simple hymns of the humble Christians in the first century prove as attractive to the tourist as does the splendid Gregorian music performed at St. Peter's and St. John Lateran on Easter day to celebrate the resurrection of our Lord? The white-robed band of Christians who met in secret in the upper rooms of Rome, or in the dark cubicles of the Catacombs on Easter morn, and gave beautiful greetings one to the other, would stand aghast to see the well-dressed tourists, supplied with Baedekers to provide needed information, rushing from one church to another, to watch the priests in their elaborate robes, as they celebrate mass, and to listen to the music, seated on their little camp-stools. There is no time in Rome at Easter, in the twentieth century, for the beautiful greeting of those early Christians, "called to be saints." Can you not see them, as they hurried along the Appian Way in the pink light of dawn? How warmly they grasp one another's hands! "The Lord is risen, brother!" "He is risen indeed!"

But "when one is in Rome, one must do as the Romans do;" and to properly celebrate Easter, we must begin on Thursday, when sepulchers are represented in many of the churches. To obtain full indulgence, one ought to visit seven of the ancient basilicas. Many Roman ladies, in elegant carriages, are making the rounds, and kneeling before the grave where a figure of our Lord rests. Among them are the Queen mother, and the dowager Duchess of Genoa, who comes to visit her daughter at this season. Queen Margherita is very devout, and kneels down humbly with the poorest of her subjects at the Savior's tomb.

Later comes the washing of the altars at St. Peter's, a very impressive service, with a long procession of cardinals, bishops and priests. As twilight sinks over the great church the candles twinkle faintly in the semi-darkness, and at the sound of a trumpet the sacred relics are exposed, and the congregation sink down on their knees in prayer.

On Good Friday a pall covers the city; the bells do not ring; the "Miserere" is chanted in the churches; one by one the candles are extinguished at the altar, for our Lord's life is going out,

and the veil in the Temple is rent in twain. It would be wonderfully impressive, this service in St. John's Lateran, were it not for the clattering crowds of sightseers and the very evident irreverence of the priests. From the confessional boxes priests are stretching out long poles, and a peasant woman, with a baby in her arms and a chud clinging to her skirts, kneels down to receive the blessing from the wand.

It makes one heart sick to feel the awful contrasts here in Rome. The beauty, the music, the form and ceremony—are the poor longing souls who crave bread and are given a stone. It is the people of Italy who are crying what they may do to be saved, and it is the priests who are trying to satisfy them with music, and pictures, and candles, and richly embroidered vestments. And where is Christ in it all? We go to St. Peter's on Easter morn, hoping to find our risen Lord. Our hearts are full of joy, and we hope to see him in this great temple. The light is streaming through the exquisite stained-glass windows; the paintings and mosaics are stupendously beautiful; the music echoes back to us as are sweet as those of angels; the priests and bishops, with a cardinal or two, are glittering with gold embroidery; the crowds surge in and out, back and forth, careless, indifferent to the spiritual significance of the service, seeking for entertainment. Some men and from the vaulted ceiling, and the voices women are kneeling before the shrines; a few are oblivious to the crowds, so absorbed are they in their their devotions.

We emerge into the warm, glowing sunlight. In the cerulean blue not a cloud is seen. The shadows of Bernini's columns are clear-cut and dark. The two large fountains in the Piazza murmur musically as they throw tall streams of limpid water up into the sunshine. Picturesque peasant women, with full skirts of brilliant hue, trim bodices, white neckerchiefs and folded pieces of spotless linen on their smooth black tresses, saunter by, beneath the obelisk which once stood on the banks of the Nile. The tinkling melody of the mandolin, or the long-drawn notes of an accordion, played by a stalwart youth from the mountains, comes from the shadow of a narrow street. All is life and bustle and merriment.

Turn and look back at St. Peter's, that grand old church whose every tone represents the price of a human soul, for it was built by the money from the sale of indulgences in the days when Luther nailed his theses on the door of the church in Wittenberg.

Have we found our risen Lord within yonder walls? Has his voice spoken to us through the music, the intoning of the mass, the chanting of the priests?

The noise of the streets die away; the peasants fade from sight; the splendid pile of stone, with its dome and statues vanishes. In our ears we seem to hear the words: "Christ dwells not in temples made with hands, and speaks not in the music of men's voices; his dwelling is in human hearts."

TWO LITTLE HOME MISSIONARIES.

Mrs. Allen had a sorrowful look on her face that morning. She was tired and discouraged. There was a great deal of work to do in the Allen household—meals to cook, sweeping, washing, ironing, scrubbing to do, and a baby to take care of. The Allens were not exactly "poor people" but a took a good deal of money "to keep the pot boiling," and Mrs. Allen felt that she could not afford to hire a servant.

There had been a talk in the Sabbath school the day before about missionaries, and Mrs. Allen's two little daughters, Nettie and Helen, had listened carefully to all that was said. The teacher told her class all the particulars about the sailing and the destination of Miss Moore, who had just gone as a missionary to Turkey.

When the story was finished Helen Allen looked into her teacher's face with such an expression of earnestness that the lady said:

"What is it, dear?"

Helen blushed and cast down her eyes.

"I wish some day I could be good enough to be a missionary," she said.

"I wish so, too," said Nettie, with cheeks as red as her sister's.

"You need not wait till 'some day,'" said the teacher. "You can be missionaries now. You, Helen and Nettie, and you, Rachel and Mary and Catherine."

Blue eyes and brown, black eyes and gray, were turned wonderingly on the teacher.

"To be a missionary, is to go on a mission," said the lady, "a mission of help and service. Suppose you will all try through the coming week to find somebody who needs help. Next Sabbath you can tell me your experiences as little missionaries and we shall see which one has best fulfilled her mission."

As I told you at the beginning of this little sketch, Mrs. Allen had a sorrowful look on her face. It was Monday, and there was a great basket of clothes waiting to be washed. The baby was fretful and had kept his mother awake half the night. There were breakfast dishes to wash, and rooms to put in order; and before one could hardly turn around, as Mrs. Allen said, there would be dinner to get.

"You know we're going to begin being missionaries today," said Nettie to Helen, as they came down to breakfast. "Teacher said we must look out sharp for something to be a missionary to."

Before breakfast was half over, baby was so cross that mamma said:

"There's no use trying to eat. Helen, can't you pour out the coffee and wait on papa?"

Both sprang from their seats.

"Let us take care of baby, mamma. We will try hard to keep him quiet," said Helen.

"Yes, mamma, please," said Nettie.

"Why not?" said papa. "Really the children are old enough to help you,

mother, if you only thought so."

Mrs. Allen sank back in her seat relieved. The little missionaries took baby in to the garden, and covered his frock with bachelor's buttons, "made a chair," and carried him to the barn to see the baby "bossie," called the woe, fuzzy chickens from their coops and in many ways that bright little girls can think of amused him till his eyelids began to droop, and his pretty mouth opened in a yawn.

"Put the pillows into the baby carriage," said Helen. "We'll soon have him fast asleep. Then hurrah for helping mamma in the house."

So Mr. Baby was put into the baby carriage, and after a little wheeling about in the shade, he dropped into the most comfortable of naps. When he was settled comfortably in the shade of the old elm by the front door, the little girls went into the kitchen to find mamma. She was up to her elbows in suds, washing baby frocks and gingham and prints belonging to certain little missionaries. She looked up as the children came in and said:

"You have been a great help to me this morning. I don't see how I could have gotten through without you."

"But what else can we do, mamma?" both cried.

"You can wash the potatoes for dinner and set the table, and bring in some chips and light wood, and keep watch of the baby. And if he is good after he wakes up you can get your dolls and play awhile."

"Oh, but, mamma, this is play! We are playing missionary."

So any day the children watched for chances to help. After the washing was out and the house tidied, and the dinner over, there came a little space of quiet.

"I should like to drop to sleep for a few minutes," said the mother.

No sooner said than done; for a glance outside showed that baby was having a royal time throwing crumbs to the robins and sparrows. When a drink was wanted, Helen tip-toed into the house, because "mamma might be asleep you know."

"How everybody looks," said papa at the tea table that night, home missionaries.—Selected.

Timely Tip to Ben Bow.—Mary Jane (to the gentleman with the bow legs, who has called to see her master)—"For 'eving's sake, sir, do stand back from the fire; yer legs is warping most 'orrible."—Leslie's Weekly.

Rather.—"Are you fond of lobster, Miss Flip?"

"Lobster?"

"Yes."

"Oh, this is so sudden!"—United Presbyterian.

In New York.—Stranger (entering elevator)—"Sixty-four, please."

Elevator Boy.—"Yes, sir. Floor or office?"—Boston Transcript.

A SMALL BOY'S QUESTION.

What makes my pa vote for saloons
If they're so awful bad?

I know if I should to one
T'would make him dreadful mad,
He's told me many many times
To never drink nor chew,
Nor take a single little drop
Of the Old Devil's Dew.

On Sunday pa goes off to church
As pious as you please,
An' when the preacher makes long pray-
ers

He gets down on his knees,
An' shuts his eyes an' says amen
As loud as any one,
An' talks about the evil
That people ought to shun.

But when I ask him questions
'Bout votin', O my land,
He flies right up an' says, "Be still,
You do not understand."
Of course I don't, that's why you see
I want him to explain to me.
When I ask 'em to treat me so,
I think I ask 'cause I want to know.

When I grow up to be a man,
I won't vote like my dad.
I'll try to drive saloons away,
If they're so awful bad.
It don't seem right to go to church
An' sing an' speak an' pray
An' then not do just all you can
To drive bad things away.

—Charlotte Halvorsen.

EDUCATION PAYS.

Said a self-made merchant to his son not long ago, "Anything that trains a boy to think, and to think quickly pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil, pays." That, of course, is a relatively low consideration, but suppose we begin at the lowest and advance to the highest in seeking an answer to the question.

A striking book entitled, "Who's Who in America," contains biographical sketches of 9,643 of the more prominent people in the United States. Of this number 6,711 have a college education or its equivalent; 965 more attended college for a time; 889 graduated from academies or normal schools; 239 stopped with a high-school training; 808 attended only the common schools, while 31 were self-educated. These figures show at a glance the importance of higher education.

But the figures do not reveal the whole truth. The college population numbered only one in three hundred when the men now in active life secured their training. Their numbers entitled them to furnish only one-third of one per cent of the successful men of the nation, whereas they actually furnished 69 per cent.

The Financial Red Book of the United States shows that the possibilities of winning wealth are three hundred times as great among college-bred men as among those of less mental training.

There is another and far more important consideration than external wealth; namely internal riches. A man's life consists not in the abundance of the things which he possesses. Wealth, at its worst gives the body dominion over the mind; at its best, it only gives its possessor an opportunity either for higher service or living; but of what value are external opportunities, either for higher service or finer living, unless we possess the power to utilize them?

The great object of an education is not to enable you to make money or to win fame, but to live. Knowledge is its own exceeding great reward. "Thou art infinitely greater in that thou art a man than is any man in that he is king."

So we say to every young man or woman who is trying to answer this question of going to college: First, "Seek the higher education for the help it will give you in winning wealth and external success." Second, "Seek it for its own sake, for the enlargement of your own life." Third, "After getting the highest possible training, remember that the self-centered man is doomed to failure, that only he who lives for others and is centered in Christ becomes the child of God and the master of the universe.—Our Young Folks.

A STRANGE CUSTOM OF ALASKA.

Perhaps the most interesting archaeological discovery made on the north coast of Alaska has a relation to the present methods of personal decoration now used by the natives of Alaska, the most significant feature of which is the wearing of lip buttons, or labrets, by the men. The present custom is that when

a boy is fourteen or sixteen years of age holes are pierced in his lower lip, one below each corner of the mouth. A small wooden plug is at first inserted to keep the holes from growing together, and month by month bigger and bigger plugs are used, till finally the openings are half an inch in diameter. At this point the young man begins to wear stone or ivory plugs. These ornaments are put in from the inside ordinarily, as one might insert a button into a shirt front. Usually the two buttons worn are each of a different sort, while sometimes only one of the holes is filled, and in summer men are occasionally met with who wear no buttons at all. When a visitor is seen approaching, however, the ornaments are always inserted, for one does not feel dressed without them. In preparing for sleep they are usually removed.—V. Stefansson, in Harper's Magazine for February.

Happy Ending.—He—"So you've read my new novel. How did you like it."

She—"I laid down the volume with intense pleasure."—Boston Transcript.

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VOL. VIII.

SAN FRANCISCO, U. S. A., APRIL 7, 1919.

No. 14

REST.

My feet are weary and my hands are tired,
My soul oppressed,
And I desire what I have long desired—
Rest—only rest.

'Tis hard to toil when toil is almost vain
In barren ways,
'Tis hard to sow, and never gather grain
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, when 'tis tilled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path, and thro' the flowing of hot tears
I pine for rest.

And I am restless still—
'Twill soon be o'er,
Far down the West life's sun is setting,
And I see the shore—
Where I shall rest.

—Father Ryan.



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Mission St., San Francisco, Cal.
Telephone: Franklin 3-1400.

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LOS ANGELES OFFICE

Public Institute, 200-204 South Main St., Rev. Elmer F. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance; single copies 10 cents in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1905, at the Post Office at San Francisco Cal., under the Act of March 3, 1879.

GOOD NEWS FROM THE SEMINARY.

We are in receipt of an underground wireless message "higher-up" that says that all the questions propounded to Dr. Day by the Directors of the San Francisco Theological Seminary have been answered in strict accord with the laws of the Presbyterian Church, as set forth by the rulings of the General Assembly.

For the sake of the cause we sincerely hope that the Seminary matter may be adjusted with satisfaction to all concerned and that this institution may go forward to greater usefulness than ever before.

We were rather surprised to find that our editorial, "Is it Not Time to Stop Fighting the Seminary?" was found to have three distinct meanings by our readers. The friends of the Seminary construed it to be an attack on that institution, while others claimed it was a defense of Dr. Day, and a third number said the writer was trying to walk on both sides of the fence. Two editors also read it with different meanings. The "Herald and Presbyter" made plain that it did not want the fighting stopped unless the victory at the time of stopping was with the conservatives, while the "Interior" approved of the position of the Pacific Presbyterian.

The editor had only the best of motives at heart in wanting the wrangling stopped, as it is hurting the cause more than it is doing it good. We do not pretend to be able to point out the exact theological path the Doctors of the law should follow, but we do believe these Christian men should be able to decide among themselves what is the best and safest way in which to lead the young men who are to be the pastors of our churches in the near future.

Further, we believe that most, if not all, the differences that are said to divide them are more imaginary than real, and that if they would sit down together and talk their so-called differences over they would find that they were not very "far off."

THE PERVERSITY OF PUBLICITY.

Did you ever notice how hard it is for the one who wants his name in the paper to get it in, and how hard it is to keep it out when one wants it out? It is one of the contrary things that trouble both editors and readers.

Just now in San Francisco there is a striking case in

point. A certain man, known the continent over as a publicity promoter, and one most successful in getting his own name mentioned so often in public print that everyone who reads the papers must have seen it, just now is using all the "pulls" and "pressures" he has accumulated by means of the afore-mentioned publicity to keep his name out of print. That he has done so for the past three weeks shows how big a "pull" he has. The reason he is as anxious for no publicity now as he was for it before, is because he secured a divorce on the quiet and has established elegant quarters with his affinity in a near-by city.

Another big man, who is often spoken of in the society columns as the "bachelor ex-mayor" of San Francisco, has been able to keep out of the press the well known fact of his home being presided over by a Jewess, and of two children who call him "papa." What this suppression of news cost him when he was running for office, and at other times, would be an interesting item to know.

The point of this muck-raking is this: The public press is no longer the defender of the right or the decryer of the wrong. Instead, it is the protector of the vicious and the promoter of the law-breaker and moral leper—if he has the price. What man connected in any prominent way with any Protestant church could procure immunity? A single step from the path of rectitude would be the cause for his public flaying in such a way as to ruin him forever, with no chance for reformation, while other men, well known to be moral lepers, are protected, and exploited as being proper persons to govern the people and stand as good examples.

It is humiliating to see how little respect the papers have for the Christian people who do so much for them. The San Francisco "Call" is a fair example. At the time Heney was shot the pastors, especially the Presbyterian men, publicly and privately advocated the cancelling of subscriptions to other papers and the taking of the Call. The result was a tremendous landslide, which changed thousands of new subscriptions. Even the Oakland office took 500 and 600 new subscriptions a day. In two weeks the Call jumped from third to first place in number of patrons. The church people had made the Call!

While the ministers preached and talked in public for the Call, it used their pictures and a little of what they said about other things, and full space to all they said (and some things they did not say) about the great "Call."

Even while the paper was making the rich returns from this work done by the church people, and while the bulk of their readers were those interested in these things, did the Call give space to church events? Not so. It turned them down, with, and without excuse. The inbred and long cultivated belief that church people did not amount to anything anyway, blinded their eyes to the opportunity they had to become in reality what they had claimed to be—the mouthpiece of the reformers. And when the paper showed the white feather as soon as McCarthy was elected, and the "Chronicle," the open advocate of the grafters, put on a church reporter, the tide set against the Call, and she is again in third place, watching to see which way public favor is swinging.

Little effective work can be done for reform in a graft city without a paper to promote it, and San Francisco has not one. Church papers are as much out of fashion now as moral in a great city. They may do it right or the old fashioned and those who are set in their ways, but no real, live people read them except those who still believe

that morals are yet necessary to present and future happiness.

Nevertheless, we predict that ere long the people will become so disgusted with the policy and practice of these journals that they will support a clean daily press. In the meantime the church papers have today more real, live, fit-to-read matter in them than the biggest dailies issued. There is still a place for the religious paper in the good home.

WHEN KOREA'S GATES WERE CLOSED.

Ancestor and Devil Worship Prevailed—Medical Science Was Unknown—Disease and Ignorance Were Rife.

Rev. Ernest F. Hall.

In the center of Seoul, the capital city of Korea, a ponderous bell has been ringing daily for more than 500 years. At nightfall it announced the closing of the city, and the gates were shut. None might go in or out of the city, unless he were bold enough to climb over the walls, which were twenty-five feet or more above him. In the morning the bell rang again and the gates swung open for the business of the day. The bell still rings, but the gates are never closed. Swung back against the huge blocks of granite of which the wall is built, they are rusting on their hinges. This pictures the change that has taken place in the Hermit Kingdom in a quarter of a century.

Until 1882 Korea had been hermetically sealed against the Western world. Attempts had been made to open it by sword and gun, but each attempt had ended in failure, and many people, Americans among them, had paid for their rashness with their lives. In 1882 the United States secured a treaty with Korea and the ports began to open. Treaties followed with other nations, until now the entire country is open to foreigners, and one may travel there without a passport.

Korea's geographical position, rather than her size, has made her a buffer State, and has been a reason why she should come out of her seclusion. With an area less than that of New York and Pennsylvania combined, it did not attract the world as a mighty force, yet it must be reckoned with in the political changes in the Far East. It has proven to be "a pacific obstacle to universal empire." Japan and Russia both realized the need of controlling her, the former because she afforded a stepping-stone to Manchuria, the latter because she furnished an outlet for the trans-Siberian railroad at ice-free ports. Japan liberated her from Chinese influence by the China-Japan war in 1894, and by the Russo-Japan war in 1904 Japan secured the opportunity of forcing a protectorate on Korea. The railroad which the Japanese have built through the country north from Fusan links Korea with Europe. The most direct line of travel from Tokyo to Paris is through Korea, and with the exception of the Korean Straits it is an all-rail route. Thus Korea is in the pathway of the nations.

More remarkable than the political upheavals that have taken place are the religious changes. A quarter of a century ago all was heathen blackness. Now the whole country is luminous with Gospel light. Then there was no church of the Protestant faith. French Catholic priests had already succeeded the Protestants, and had spilled their blood on Korean soil, but they had not translated

the Bible for this people. Ignorance and superstition prevailed. Now, after twenty-five years of Protestant missionary work, there are not less than 1500 banners of the cross (a red cross on a white ground) floating from flag poles in front of as many buildings where Christians assemble for worship of the true God. Churches are scattered throughout all of the thirteen provinces into which Korea is divided, and some 200,000 people worship in them.

When the first missionary went to Korea in 1884, he met obstacles which, humanly viewed, were insurmountable. Korea had lived for thousands of years a hermit nation. Expeditions from the western world had tried to enter for plunder and to force her ports open. They had been driven back, crews of vessels had been murdered, and Korea had passed a decree forbidding western people to enter her land. Only two years before the first missionary went there, had the doors of the Hermit Nation begun to swing open, but the prejudice against foreigners had not ceased.

The religion of the people was Shamanism, which was in reality a worship of demons. Evil spirits were everywhere, in earth, sea and sky, ready to bring sickness and disaster. The shamans, who were supposed to have power over the demons, were in constant demand to drive them out of sick people. They were the blind dexterists, the pansees and the female sorceresses, the mudangs. Though low in the scale they exercised a powerful influence over the high and the low and could extort any sum of money they might demand for their services.

Ancestor worship had bound the nation in the fetters of superstition and had produced stagnation. The look was backward, not forward. The dead ancestor, the ancestral tablets, the grave and the mourner, emphasized the dead more than the living. Woman was a necessary accompaniment to the household, for clothes must be kept white, rice must be cooked, and burdens must be borne. But when she died her soul went to hell. Child marriage was a part of the social system, and many were thus united for life early as twelve years of age.

Ignorance permeated the whole national life. Chinese learning was the goal of the scholar, and this consisted in learning several thousands of Chinese characters, and in studying the writings of the Chinese sages, Confucius and Mencius. Science and mathematics were not in the course of study. The schools were all private, and only the sons of "gentlemen" might hope for an education. For four hundred years there had been a simple Korean alphabet of twenty-five letters, which any one could easily learn, but scholars disdained it and there were few books written with it.

Prejudice against Western nations has been dispelled. Dr. Allen, an American physician, in 1884 went to Seoul to open Korea to the Gospel "with the point of a physician's lancet," but ostensibly as physician to the American Consul. When in the fall of that year he successfully treated a young prince, he gained the favor of the Emperor, who provided money for a hospital, "The Home of Civilized Virtue," and Dr. Allen became physician for it. Since then the missionary has been welcome and has enjoyed the friendship of the Emperor and officials. American diplomats and business men have contributed their share to disarming prejudice by their friendliness and fair dealings, and today America is called by the Koreans "The Beautiful Country."

Modern medical and surgical science was entirely un-

known in Korea twenty-five years ago. Medicines to be applied externally and internally, were made from herbs, centipedes, tiger's bones, and the like. Sickness was supposed to be produced by the presence of an evil spirit, which must be driven out by force or enticed out by gifts. A needle was stuck into the patient whenever the native doctor might choose to make a hole for the evil spirit to come out. The smallpox spirit was "the guest," and must be treated as honorably as a guest and given a straw horse on which to ride away. A common saying runs, "Women don't count their children until they have had the smallpox," meaning that many children die with it. It was a nation of pock-marked people. The isolation of contagious and infectious diseases was unknown. Now, our mission has a hospital and dispensary at each of its eight stations, and about one thousand patients per month are treated in each of them. Vaccination is common and whole families of children can be found who have never had smallpox. Sanitation and hygiene are taught in the schools, and lectures are given by the physicians on these subjects in the churches and at Bible institutes.

Leprosy is common in southern Korea. The government has never done anything for the relief of people so afflicted, but during the past year a leper hospital has been established at Fusan, and is in charge of Dr. Irvin, in addition to his other hospital work. The work of training Christian physicians has been begun, and young men are studying in all of our hospitals. In June, 1908, seven young men were graduated in medicine under Dr. Avison, physician in charge of the Severance Hospital in Seoul. Their diplomas were stamped with the Government seal, and were numbered from one to seven, showing that they were first graduates in modern medicine and surgery.

THE PRESBYTERIAN DEPARTMENT OF CHURCH AND LABOR TO CONDUCT A DOWN-TOWN CHURCH IN NEW YORK CITY.

In the face of a general retreat of the Protestant churches from the lower East side of New York, the Department of Church and Labor of the Presbyterian Board of Home Missions is to undertake a novel experiment in the building now occupied by the Fourteenth Street Church, but which church recently voted to consolidate with the Thirteenth Street Church.

The building has been leased by the Church Extension Committee of New York Presbytery for a period of two years, with the understanding that if the experiment proves successful, the building is to be purchased by the Committee and equipped for a permanent institution. The work itself will be financed by the Board of Home Missions, at least, during the first year, the money for both the rental and the maintenance of the work to come from the interest of the Kennedy bequest, so that none of the contributions of the churches for Home Mission work as conducted by the Board will be used for this purpose. It is felt, however, that in view of Mr. Kennedy's great interest in down-town work as manifested by his large contributions for such work during his life-time, both the Board and the Church Extension Committee are justified in making this effort with a part of the funds entrusted to them.

It is the purpose of the Department of Church and Labor to begin this enterprise early in April, the formation of the plans of work and their execution being in charge

of the Rev. Charles Stelzle, who will be assisted by a corps of workers, both paid and volunteer. The enterprise will be peculiarly a workingman's institution, most prominent among the features to be inaugurated being a workingman's mass meeting on every Sunday afternoon, with speakers of the broadest sympathies,—economic, social and religious. In this, and in every other meeting to be held, it is proposed to give expression to the view-point of the Church with regard to the human problems of the day. The building, will be open all day and every night, not so much for the carrying on of so-called institutional work, although some such work will be done, but for the study and discussion of the vital questions which concern workingmen and their families. But while the work will be largely social, the evangelistic and Bible study features will be given prominence. Indeed, these will be emphasized even more strongly than they are in the average city church, but in a somewhat different manner.

It is Mr. Stelzle's purpose to concentrate in this enterprise the plans which he has been advocating throughout the country with reference to down-town work, using it as a demonstration center for other cities and other industrial communities, and showing the possibilities in such fields.

PRESBYTERIAN POVERTY PRESSING.

Its Reality and Results—Reasons and Remedy For It.
By Rev. A. F. McGarrath.

Approved by the Budget Committee of the Assembly's Executive Commission.

I. This Poverty Is Real and Pressing.

Not that Presbyterians are paupers, or at suffering from hunger, or lack of clothing, but Presbyterians as a corporate body are poverty-stricken. Attendants at all our legislative bodies from the Assembly down, have for years remarked upon the unfailing regularity of two items in every report of every missionary or benevolent enterprise of the Presbyterian Church. The first item, "wonderfully large fields of opportunity for new work and great possibilities for increased efficiency in present work"; and the second item, "these opportunities for enlargement and increased efficiency neglected and passed because of lack of funds." That almost all denominations face the same conditions—some in even larger measure—cannot excuse our neglect.

Multipled proofs of corporate Presbyterian poverty are found in the hampered management of every Presbyterian enterprise. For years this poverty has been increasingly noticeable. It is not long since Mr. Speer remarked that per capita gifts to the Foreign Mission Board had decreased from \$1.15 in 1892 to \$1.04 in 1905. The last statistical report of the committee on Systematic Benevolence shows that the per capita gifts from congregational sources to all the corporate enterprises of the Presbyterian Assembly for the years 1891 to 1894 never fell below \$2.66 and reached as high as \$2.73. For the five years from 1903 to 1907 never exceeded \$2.55, and fell as low as \$2.24 in 1906, which was 49 cents per capita less than 1893, or 100 years earlier. Very small improvement has been made on the above record.

Facts might be multiplied in proof of the proposition that all Presbyterian corporations are poorer now than they were in 1890, though the per capita wealth of the American people has increased nearly thirty per cent., and the cost of living has so risen as to increase the comparative poverty, requiring larger income if the Boards are even to hold their own.

II. This Poverty Brings Sad Results.

For instance, our Home Mission agencies never had greater opportunity for wise enlargement and increased efficiency than the year 1910 presents. See multitudes of settlers moving into Texas, Oklahoma, Washington, Idaho, and all the new Southwest and Northwest, building a civilization and developing wealth which must be seized now for Christ. Add the development of irrigation, the use of dry farming methods, railroad expansion and mining extension. Add the Cumberland Presbyterian reunion, giving us hundreds of new churches, the mothering and strengthening of which will count immensely in bringing about the Kingdom of God. Add the great city problems, developing unprecedented importance and urgency, with that sister problem of holding and increasing the spirit of religion in the rural districts. Add the still greater problem of brothering and Christianizing millions of immigrants, one of the greatest services America can perform in the way of world saving. Add other great problems of effectively reaching with the Gospel—the Indians, the Mormons, the Mexicans, the Cubans and Porto Ricans, and the race whose evangelization gives task to a separate Presbyterian corporation, the negro. Add limitation of missionary efficiency when our Board is able to pay most of its missionaries with families less than \$800 a year, and the self-supporting Synods can do little better,—truly it is evident that Home Mission poverty preventing the immediate and efficient performance of Presbyterian duty as to making and holding America thoroughly Christian, is not merely a religious and national disaster, but spells failure to convert America's wealth for adequate Foreign Missions extension, as God evidently intended.

The Board of Foreign Missions, through which the Presbyterian should do his share in extending the Gospel beyond the reach of the American Flag, reports opportunities which thrill the heart of every follower of Christ. Japan, awakening the whole East by her marvelous leadership and saying to the West "Stand back." The Chinese giant challenging us to immediate multiplication of our missionary forces if we are to put the Christian stamp and life into her educational, social, economic and political institutions and prevent her standing forth,—the world's greatest nation—with a constitution and earthly freedom, but without God. Korea, Siam and the Philippines, not only centers of great world interests but by the miraculously rapid spread of Christianity in influence and life, writing new chapters in God's history of the extension of His Kingdom. Add to these India—poverty-stricken, blind, superstition-ridden India—where already millions are pleading for a chance to learn a little more of the God of love,—and we have an Orient with 800,000,000 people—half the world's population. An Orient—fifty years ago unknown to herself or to others—fifty years hence holding the balance of power as to the world's activities, commercially and politically. We can only mention Africa, the dark Continent, with Macedonian cry pleading for more light. Persia and Turkey already unsaddling tyranny through missionary educa-

tion, and only waiting for missionary force to throw off the worse tyranny of ignorance and heathenism. South and Central America and Mexico, with almost worse paganism, gaining yet more missionary importance, not only from the opening of Panama but also from vast wealth and commercial possibilities just now attracting the eyes of the world. Passing by other fields, look at the crowded hospitals and schools with opportunities for service limited only by buildings and staff, and turning away tens of thousands of applicants. Look at the Mission Stations so undermined that all missionaries are overworked and many are breaking down each year from the strain. Look at the converts awaiting baptism, and unable to preach to their countrymen because there are no missionaries thoroughly to instruct and teach them. Were we to double our gifts to Foreign Missions this year we would still not be doing our full duty before God.

Add the other Boards—Sabbath School work, Freedmen's missions, Colleges and Church Erection, and let us recall the larger part in the development of Christianity which each of these corporations could perform, were it not hampered by poverty; and lastly—recall that sin which is almost the greatest of all—that Presbyterians should dole out to the aged fathers who have sacrificed their whole lives in Home and Foreign Mission work, a pension of less than \$300 a year to provide for their wants through the Board of Ministerial Relief.—surely loyal Presbyterians are filled with dismay, regret and shame in the face of such poverty.

(Concluded next week.)

OIL DERRICK'S PARISH.

Written for Pacific Presbyterian by Nomad.

This unique pioneer field was reported to the Presbyterian as a Mission Station, December, 1909, but rapidly on the West Side doth "the old order change and give place to the new." Three months' constant labors by the local pastor-evangelist have developed the Mission into a Parish, five miles wide and ten long, situated in the present



limit of the famous West Side Field. The Derricks Parish is bounded on the north by the wilderness and Joaquin Buttes, on the South by Coalinga and Devil's Den, on the West by the Coast range and on the east by the desert, therefore it is like Mount Zion of old, "beautiful for situation."

From Retired Shaver, in the foot-hills, Nomad looks down on a vast area of virgin soil carpeted with grass and leagues of purple lupins and golden poppies. He looks upward and gazes Eastward this glorious Eastertide, and over one hundred miles distant beholds the snow-crowned Higher Sierras, "clothed in Samite," transfigured by the rays of the morning sun.

While in the saddle April, 1909, on a prospecting trip



of two hundred miles, Nomad marked West Side Oil Fields on his map. In September he bade farewell to the logging camps of the Sierras, for "the dice were loaded," descended to the plains, drove "Good Will" wagon through the orange groves and Turkish tobacco plantations of Fresno county, crossed the desert and with Lady Maud, Barney Boy, and Admiral Bob, Junior, ramped on Eliza Jane lease. In October stakes were pulled up and tent pitched on grounds of Claremont school house.

When the building planned to accommodate one hundred and fifty scholars was completed and had seventy-five enrolled, and "Old Glory" was raised aloft, Oil Derrick Sunday school and West Side Woman's Church League were organized by Rev. Hugh Furneaux.

One hundred families, or more, several hundred oil well toilers, two Sunday schools, two regular Sunday preaching services, one Christian Endeavor Society and four Open Door Circles are under the pastoral care of the "late departed" and lamented Sunday school missionary of San Joaquin Presbytery.

To introduce and establish Week Night services, Derrick's Parish has been divided into four Open Door Circles, each named after one of the Evangelists, and when in the near future "we lengthen our cords and strengthen our stakes," as contiguous, undrilled oil sections are developed, Apostles St. Peter and St. Paul of blessed memory will not be left out in the cold.

Wherever there is an open door in St. Matthew's or St. Mark's Circle, praise and preaching services are held one week, likewise in St. Luke's and St. John's Circles, the next week.

On a certain Sunday in February, 1910, our band of Sunday school "Spudders" dropped into Derrick Birthday Bank ten dollars. This was the first money deposited to credit of Christ Chapel Building Fund. The League, encouraged by "Helping Hand" neighbors and patronized by generous-hearted men of the West Side gave a benefit box

social and added \$250 to the "Spudders'" chapel fund. "Many church daughters have gotten riches, but thou excellest them all."

The Woman's Missionary Society of Brooklyn Presbyterian Church, Oakland, kindly sent five dollars for this fund.

The first president of the West Side League, Mrs. W. A. Irwin, who at the outset raised \$150 for the organ fund, is worthy of honorable mention. She proved herself the woman of the hour," a tactful, sympathetic, zealous and indefatigable church worker. On the eve of her departure for Los Angeles, where she is a member of the Highland Park Presbyterian church, the men, women and children of the Sunday night congregation sang her an affectionate "good bye" with the farewell hymn of the church, "God be with you till we Meet Again."

The pressing and constraining need of even a canvas home for our growing and important church work, and the advent of two oil well evangelists commissioned by Los Angeles Bible Institute, compelled our elect ladies to borrow \$200 from the "Spudders'" chapel fund. A three pole tent 35x63 to seat 250 persons has been paid for and shipped to Coalinga.

The Gospel Tabernacle will provide a home for church, Sunday school and Endeavor societies, also for Women's Church League, evangelistic and temperance meetings and for lectures, church socials and Men's Magazine and Book Club.

To purchase lumber for the tabernacle, and two hundred strong folding chairs, we need \$400. In April the ladies of the League will raise \$200, and the Sunday school "Spudders" have asked two Presbyterian churches, south of the Tehachapi range to donate the dollars for the chairs. As the old Indian on the Navajo Reservation, crooning over a papoose grandchild, said to me years ago, when



Nomad remarked: "Heap big Indian some day." "Maybe."

To attract, entertain and edify children, women and men of West Side oil fields we need first-class up-to-date equipment. From the writer's point of view a high-priced photograph, a transcription, a typewriter and Edison Micrograph are indispensable to the work of the tabernacle of the congregation." We read in the book of Exodus, "The children of Israel brought a willing offering unto the

Lord, every man and woman whose heart made them willing to bring, brought bracelets and earrings and rings and tablets and jewels of gold, an offering of gold unto the Lord.

The prayer of Nomad is, "May the hearts of women and men of our church distribute and brotherhood be stirred up and their spirits be made willing to send an offering of silver or gold to the Bank of Coalinga for the services of the Tabernacle, West Side, Fresno county, California.

Oil Derrieks Parish, the minister in charge, and the various branches of church work are under the direct supervision of San Joaquin Presbytery. This field has not received a dollar and does not ask for a dollar from the treasury of Home Mission Board towards salary of minister.

The children of Alpha and Derrick Sunday school celebrated Easter with appropriate Easter exercises. Easter Sunday night the church services began with thirty minutes' praise service. A strong Gospel resurrection sermon was preached by Evangelist Sloan. One of our sweet singers, Mrs. Paul Seewages, rendered "He Is Risen." The evangelist sang with feeling and power "Low in the grave lay Jesus my Saviour." The Holy City, violin and vocal solo, by Harold Barton and the singing evangelist, will linger long in the hearts of men and women present at Easter Sunday night service, West Side, March 27th Anno Domini 1910.

During the storm that night we launched West Side Christian Endeavor Society, with ten charter members. One of the many blessings accruing to the Kingdom by the labors of the oil well evangelists Sloan and Lowe.

Flag entertainment and social will be given in April by the "Spudders," to obtain funds to purchase a large cross of Christ, flag and Star Spangled Banner, both to wave over West Side Gospel Tabernacle.

Yea, verily doth "the old order change and give place to the new." Where less than two years ago the wheels of the "grub" and water supply wagon for the lone herder's camp crushed myriads of flowers, touring autos glide over Derrick Boulevard. At certain stations, ladies and children, dressed in latest Delineator fashions, wait for auto stages to rush them to bargain counters of Coalinga department stores, or to the Southern Pacific depot to catch the trains for Los Angeles, San Francisco, Chicago or New York.

The tents of herders, the gleam and smoke of their camp fires as the sun sets beyond the Coast range, the tinkling of bells and bleating of lambs, the barking of dogs, when coyotes howl or a mountain lion creeps up to the fold, will soon be as the columns of smoke that rise from West Side oilfields and vanish into the dim canyons of the mountains.

The tent of the Presbyterian Sabbath School missionary has been pitched hard by, "the scarce-cold camp fire" of the Basque sheep-herder, and the Conquest flag raised among a forest of derrieks.

At eventide the tintinnabulation of the steel triangle from the cook house, not the tinkling of sheep bells from the fold, found listening ears.

The shrill tooting of steam whistles drive the prowling hands of coyotes to the dreary desert, not the barking of faithful dogs.

Giant gas torches flare up from the plain and hill side where herders' camp fires smouldered and gleamed, and skeleton derrieks stand out weird and ghostly against the darkness of the night, and the silence of the mountains.

Retreat Shack, West Side, Fresno county, April, 1910.

CHURCHES

San Diego.—We are looking forward to the entertainment of Presbytery of Los Angeles, opening April 12. Rev. E. F. Hallenbeck is gaining a warm place in the hearts of the people.

Los Angeles.—Presbyterian ministers held a very short meeting, heard a word of greeting from our beloved brother, Dr. Geo. L. Spinning, recently raised up from severe illness, and adjourned to join with Baptist brethren in listening to Rev. Dr. Barbour, of the Y. M. C. A. Next Monday we expect an address by Dr. W. H. Boyle, of Lake Forest, Ill, who will preach in Immanuel Church on Sunday.

Santa Paula.—The work here is progressing with encouragement under care of Rev. Henry C. Buell, who came to us in December from Minnesota. He reports about 150 members this year. Good missionary offerings have recently been made up. A Brotherhood with about 25 members is doing 80 meetings worth while. They sent the pastor to the Los Angeles Laymen's Convention. They are also making improvements to the church property at expense of several hundred dollars. Beginning Easter Sunday there was a week of special services, conducted by Y. M. C. A. college students from Occidental and U. S. C.

Los Angeles.—Recent additions have been: Dayton Avenue, 3; Westlake, 17; Miramonte, 10; First, 12. Euclid Heights has begun to use the new building. Highland Park Missionary Society (ladies) recently met on Mt. Washington in the new home of Mr. and Mrs. J. B. Merrill. Miss Lincoln and Mrs. Stead were the special speakers for the day. At the recent annual contest of the Southern California Association, representing the preparatory departments of U. S. C. and Occidental, with Los Angeles High School and Los Angeles Polytechnic High School, first place was awarded to Edward C. Anderson of Occidental, who delivered an oration on "The Cry of the Vanquished," a presentation of the treatment given to the American Indians.

Los Angeles.—First Church annual meeting showed a delightfully cordial spirit prevailing. Reports were considered the most favorable for some years. The debt has been reduced even more rapidly than the provision made a few years ago called for. Bethany had annual meeting March 25th. All departments made encouraging reports. Although the church was without a pastor eight months, the congregation has raised \$1400 for current expenses. At communion service, April 3d, eighteen were received. In the evening a children's Easter service was held. Pastor Leutsinger is much encouraged. Immanuel was favored with a strong sermon Sunday morning, April 3d, by Rev. A. B. Prichard. In the evening the service was conducted by the Bible Institute. This is doing a great and far-reaching work for the Lord. Second Church quadrupled foreign missions offering in the past year. Reports are considered the best for ten years. Rev. J. R. Compton strengthens with his good flock as the years go on. Ten were received last Sunday. April 10th there will be infant baptism and ordination and installation of officers.

Santa Monica. The Ladies' Missionary Society held the annual praise service March 29 in the afternoon. Miss Lincoln and Mrs. Stead were the invited speakers. Music and devotional services, with remarks by Revs. W. H. Cornett and J. A. Barnes were helpful and enjoyable. In the evening the ladies served a beautiful dinner to some two hundred people, after which the annual business meeting of the congregation was held. Rev. W. H. Cornett moderating. C. S. Dales and T. E. Cramer were re-elected elders. The new board of trustees are Thos. Menzies, J. H. Clarke, W. J. Kling, Robert McPherson, and W. E. Jones. The present membership is about 150, a goodly number having been added during the year. All departments of the work share good financial balances. The total expenditures have been over \$3500. A very pleasing feature was the presentation of a new building erected upon the church lot by Mrs. Kling for use of Primary Department of Sunday school; and permission asked and readily granted to Mr. Clark to go and do likewise. Rev. J. Allison Barnes enters upon the work with many encouragements.

Bishop, Cal.—This town is now in the midst of a hot and heavy fight. The no license campaign is fast approaching the date of decision, it being April 11. We have had the efficient service of Mr. Martendyke, one of the leaders of the prohibition feature of the work; also of Mr. Bristol, of Anti-Saloon League note. Both of these gentlemen spoke with enthusiasm of the cause in general, and put in some masterly strokes for our local cause in particular. We are praying, working and expecting when the day of decision is closed to come out ahead, with a full board of city directors pledged to a no license ordinance. The W. C. T. U. and the Ladies' Improvement Club and the Christian people generally are hand to hand, and heart to heart in the fight. Then we have the evangelist, Newton S. McClurkin and his singer, Harry L. Parkes, now engaged in a meeting. They began work last Sunday morning, the 27th of March, in a union meeting of the M. E., Baptist, and Presbyterian churches. The devil is meeting us from every quarter, inside and out. But we believe McClurkin's earnest preaching, the sweet singing, and united work of Christian people will "win out" and the victory come. The first break in the enemy's ranks was made last evening, the 30th, when some five or six came out for Christ, and others who "had not been at work at it" for years renewed their vows and faith.

S. S. PATTERSON.

Hemet, Cal. Yesterday was communion with us, and two entire families were welcomed into the church, making the total membership up to date 81. Less one dropped from the roll. Last Monday morning, March 28th, at 9 o'clock, the first shovel of dirt was turned toward the erection of our new church building. A goodly company of our people gathered on the lots, and after the doxology, prayer, and a few remarks by the pastor, W. R. McIntosh, one of our elders, turned the first shovel of dirt, and while in the act, the Kodak put the scene in more permanent form. We hope to get into the Sunday school department of the building by June next. This part of the building will consist of a good roomy basement, the assembly room for the school, primary room, and pastor's study. The vestibule and tower will be on this part of the building. For the present we are conducting ourselves with the money at our

new church, hoping to outgrow it soon, as we have done our present quarters. We have a heroic little band down here, attempting large things, for them, on faith; not much money, lots of faith, and desire to share with the whole Church the magnificent opportunity of world-wide service. What splendid, hitherto unapproached, opportunities confronting the Church to preach the glorious gospel of the Christ the world around! That's the motive behind our work here at Hemet—to share in this larger work.

San Leandro.—The resignation of Rev. J. E. Anderson as pastor, owing to his long continued illness, was accepted by the congregation some time ago, and the Church is now looking for a man to become stated supply for a year. The people are greatly pleased with Rev. Monroe Drew, who has preached for them the last two Sundays, and they may invite him to minister to them. Mr. Drew is at present in charge of two churches under the care of the San Francisco Church Extension Committee.

REPORT OF THE OCCIDENTAL BOARD.

April 4, 1910.

The assembly rooms at 929 Sacramento street held many of our women Monday morning. The reports given by our secretaries were of notable interest, especially that of the treasurer, who spoke rejoicingly of a larger remittance to the New York Board than she had ever before been able to make in one month.

Dr. Whittemore of Corea gave a most interesting talk on the work there, telling of the intense evangelistic spirit of the Christian, of the wonderful ten-day Bible classes, of the 400,000 copies of the gospel of St. Mark bought by personal workers, of the financial support provided by the Coreans, not alone for their home work but for missionaries of their race to Manchuria, and all this in a land which first heard of Jesus Christ in 1884. Dr. Beatty followed in a brief word of fellowship in Corea's great prayer, with a reference to its effect upon China, in tones which thrilled with love for the people to whom he has given his health and his great service.

The afternoon session opened with a devotional season led by Dr. McAfee of Berkeley. The note of courage, of zealous energy, sounded through every word; of deep rejoicing over the glorious news of the 1,000 souls won for Christ in Chowki; a January harvest; over Korea's glad service; over Melvin Frazer's work in Lobodorf, Africa, where in three years a horde of bushmen—dwarfs—scurrying into the jungle in fear of the strange white face, have been changed by the power of God, to a Christian church where 1700 communicants gather at the quarterly feast, and where the missionary can count on some of his largest audiences on the days when the collection is taken up. Dr. McAfee asked the pertinent questions, "Is it success only which shall stir us? Shall not the great need also be our Macedonian cry?" In answer to this the necessities of Laos and Siam were voiced by Miss Edna Brunner, soon to return to the land of her loving service. There is a land open to the gospel, the missionaries overworked. "We need missionaries to save missionaries overborne by the stress of the harvest field" is their cry to the Church. The need of Chile and of Central America with the few workers almost

submerged by the millions unreached was shown. Last, with the thought, "that candle which sends it rays farthest shines brightest, at home," our leader showed us the awful picture of our own Barbary Coast with its defiling influence not only in our own homes, but on Chinatown, thence on China, thence on the world. And then we looked from our weakness to God's power. We indeed must sow the seed of the Kingdom, the Holy Spirit will cultivate that seed mightily, and Jesus Christ will appear in His glory to gather the harvest. With the stirring chords of "Onward, Christian soldiers," we turned to Miss Bruner's short but thrilling story of her labors at Pelchatoree, where she went before she knew the language, and with only three in the station, evangelistic work, school work, missionary accounts, housework, teaching at an outvillage, adoption and care of a little Eurasian girl, all in a city afflicted with bubonic plague, fell to the share of this one devoted girl. Dr. Dunlap has said Siam and Laos could be Christianized in less than twenty years if there were only those to help, so eager are the people for the words of the Book.

Dr. Merwin gave us a breezy account of her trip through Arizona "strengthening the churches," the realm of a missionary pastor being clearly shown. One tiny body of Christians, being assured by their beloved pastor that he would not preach to a people who did not support their representative abroad, drew a long breath but proved their love for their Master by not only raising salary for pastor and foreign missionary, but having enough beside to carpet and paint their church, put in stained glass windows, and have \$35 left. At Phoenix, the Chinese boys gave Dr. Merwin a purse of money to help her work. "You are doing so much for our people," they said.

After singing by the Chinese children in the Home, and many illustrations of their knowledge of the Bible, an unusual privilege was accorded us. Mr. Biddle, from the City Rescue Mission under the care of Mr. Colegrove, whose strong testimony of Christ had been given in the morning, sang a most beautiful hymn, "The love of Jesus, who can tell." This was followed by Luey Leen with one of her sweetest songs, the two forming a forcible object lesson as to the unity of home and foreign mission work. The Master made no distinction in His injunction to "Feed my sheep."

Miss Cameron has had a very busy month and many new faces are seen among her charges because of recent rescue work. Her history of the slave girl whose identity was assured her by the half of a handkerchief held in her left hand, its companion piece sent Miss Cameron to be held in her right hand as she attempted the rescue, thus testifying to the help within reach, held our breathless interest till its happy ending. Another, poor Chow Ho, so frightened through her first day at the Home, found among her new associates two girls who had come on the same steamer from China with her, a year ago. Fears vanished in a glad reunion, and Chow Ho is happily started on a new life of light and love.

Time fails to tell all of Mrs. Hamlin's tale of the world-round journey with Dr. Clark's party of Christian Endeavorers. At Mareira they found a young man converted at Providence, R. I., gone back to tell the story of salvation to his countrymen. We heard of the glorious work of the United Presbyterian church in Egypt; of the 10,000,000 pages of evangelizing literature sent out by our press at Beirut to all the Arabic-speaking population of the Far East; of the thousands of Bible-reading Mohammedans only waiting for the assurance of religious freedom to proclaim their

faith in Christ; of Dr. Fulton's story of China's readiness if workers enough could be secured. Dr. Mary Fulton has trained 75 native women as medical missionaries to their Chinese sisters. Every one is a Christian,—every one begged for by the native villages as soon as ready. She herself no longer operates on surgical cases. Her pupils have almost equal skill and far greater steadiness and quietude of nerve and hand. Their work is marvelously successful, even in most difficult cases. Mrs. Hamlin's closing words were a clarion call to increased work. "I want you to realize that the foundation is laid. The seed is being sown of which our children will reap the harvest. This is the greatest movement this world has ever seen,—the effort to evangelize the world in this generation."

Constantly through the day, the note of rejoicing over the open stand, the constantly attested interest and helpfulness of ex-President Roosevelt in favor of missions in Africa was sounded,—and we shall hope for fresher incidents of this on his return to us.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Moore is to give a series of Bible studies at the annual meeting of the State Sunday School Association which convenes in Oakland, April 19 to 21.

Dr. Landon conducted the services at Glenside Church, San Francisco, last Sabbath morning. That church is now vacant, but a new pastor is soon expected to take the place of Rev. Mr. Fix, who has just resigned on account of the health of his wife.

The Third Presbyterian Church, Salt Lake City, Utah, under the pastorate of Rev. Herbert E. Hays, '04, has just voted to come to self-support. When Mr. Hays took charge it was receiving considerable missionary aid. It is now one of the most promising fields in the State.

Dr. Moore supplied the pulpit at Concord last Sabbath. The West Division Street Church, Chicago, with Rev. A. D. Soper, '99, as its pastor, is having a vigorous growth. At the March communion 44 new members were received, 40 of them on profession. This was a regular ingathering without any special services. Among the activities of the church are a wide-awake Sunday school with an enrollment of 220, a boys' and girls' pastime club, held Sunday afternoons at 3 o'clock with an attendance of 280, a young ladies' club of 27 members, a girls' mission band of 45 members, a daily kindergarten with an enrollment of 72, and a sewing school of 90 girls. The attendance upon the church services is steadily increasing.

MEETING FOR PRAYER.

On Monday, April 11th, at 2 p. m., a service of prayer for San Francisco and vicinity will be held in the auditorium of the Young Women's Christian Association, 1249 O'Farrell street, San Francisco. These meetings are held on the second Monday afternoon of each month in the interest of the evangelical churches of the Bay cities. Rev. Warren C. Sherman, of Sacramento, presides and brings messages of great helpfulness from the Word.

Pastors are requested to announce this service and to ask their people to come in the spirit of prayer and unity, that God's blessing may be poured out upon His people. Requests for prayer may be sent in to the meeting.

THE ANNUAL MEETING OF SAN FRANCISCO PRESBYTERIAL SOCIETY.

By Mrs. Alexander Milligan.

The annual meeting of the San Francisco Presbyterial of Home and Foreign Missions was held in Howard Presbyterian church on Tuesday, March 22d, at 10 a. m., and 1:30 p. m., having gathered with this one thought, "There is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ."

After singing a hymn the meeting opened with a peaceful, helpful and quiet devotional led by the president, Mrs. H. T. Ames, after which the officers took their places and the year's work for 1909 was brought before this gathering of mission workers by the full reports of the different secretaries. In summing up the main points made prominent by these secretaries we find that all departments have made advance—one society in one particular direction, another in perhaps a different line, but at the close of the year when the record is made and the books closed we may read "Forward" has been the steady growth.

The Secretary of Freedmen, Mrs. A. A. Britton, made her report quite pleasing and effective by the singing of some plantation songs in a delightful manner by Mesdames Burrucker and Massey, of St. John's Church, and also the recitation of that touching poem, "Lil Black Sheep," by Mrs. Collis, who made it apparent that it is worth while to help save those of the "dark skin."

One of the brightest outlooks the San Francisco Presbyterial has for the work of the year just entered upon is the work of the Young People, with Mrs. Cadwallader as their Presbyterial Secretary. A part of the past year has been spent in getting the young people of our Presbyterian Church into line for their part of the work in this great missionary movement. Mrs. Cadwallader's report made the heart feel good to know how this noble band of young people are taking hold with apparent interest and showing that they are here on "Business for their King."

Mission Study has been one great factor in awakening a deeper and more lively interest in missionary work and thus making advancement in this movement apparent. Mrs. H. E. Doren, Mission Study Secretary, reported nineteen mission study classes for the past year, the major number of the auxiliary societies having had two or more classes during the past twelve months. The auxiliary society of Howard Church carries the banner for the most successful classes.

Oftentimes figures in reports prove uninteresting, but not so when the "Treasury" of this Presbyterial was put before the gathering by Mrs. J. H. Owen for the foreign and Miss Janette Meeker for the home work, close attention being paid to the dollars and cents received and disbursed.

The election of officers for 1910 was an important part of the morning session. When Mrs. H. N. Bevier, chairman of the nominating committee, gave the report of the committee we felt that they had chosen well. The year begins with a splendid corps of officers, namely: Mrs. H. T. Ames, president; Mrs. F. H. Jones, first vice-president, with the presidents of all auxiliary societies as other vice-presidents; Mrs. W. Morrison, recording secretary; Mrs. A.

L. Burrucker, corresponding secretary; Miss Janette Meeker, home treasurer; Mrs. J. H. Owen, foreign treasurer; Mrs. Walter Mead, secretary of literature; Mrs. A. A. Britton, secretary of Freedmen; Mrs. Golcher, Baby Band secretary; Mrs. R. Cadwallader, Y. P. secretary; Mrs. H. E. Doren, Mission Study secretary, and Mrs. Frank Gilley, temperance secretary.

Mrs. Pinney, in a few well chosen and helpful words on the thought of fitness to carry on the work, installed the officers chosen for 1910.

After all the interesting reports of the morning, and the impressive installation services, it was good to go aside from such things and "rest awhile," as Mrs. D. A. Mobley led in a quiet hour of devotion just before lunch hour.

The women of Howard Church served a refreshing luncheon in the church parlors—providing about one hundred and twenty-five plates, which were all taken. Miss Marie C. Brechin, who is in our midst leading the month's campaign in the cause of temperance, was present to lunch and gave a short but forceful table talk on her branch of mission work.

The afternoon session opened with another quiet hour of devotional, led by Mrs. J. P. Gerrior, of Elmhurst, who had for her theme, "A Word in Season," following which we listened to a vocal selection by Mrs. A. E. Bagot, also a violin solo by Miss Frances Keyser, each of which were accompanied by Prof. Martin Schultz.

"High Lights," from different mission study books, was conducted by Mrs. Doren, assisted by some of our mission study leaders. This exercise made many of the listeners feel a keen desire to know more of what is to be learned from these mission study books.

The address of the day, which came last but in no way of less importance or interest, was given by Dr. Hugh Gilchrist, on "The Immigrant." This was an address up to the high standard of Dr. Gilchrist. He pictured the condition of the immigrant in the United States.

He pictured the conditions and the needs of the very many immigrants who are coming among us. They are here. What will or what can we do to help them to a higher plane of thinking and living?

After singing a hymn another San Francisco Presbyterial annual closed. "And now may the Lord bless us more and more in this and every good word and work to the glory of His holy name."

THE BENICIA PRESBYTERIAL.

The twenty-first annual meeting of the Benicia Presbyterial was held at Fulton, March 24th. The meeting was necessarily short, but full of help and inspiration.

The reports of the various secretaries, as a whole, were encouraging, though there was no great advancement along any line.

The names of the newly elected officers showed little change; thus expressing the appreciation of the ladies for the faithful work of the past year.

Mrs. R. C. Smith, at one time the Young People's Secretary of this presbyterial, now home on a furlough from Fatehgarh, India, was present. She persuaded a man, two young women and three children to put on the Hin-

dustan costumes she had with her. She also gave a very interesting talk about the work at the station at which she and her husband are located.

Mrs. T. V. Moore, the vice-president, reported a new society organized among some of the young women of Fulton, during the noon hour. Mrs. Moore said she had taken for her motto, "She has done what she could"; this society is the result.

The meeting adjourned to meet next year at Healdsburg.
HELEN H. HOOD, Sec. pro tem.

MEETINGS OF THE PRESBYTERIES.

The regular spring meeting of Sacramento Presbytery will be held in the First Presbyterian church of Davisville, convening Tuesday, April 12, at 7:30 p. m. Wednesday afternoon and evening will be devoted to a Sunday School convention, with addresses by several speakers. Thursday evening a popular meeting will be held, with addresses by some of the persons of the frat hmtseey agriclutarauar t some of the professors of the Agricultural Department of the University of California from the State Farm, on the general theme of The Church in Rural Communities.

H. T. DOBBINS, S. C.

Colusa, Cal., March 30, 1910.

The Presbytery of Seattle will convene in its Stated Spring Meeting in Ballard First Presbyterian church, Market street and 17th avenue N. W., Seattle, Washington, on Tuesday, April 19, 1910, at 7:30 o'clock p. m., and will be opened with a sermon by the retiring Moderator, Rev. F. L. Hayden, D. D.

MISSIONARY MARRIES.

Miss Laura B. Work, for three years a missionary at North Fork, Madera county, who has endeared herself to the Presbyterian family of this State, representing it on this promising Indian field, was united in marriage to Mr. David Hone, of Benjamin, Utah, at the home of Mr. and Mrs. H. K. Goddard, 814 Lake street, San Francisco, March 8th, 1910, by Revs. Thos. F. Day, D. D., of San Anselmo. Mrs. Day and Mrs. A. G. Garratt were interested witnesses.

Mr. Hone is a prominent business man of Utah and an elder in our Presbyterian church. Mr. and Mrs. Hone were entertained at luncheon the following day at the Day residence in San Anselmo, with special invited guests, after which the journey to their Utah home was begun, where they arrived the following Saturday to find a royal welcome awaiting them.

Mr. and Mrs. Hone have the congratulations and best wishes of a host of friends in California.

There is a new paper in the Philippines that will be interesting to Presbyterians, as it is printed to keep the people in the Islands and in America acquainted with the progress of the Gospel in those parts of the Philippines assigned to the care of the Presbyterian Church. The "Philippine Presbyterian" is printed at Dumaquete, P. I., and will be issued monthly. The paper has twelve pages, 7x11 inches, and the price is fifty cents per annum (gold).

THE GOVERNMENT OF MODERN EGYPT.

By Prof. Granville F. Foster.

No country in the world besides has a larger, a more momentous, a more interesting history than that of Egypt. When it first emerges into light, nearly seven thousand years ago, it was already highly civilized and many centuries before that must have been needed to bring it up to the point of scholarship, refinement and excellent government it had already attained. Pre-eminently, too, this land can be called the mother of civilizations. Lydia obtained hers from thence, so did Phoenicia and Greece, and in a secondary degree, Persia on the one hand and Rome on the other. Whether Caldaea borrowed from Egypt or Egypt from Caldaea, I leave to the scholars to decide. Ancient scholarship had its first seat on the banks of the Nile. The Phoenicians took twenty-two or twenty-three hieroglyphics and changed them a little, made them stand for sounds, and the first alphabet was born, and this became the mother, as it were, on the one hand of several alphabets of Asia and on the other of the alphabet of Greece, from which latter the Latin races obtained theirs and most of the languages of modern Europe have in full or slightly modified form these same letters. Take as a single example, the fourth letter of the Greek alphabet—the capital represents Delta or sacred Trigon of the Nile, the small letter, the sacred Ibis, reposing on the banks of the river, and looking down into its depths, but the Romans, or their ancestors, with the spirit of overturning things in their blood, turned the Delta over and rounded one side and we have Capital D, while too their spirit of directness made them straighten up the neck of the Ibis and we have the small letter d. But not only the alphabet, but much of science and philosophy did the ancient races of Lydia, Phoenicia, Greece and Italy derive from the same source, changing and modifying these of course to suit their respective temperaments and environments, and the people of these countries too owed much to Egypt for the forms which their different cults took. It has been said that Greece and Rome obtained the names and attributes of their deities from India, but the ideas which the Greeks and Romans had of the relation of man to the deities came from Egypt, for instance, that man is responsible for his deeds, that there is to be a trial of every man after death, that the wicked are to be punished and the righteous rewarded. No one who carefully reads Virgil's Aeneid, Sixth Book, and then carefully reads the Egyptian "Book of the Dead," but must see that the ideas Virgil advances are Egyptian in origin. And the Jew or Christian who earnestly seeking for truth reads this same "Book of the Dead" and sees here such correct ideas as to Life Death and Eternity, cannot but believe that the writers (for there were several) had indeed entered, as it were, the council chamber of the Infinite and learned these very ideas from him, and hence it may not be wondered at that Moses, learned in all the knowledge of the Egyptians, taught in Court and in university, might have even by the impulse of Divine Inspiration incorporated in thought and expression, some of the grand, divine principles of the earlier Egyptian book in the five books he wrote, collectively known as the Pentateuch. Though the subject of this article is not ancient but Modern Egypt, this much was necessary to be said to assign a reason for the intense interest which is sure to be aroused in everybody who thinks or studies about Egypt or the Egyptians, whether it is the

land as it is today, or as it was thousands of years ago. It is to be remembered that this interest so far as the scholar or the archaeologist is concerned, is not in ruins of cities or in colossal remains of temples, palaces, monuments to the Deities in pyramids or Sphinxes, but in the many riddles which not only the last named but all yet present for solution, which solution, when it is reached, will give us clearer, fuller ideas of the philosophy, scholarship and religion of a people from whom it is confessedly true that much of the art, philosophy and even the religious views of modern times have been derived.

For our purpose a few statements of history from the time of the Greek occupation to the present time is necessary. Ancient Egypt ceased its history, when Alexander the Great conquered it in the fourth century before the Christian era, for the land was Greek afterwards. The Ptolemies became the rulers, and the Greek language and Greek customs and manners took the places of the old Misraic tongue and the old customs and manners of the land among all those who wished to stand well with the existing government. The religion of a people, however, usually persists a much longer time than any other peculiarity of thought or custom, under the adverse pressure of extraneous force, but even the ancient faith of Egypt had almost passed out of existence when the Greek occupation gave place to the Roman at the death of Cleopatra, B. C. 30. One important fact needs here to be mentioned, namely, that it was under the second of these Greek kings, Ptolemy Philadelphus, that the renowned Greek version of the Old Testament Scriptures, known as the Septuagint, was made for the use of the vast colony of Jews in and near Alexandria, who, though strictly observing the Law of Moses, had entirely lost knowledge of the ancient Hebrew. The interest of the Christian lies in the fact, that it was from this version (with few exceptions) that our Savior and his apostles quoted, whenever references to the sacred Scriptures were necessary to teach or enforce a truth.

The Roman occupation of the land lasted with numerous vicissitudes until A. D. 639, when it fell into the hands of the Saracens, Arab followers of Mohammed. Until A. D. 868, the country was governed by viceroys appointed by the caliphs of Bagdad. Then Egypt became independent under its own caliphs, known as the Fatimites, until the time of the renowned Saladin, whose name has become immortal linked with that of Richard, Coeur de Leon of England, because of the fierce struggles of Crusaders under the leadership of the former for possession of Jerusalem and the Holy Land generally. Later the Turks appeared, and though of the same faith as the Saracens, did not spare the latter, but conquered them, and Egypt became a Turkish possession, and remained so until near the end of the eighteenth century, when it was rudely shaken by that man of destiny, Napoleon Bonaparte, who hoped to reach Judea by way of the conquest of Egypt, but was prevented from reaching the goal of his hopes by the unexpected English naval victory of Aboukir, usually called the Battle of the Nile, which, by the genius of Lord Nelson, the English Admiral, became a blow which compelled Napoleon to give up all hopes of conquering India and led him soon after to return to France to make himself ruler, by overturning the Directory, which had hitherto governed that country. It was during the French occupation of Egypt that the famous Rosetta Stone was found, upon which was inscribed a decree of one of the

Greek kings, in Greek, and also in Egyptian, the latter in two forms of hieroglyphics—the Hieratic and the Demotic, and Champollion, a young enthusiastic French archaeologist, went to work and soon deciphered not only what was written upon the Rosetta Stone, but upon scores of others, and later, by the fact that some stones were found with the Egyptian and the Assyrian, gave the key to the latter, and this to the old Turanian or Chaldaic and to the Pablic or ancient Persian. It would be interesting to follow this subject and show exactly how this was done, but lack of space and the especial object of this article forbid.

After the French had departed, the attempt of the Turks to massacre a number of native chiefs friendly to the French, caused the rebellion of 1803, by virtue of which that very remarkable person, Mehemet Ali, succeeded in 1805 in making himself substantially ruler of Egypt, in which position he remained nearly 44 years. Mehemet was born in 1768, at Cavalla, in Albania. His father died early and the governor of the town brought him up and gave him finally his daughter in marriage. Just about this time the French reached Egypt, and Mehemet became a leader of a contingent, furnished the Turkish army by the Albanians, but he soon arose to the chief command, and then made himself viceroy, and the Turkish sultan, seeing it was useless just then, threatened with numerous enemies, to with stand the trend of affairs, confirmed Mehemet in his power, which, once obtained, he wielded without any regard to the sovereign rights of Turkey, or the rights indeed of any nation or person that came in his way. Many conflicting opinions have been entertained of this remarkable man, for he is regarded as such by all. His massacre of the Mamelukes stamps him as cruel. His availing himself of modern civilized methods in educating the people, in making internal improvements, in systematizing the departments of government showed that he recognized the progress the world was making outside his dominions. His firm hand brought for the first time for centuries order and tranquility throughout the land. Much of the present Constitution of Egypt is owing to him. He organized the army and navy, he properly regulated taxes, he instituted colleges of languages and medicine, and started the famous museum of Boulak.

Before he died, he gave up ruling and put his son, Ibrahim, in his place, adopted the title Khedive for him, making him like himself, a vassal king, owing a very slack allegiance to the sultan, who must be content if he gets his tribute, a condition that has continued up to this day, for Abbas Pasha, the present Khedive—the great-great-grandson of Mehemet Ali—gives little attention to Turkey, though he is obliged, as we are to see, to give great attention to the wishes of England.

The manner in which England succeeded in obtaining control in Egypt is briefly stated as follows: Some time before 1881, the Khedive had borrowed recklessly and squandered extravagantly. In 1879 France and England intervened to secure payment of several vast amounts due France and English capitalists. Next year, Egypt arose against the invaders; France withdrew, England stayed and conquered, and now virtually owns the country. At first England did not intend to remain, but as she now owns the Suez canal, which insures the route to India, and as France has by treaty renounced any rights in the country, England is going to remain.

We have here in Egypt an anomalous political condition—one country at the same time under three different

governments. First, there is the Turkish government, represented by a High Commissioner, who resides in Cairo, but who in fact has no power beyond that of a consul, except that he receives annually the tribute, which last year amounted to \$3,325,200, which is duly paid over to the sultan as a sort of recognition that his sovereignty over the land of the Nile has not been entirely relinquished. The second government is that of the Khedive and his advisers, which was, before 1881, all-powerful, in fact absolute, but since 1881 greatly restricted. The third government is that of England, now supreme. This last named government is represented at the present time by Sir Eldon Gorst, who bears only the modest title of British Financial Agent and Consul General, but he is in fact the great power behind the throne and the Khedive does not dare to launch out into any important scheme, financial or otherwise, until he has consulted the British representative and gained his consent. The student of history will see here a copy of the condition of India from 1756 to 1856, when the three governments—that of the Mogul, that of Nawab or Lieutenant in a province, and that of the English; and finally, after the Sepoy Rebellion, the last only remained, and this, the writer believes, will be the final outcome in Egypt.

The Khedive has a cabinet of six advisers, heads respectively of six departments—Interior, Financial, Judicial, Public Works, War, and Foreign Affairs. There is a Parliament, so-called, with a Legislative Council of 30 members, 14 appointed by the Khedive, and the remainder to represent the provinces; and in addition a General Assembly of 52 members, six of whom are the appointed members of the Cabinet and 46 elected by popular vote. Let the reader understand that these bodies have very little authority. The Legislative council can only consider measures that have passed the lower house, and the lower house has in fact the control alone over the apportionment and collection of the taxes, the gross amount of which has already been determined upon by the British Financial Agent, acting through the Khedive. The country is divided into six governorships, and these into fourteen provinces, and these into districts, and these into Communes, all with local governments, directly under the control of the Khedive.

Egypt, not including the Soudan, this last a vast territory of almost a million square miles, has an area of 400,000 square miles, but at present only 13,000 square miles of this are available for cultivation but when the Assouan Dam which impounds the waters of the Nile shall have been raised 23 feet higher, which work will be completed in four years, nearly 5000 square miles will be added to the cultivable area. This small area of 13,000 square miles supports a population of eleven and one-half millions of people, of whom between nine and ten millions are Mohammedans. Considered racially there are 600,000 Copts, direct descendants of the subjects of the Pharaohs, who usually speak Arabic, but the scholars among them know Coptic, which differs from the language of the monuments about as much as the language of the England of the present day differs from that of the England of the time of Edward II, but the Coptic language is written in a modified Greek alphabet, a persistence of the times of the Ptolemies. This language is used in the church service of the Copts, as Latin in the Roman Catholic Church. The Copts profess a sort of Christianity, but it consists mainly of forms without the power. Next we have the Fellaheen, descended from mixed races, most of whom are Mohammedans. Be-

sides these are Arabs, Turks, Armenians, Berbers, negroes and Europeans, especially English. The Fellaheen are in general the laborers, street vendors, and the like; the Copts are clerks and accountants, while the Turks, Arabs and Armenians are generally merchants or great agriculturists, and the English are traders or have offices under the government, or are soldiers, for Egypt has 19,000 men in its army, almost entirely officered by English, besides an English army of occupation of not less than 5000, all English, both officers and men. The whole army is under an English general, known as Sirdar. Here we have the main secret of English power; yet it is fair to say that the natives are largely coming to the view that the foreign domination of their country is for their good, for since 1885 taxes have been reduced to less than one-half; the accursed torture of the courbache, a leather whip, with which the officers of the Khedive used to scourge the peasant that did not or could not pay the exorbitant taxes, or the workman, who was supposed to be shirking his duty, has been abolished; as also judicial murder, and homicides in which the bullies of the court indulged.

The presence of the British has created three parties in Egypt: the Nationalists, whose slogan is, "Egypt for the Egyptians; the Constitutionalists, who are disposed to British chief control, but want all officers, except the highest ones in the government or in the army, to be natives; and a third party who wish things to remain as they are. The second party is at present the largest and most influential and would like a government approaching that of Greater Australia or Canada, the Khedive to have his place and honor as a Superior Viceroy of England; but the Nationalists are active, earnest, bitter, aggressive; while the third party are supine, undemonstrative, relying on the might of England. An upheaval is not impossible in the future which will compel England to treat Egypt as India was treated and make of it a direct dependence on the British Crown, as I have suggested before.

Last year Egypt from its limited cultivable area raised twelve millions of bushels of wheat; thirty millions of bushels of maize; twenty millions of pounds of rice; seven hundred and twenty millions of pounds of cotton, and seven hundred and eighty-four millions pounds of sugar, besides a host of other products of the soil, showing that yet here is the granary of Europe, for much of every one of these was exported, the value of the exports being only a little less than one hundred and fifty millions of dollars.

Last year the revenue was nearly \$82,000,000 and the expenditure about \$71,000,000, and the national debt is now \$472,000,000, which is constantly diminishing. The country is extremely prosperous; but little is being done for the spiritual improvement of the people, though much for the educational, for last year in all kinds of schools there were 205,000 pupils. There are eleven colleges of medicine, law and normal, two large Mohammedan universities, and in 1908 a sort of general university with no special religious bias was opened. Most of the schools are supported by government funds.

In closing it is well to inform the reader that the peninsula of Sinai, so inseparably interwoven with Bible truth, belongs politically to Egypt; that it is the source of numerous minerals—gold, silver, copper, asbestos; that from thence come the best marble and red granite, and that 150,000 men are employed in its various mines.

SOMETHING UNUSUAL.

He darted through a library.

He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor.

He asked the cook and Mary,

He called mamma to look,

He even started sister up

To leave her story book.

He couldn't find it anywhere,

And knew some horrid tramp

Had walked in through the open gate

And stolen it, the scamp!

Perhaps the dog had taken it

And hidden it away,

Or else perhaps he'd chewed it up

And swallowed it, in play.

And then mamma came down stairs,

Looked through the closet door,

And there it hung upon its peg

As it had hung before.

And Tommy's face grew rosy red,

Astonished was his face,

He couldn't find his cap—because

'Twas in its proper place.

—Emma Eldicott Marean, in *Youth's Companion*.

JIM'S TELEPHONE MESSAGE.

"Why, you're a smart little fellow to bring such a big basket. It's bigger than you."

Jim looked up with a smile as Mrs. Price's kitchen maid helped him to take the basket.

They carried the basket into the back hall, and, while Jim waited for Mrs. Price to be ready to pay him, he saw a wonderful thing.

It hung on the wall in a rather dark place. Mrs. Price stood before it talking. Without trying to listen, Jim could hear what she said. This was it: "Hello! Is this number 247? This is Mr. Price—I want a bushel of potatoes—ten pounds of sugar—and a pound of tea—and two bunches of celery—and three packages of oatmeal and a bottle of vanilla." She made a little pause between each order.

Jim was amazed. The town they lived in was small, there were only a few telephones in it, lately put in. He had never heard them before.

"Mrs. Price," he asked, "do all them things come when you tell 'em?"
"Yes, Jimmy," she said, laughing.
"Sometimes they keep me waiting a little, but they come sooner or later."

Jim asked his mother about it.

"She talks to a thing that sticks out on the wall," he said. "She asks for all sorts of good things, and she says they come."

"You must 'a' been mistaken, Jimmy," she said, for she had lived in the country until lately, and like Jim, had never heard of a telephone. "Likely Mrs. Price was writing out a list of something and you didn't see straight."

But Jim couldn't get it out of his head. Surely Mrs. Price said she got things by talking into that odd thing on the wall.

One morning, as he and Jane carried the basket of clothes into the hall, no

one was there. And all of a sudden, a bright idea popped into Jim's mind. If Mrs. Price could get things that way, why couldn't he?

He drew a chair to it, climbed up, and put his mouth to the little thing, just as Mrs. Price always did. In the half light he had not noticed the thing she held to her ear.

"Hello—this is Jimmy Ray. We want a lot of things at our house, real bad—we ain't got anything to eat but meal and some potatoes. We'd like some bread—and some butter on it—and—Tom's real sick and I have to bring clothes—and—if you have any shoes, 'cause mine leak real bad—and some milk for Tom—and some kind of stuff to make him well—please, please—and don't wait very long."

The pleading voice stopped, and Jim climbed down, his heart beating with hope. Of course, he could not know that his voice had reached any one inside the telephone.

But some one outside had heard. At the sound of the trembling voice Mrs. Price had come quickly to a door opening into the hall and heard the telephone message.

She made a visit to Jimmy's home, and saw to it that many comforts found their way there before the brother was able to work, and the mother could find plenty of washing to do.

Later she explained the working of the telephone to Jim. After she left him, he stood for a moment gazing at it.

"Well," he said at length, "you're a mighty nice, handy thing, but I don't know but Mrs. Price is about as good as I want."—Sidney Dayre.

JACK, THE WESTERN RED-TAILED HAWK.

By Alfred Cookman.

Early one Saturday morning during the beautiful month of April in sunny Southern California, my brother and I as usual at this particular time of the year made our way towards Sycamore Canyon, a lonely, dark and dreary canyon situated some five miles from our home among the hills surrounding the city of Whittier.

On entering this canyon one would at once notice the tall, gigantic oaks and sycamores which border our path and furthermore the high cliffs, which stand out rugged and worn by the winds and rains like mighty monarchs of old.

Walking quietly along the narrow pathway, which led in and out among these tall trees, over streams and under bushes, we at last came out into a small opening, where green grass, buttercups and grasshoppers seemed to play in the early morning sunlight.

Gazing about us, breathing the fresh morning air, we were startled to see soaring aloft in the clear, blue sky, a large bird, and as it came a little nearer, I saw it was a large Western red-tailed hawk, heading straight for this canyon. With great haste we hid ourselves from view among the bushes. There we sat watching the hawk as it drew nearer

and nearer, until at last, with a harsh cry it shot up the canyon and disappeared from view.

We jumped out from behind our concealment and rushed along as fast as possible, trying hard to keep the beautiful bird in sight. At last tired and exhausted we stopped under a tall sycamore to get our breath and rest our weary limbs.

When lo! from the very top of this tree again sounded out the harsh cry. Looking upward we were surprised to see far up, near the topmost branches, a huge platform of sticks, leaves and moss roughly put together in one large mass. This, however, was the home of our friend, the Western red-tailed hawk.

Our weariness seemed to leave us instantly, for we both began preparing ourselves to ascend to the nest. As luck would have it my brother was the first to reach it, for as he is rather light and small, the twigs that upheld his weight snapped off short when I trod upon them, thus delaying my progress and my weight makes me not quite so agile as he on ascending to a nest.

When I was just half way to the nest and my little brother had already reached it, I glanced up at him and saw him suddenly make a quick grab for something in the interior of the nest. Then I heard a faint little screech and my brother cried out, "Look! Al, I have a young hawk."

It was true, he held firmly in one hand a Western red-tailed hawk. I cried to him to hold it until I arrived. When I reached him, I was greatly pleased, for the young hawk was nearly full grown. I then decided to take him home and raise him as a special pet and thus study his peculiarities in captivity.

I kept this little hawk for eight weeks and during that time I had made him the talk of the town. Boys and girls, men and women would visit him as he sat upon his perch in a large cage in my back yard. He would fly about the house, sit on my shoulder, eat from my hand, play with a handkerchief and fly about the yard. Not once did he try to leave me during his afternoon flight in a neighbor's orchard. At last the time came for separation.

On May 28, 1908, I gave him his name, "Jack," the Western Red-Tailed Hawk," and on that same day, realizing that the instincts of Jack's nature were calling him to liberty, to the wild hawk life, I took him to the highest peak in the hills, fired a salute and set him free.

He rose up into the air, soared about and came down again some fifty yards away. I rushed up to him, picked him up, patted his head and once more fired a farewell salute, and again he arose into the air, circled about, gave a few cries, shot up the canyon, disappeared around a bend and was out of sight.

I felt very sad on seeing him go, for I loved him and took great pleasure in calling him one of the family. The neighbors that came every now and then were greatly disappointed when they beheld the empty cage and the sign that said, "He is flown and is now at liberty."

SHINING EARLY.

As a preacher came down from the platform, at the close of a gospel service, a lady hurried forward to speak to him.

"Oh!" she said, eagerly, "I am so glad to meet you at last. I've been on the lookout for years to tell you how God used your words to lead me to the Savior."

"Indeed!" said Mr. Evans, quite astonished at this sudden news. "I have not the pleasure of your acquaintance. I think there must be some mistake."

"Is not your name Evans, and didn't your father live near Beechworth?"

"Yes, that's my name; but I never saw you before," and Mr. Evans still looked incredulous.

"Well," the lady continued, "do you remember going out with a friend, one afternoon years ago? You stopped near a pond, and explained to him, that to as many as received Christ, God gave the right to become the sons of God. Your friend seemed to drink in the truth, and you both knelt down just there, and asked God to save him, that very afternoon. You remember now?" she added, seeing his look change.

"Yes, indeed, I remember that day perfectly," he said. "But however did you know about it; we were quite alone at the time?"

"Ah!" Mrs. Charlton said, smiling. "You forgot those bushes between the pond and the lane. I was on the other side of them, and heard all that was said, and God made it a great blessing to me."

"Praise God!" cried the preacher, joyfully.

"How very wonderful His ways are! Do you know Bentley, my schoolfellow?"

"No. I found out your name; but lost sight of you till today. I am so glad we have met now. Is your friend a bright Christian?"

"Very bright indeed," Mr. Evans said, earnestly. "He never had a doubt about his salvation since that day, and now he is a worker for God."

The two friends shook hands very warmly as they parted. Shall we take a glance back, and see just what led up to that remarkable afternoon?

Sixteen years before, Dick Evans had been led to trust in the Lord Jesus through a worker of the Children's Special Service Mission. He at once began to try and bring others to his newly-found Savior, and had some earnest talks with his brother Alfred, but the only apparent result was that Alfred was very much offended.

However, six weeks later, he, too, yielded himself to the Lord Jesus Christ and was saved; so he heartily joined with his brother from that time forward.

Hoping to help some one heavenward, they invited some of their schoolmates to come to their home for a chat every week.

One of these, a boy named Frank Bentley, after coming the second time, announced that "he didn't care for that sort of thing and shouldn't come again."

"Don't say that, Frank. I can tell you from my own experience, how much happier it makes a fellow to be a Christian, and I wish you were one, too," Dick said, earnestly.

But Bentley only retorted, "I've had enough of this. I'm off."

"Will you come for a walk tomorrow then?" questioned Dick.

"No, thanks," was Bentley's short reply, as he left the house in a huff.

Dick, feeling dreadfully disappointed, took him at his word, and arranged to go out with some other friends the next day.

However, soon after they had started Bentley arrived, and finding Alfred at home, he said:

"Dick asked me to go for a walk with him today. I said no; but I changed my mind afterwards. I'm sorry I'm too late."

"Yes," said Alfred; "he's gone with some other fellows. But you will come with me? I'm free for a walk if you like."

So the two set off together, and had a long, quiet walk, ending in the transaction by the pond which proved such a blessing to two people.

Don't let any boy or girl think themselves too young to shine for their Master. Dick was only thirteen at the time.

If God has given us His own blessed Light, the Lord Jesus Christ, to live in our hearts, we must—

"Clear the darkened windows,
Open wide the door,
Let the blessed sunshine out."

Every day we may light somebody; if

not like a beautiful star, then like a glowworm; only we must "let our light shine," and then God will be glorified.—Selected.

God bless the good-natured, for they bless everybody else. He whose disposition is cheerful, imaginative and humorous has a summer of the soul, and in that summer atmosphere reason will act more clearly, conscience will be sounder, fidelity will act better than if they are exercised in a frigid zone or in chills and peltings of a morose disposition. Wherever you go, if God gave pastor he is peculiarly fitted for pastoral evangelism. He always helps and you gayety and cheer of spirits, shine and sing.—Henry Ward Beecher.

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"Are you crazy?"

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A BOY WHO KNEW HOW.

An American boy nineteen years of age once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who are "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America. Can you set type?"

The young man stepped to one of the cases, and in a brief space set up this passage from the 1st chapter of John: "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately,

and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy—Benjamin Franklin.

A life of slothful ease, a life of that peace which springs merely from lack either of desire or of power to strive after great things, is as little worthy of a nation as of an individual.—Theodore Roosevelt.

PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, U. S. A., APRIL 14, 1910.

No. 15



38th Annual Meeting of the Occidental Board of Foreign Missions, Santa Rosa

1 Mrs. H. B. Pinney; 2 Mrs. P. D. Browne; 3 Mrs. J. G. Chown; 4 Mrs. I. H. Kelley; 5 Mrs. E. Y. Garrett; 6 Mrs. H. K. Gregory; 7 Mrs. W. H. H. Hamilton; 8 Mrs. D. W. Horsburgh; 9 Miss Florence Latham; 10 Mrs. H. L. King; 11 Mrs. G. A. Schastey; 12 Miss Belle Garrett; 13 Miss Jennie Partridge; 14 Mrs. H. H. Gribben; 15 Mrs. F. H. Robinson; 16 Miss C. L. Morton; 17 Mrs. E. G. Denniston; 18 Mrs. Adam Gilliland; 19 Miss Hettie Reynolds; 20 Mrs. H. K. Goddard; 21 Mrs. R. W. Clelland; 22 Mrs. F. M. Dimmick; 23 Mrs. Geo. P. Skinner; 24 Mrs. R. W. Gracey; 25 Miss Edna Breuner; 26 Rev. Ray Smith; 27 Mrs. Ray Smith; 28 Dr. Caroline Merwin; 29 Mrs. C. H. Denman; 30 Mrs. C. C. Hansen; 31 Ah Ching; 32 Margaret Wo; 33 Ah Lon; 34 Rev. Wm. Martin; 35 Mrs. M. B. Goodwin; 36 Earl S. Bingham.

Pacific Presbyterian

Published weekly by Earl S. Hinchman, Publisher and Manager at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1216

MANAGING EDITOR: Earl S. Hinchman

CONTRIBUTING EDITORS

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LOS ANGELES OFFICE

Bible Institute, 100-264 South Main St., Rev. Elmer P. Baker
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

THE BALANCE ON THE RIGHT SIDE.

The Pacific Presbyterian Begins Another Year Under
Favorable Conditions.

Self-praise is poor stuff.

The Printer

If "nothing succeeds like success", then nothing should
fail like failure.

This is generally such a truth that the few exceptions only
prove the rule. That is why everybody predicted failure for
the Pacific Presbyterian when the present management took
it up after its last demise just two years ago.

Expecting that the failures of the past forty years were to
be continued, the friends of the publisher advised against his
trying to rejuvenate the paper, and for a long time only gave
small support to the enterprise, although they were loud in
their statements that the cause needed a journal.

The paper has been a number of times pretty close "on to
the rocks" it seemed, but every time somebody came to the
rescue and now the publication has come to the place where
the cash account shows a balance on the right side.

It is only a question now as to how large that balance
shall be, to determine what improvements can be made in
the paper. If the people will earnestly help, such a large list
of subscribers can be secured that we will be able to issue a
paper of larger size and more valuable matter.

Now is the time to show your desire for a better paper
by helping to increase the subscription list. Every dollar
helps to make the paper better.

If it were not for our text we would feel inclined to be
proud of the success the paper has achieved in the face of all
the difficulties it has had to encounter, when the other papers
of a similar kind have subsided of from \$1,200 to \$2,500 a
year to keep them going.

The Pacific Presbyterian ought to have such a subsidy and
could make good use of it if it had, but so many people have
put money into it in the years gone by that we cannot blame
them, nor failing, they have a good excuse for not helping
during the past two years.

There is a lot of talk about the hot cakes put into which
money is poured in but no one has more. People say there
is no end to the money put in, and in religious work you
never get anything out. This is a half truth. Printing
is like milling, you have to put stuff in the hopper or nothing

comes out. What comes out depends on what you put in.
When you put in chaff you get chaff, but good wheat comes
out good flour. So, issuing a good paper means that you
have to put good "stuff", as the printers call it, into it,
or nothing worth while comes out to please your readers.

There is this satisfaction about publishing: when you
put in a good article you get not one good one in return,
but as many as you care to print.

You write an item about the work of your church; give a
good example of how to do some work, or give an inspir-
ing message, and a thousand people read it and remember it
better than if you had told it to them. Is not that worth
while?

Again, the paper is like milling in that there is ever a
yawning mouth open for the grist. There is no such thing
as completing your work if you print a paper. One issue
is not off the press till another must be begun. You may
have put out the finest issue ever printed, last week, but you
cannot stop there. Last week's success makes it necessary
for you to work hard enough to beat it this week, or you
fail. "One good turn deserves another" is a maxim that
has been changed to read, "One good paper demands a
better one."

Printing such a paper as the Pacific Presbyterian is a
better paying investment than many fully realize. It is a
bigger preacher than any pastor; it is a greater missionary
than our Field Secretaries, and has more influence than any
five men on the coast.

The publisher is not flattering himself that this is the
result of his ability and efforts. He knows too well where
success has come from to take much credit to himself. He
is thankful for this, another lesson in the school of experi-
ence, which proves that God has a good many resources
that He can draw upon, that He does not put into the "call"
to service, and that one test of faithfulness is sometimes
sticking to your job when everybody else says "quit."

The Paris of America.

San Francisco is becoming more and more the Paris of
America.

It is reported that the mayor is "too full" to do busi-
ness much of the time. Last week he was confined to his
bed for several days sobering up. Just before that he was
busy denying the rumor that he had been so drunk in a
public cafe that he had to be sent home in a hack.

Several new dives were given permission to open last week
despite the earnest protest of women and men. The sec-
retary of the Y. M. C. A. protested in vain against the open-
ing of one near the Association's property.

We think that when the city gets through with McCarthy
the people will be so sick of Labor Mayors that it will be
pretty hard to elect another.

Sometimes the good people will be compelled to get to-
gether and stick together to protect themselves.

Next week, and the one following, we hope will show good
reports from the meetings of the Presbyteries. We will
be glad to give more than the usual space if Stated Clerks
will get in the reports in good time, which means no later than
Tuesday.

This week we are giving large space to the report of the
Woman's Occidental Board Annual Meeting. The conven-
tion was of great value, and we are glad to present so
full a report.

A GREAT CONVENTION.

The Women of the Occidental Board Hold Profitable Sessions in the City of Roses.

Splendid Advance in Membership and Interest is Shown with \$1,200 Increase in Gifts Over Last Year.

There are a lot of men who are opposed to Woman Suffrage only because they know the women will manage things so much better than the men have that it will be a severe criticism of them.

These wise objectors must have attended some such a meeting as that held in Santa Rosa on April 5th, 6th and 7th by the Woman's Occidental Board of Foreign Missions, where a program of special merit was carried through in a manner that reflected great credit on those in charge.

We deem it wise to inform any man who has read thus far that he need not go further if he is seeking the Moderator's sermon or a heresy trial. There was not time for the one or the need for the other. Every one of the sixty seconds of every moment was used up in telling what had been done and what they were going to do, and not in any topiotty tone of voice was it done either, but in meekness, as if they were comparing what they had done with what ought to be done, for the people they are doing things for. They did not take a second in which to crow over the fact that they had given over \$21,000 last year, and had made a gain of over \$1,200 in gifts over the previous twelve months. My, if I had been treasurer somebody would have had to get me at least a brass halo, but Mrs. Denison only got a vote of thanks, which was more than any one else received.

I will just tip it off to you quietly that if several banks hereabouts could trade off half a dozen of their high salaried bookkeepers for the treasurer of the Occidental Board, they would get better service and stand for a higher rating with the bank examiners and the public.

The way those women managed to get in all those reports and addresses in the three days showed that a master hand held the gavel, figuratively speaking, for there wasn't any wooden weapon and did not seem to be any need of one, although there were never less than fifty women in the house all loaded with talks that they could have given on a moment's notice.

The Reception.

The arrival of the delegates in the City of Roses was the signal for the ladies of the city to show their hospitality, which they did in a very acceptable manner. They even met the men who came and sent them up town in a hack.

As soon as the visiting ladies could be taken to the residence of Rev. Wm. Martin, the pastor, a reception was held, which was a most enjoyable affair, Mrs. Martin and the Santa Rosa ladies proving themselves charming entertainers. A ride in automobiles and carriages through the city and about the orchards followed.

Missionary Debate.

The Tuesday evening's program had as its most unique feature a debate between two missionaries, Mrs. C. C. Han-

sen of Siam and Rev. Roy C. Smith, of India. These each contended that the country they represented was in greatest need of missionaries.

Mrs. Hansen was dressed in Persian costume, and after presenting the needs of her country, which only the Presbyterians are working in, told of some of the hardships the missionaries had to endure among these fierce people of the mountains. Mrs. Hansen said that the Board was massing its forces in China and Korea, but hoped that some would heed the call of Persia and ask to be sent there.

Rev. Mr. Smith said that while India is less than half the size of the United States, it has three and one-half times as many people. There are 500 persons to each square mile. The cities have no sidewalks, as there are so many people they fill all the streets. The idols are not beautiful but are ugly and debasing to look upon. If the books of India were translated into English they could not be published as the language would violate the laws. This is the cause of this country being the most immoral in the world.

The 50,000 of untouchables are fast being moved to accept the Gospel. The twenty-five million widows, of whom two million are under five years of age, and none of which are allowed to marry, are the household drudges, and the only power that can improve their condition is the power of the Gospel. The success of the work is shown in one of the provinces where ten years ago there were 500 converts and now there are 6,000. There are but two missionaries to each million souls in some districts and none in other fields of four millions. "Come over and help us" is their cry.

Around the World with Mrs. Hamlin.

The closing address on Tuesday evening, and the talk just before luncheon on Thursday, were by Mrs. T. S. Hamlin of Washington, D. C., who told of her trip around the world visiting the mission stations. These talks were most interesting, as they gave fresh glimpses of the great work going on and showed many new things of interest.

The Musical Musicians.

The prelude to the evening services was given by the large well trained choir of the Santa Rosa church, who rendered a fine musical program on each occasion.

The Chinese girls from the Home in San Francisco sang at each session. They were heartily applauded on each appearance, and showed their voices to good advantage in the simple gospel songs which they sang.

Prayer and Praise.

The devotional meetings at the opening of each of the day sessions were ably led by Mrs. E. P. Wilson of Santa Rosa, Mrs. P. D. Browne of Mill Valley, Mrs. W. H. H. Hamilton of Oakland and Mrs. R. W. Cleland of Los Angeles. These were sweet seasons of refreshing and showed

Interests in the Home and the World for the Year Interesting Reports.

Some persons are inclined to say that the year was a very ordinary one for those who regard the work as done by the officers at this meeting lost something worth while.

Some will say that it was a year of great activity, and that the work was done in a way that is not often seen, but we shall not discuss it here.

Record Year for Missionaries Sent Out.

Never in its history has the Occidental Board sent so many new workers to the field as in the past. Much of the advance work of the year has been done by individuals choosing and sending substitutes to the Foreign field.

The nine young missionaries under appointment one year ago for California, are now at work in their several stations in foreign lands. Miss Anna McKee, the beloved missionary of the Pasadena First Church, Miss Bessie Lawton and Miss Florence Plummer of Boyle Heights Church sailed for Korea in the early autumn. Miss Elizabeth Herriott, who was sent by the Fifth Avenue Church, New York, to North China and gave us such a pleasant surprise by remaining in Hang Chow and becoming Mrs. March, is now at work in the same field. Mr. Karl Bullock, Bullock is at Nan-Kuig, Miss Mary Banks, a gifted young woman who already speaks the Chinese language and whose real work began as soon as she reached the field, is Mrs. Lyman Stewart's substitute at Canton, China. Miss Marjorie Judson of San Diego, is taking the place made vacant by Mrs. March's change of plans, and is now the missionary of the Fifth Avenue Church, New York; Mrs. Callendar, who returned with her husband this year to Siam has been adopted by the Board and shares in her salary are being given to societies interested in the work in that country.

The Occidental Board also adopted Mrs. McLean of Concepcion, Chili, who was the special representative of the late Mrs. Milikin of Pomona and supported by her until her death, a year ago, but the good women of Pomona, unwilling to allow the work of one of their members to be taken from them have contributed that extra amount in addition to their regular work for the year.

The Intermediate Christian Endeavor Society of the First Church, San Francisco, have taken a third share in support of one of the little Chinese girls in the Rescue Home, San Francisco.

Two scholarships for little girls in the Ray Smith Industrial School of Fatehgarh, India, have been taken by the Christian Endeavor Society of New Monterey. The Royal Daughters Mission Circle of Monrovia have also taken the support of a scholarship in the same school. The State of Utah was organized as a Synodical Society less than one year ago, and has taken for its missionary, Miss Churchill of Canton, China.

We are encouraged by the interest of the young people of Utah in the girls of our Rescue Home, San Francisco, to which we hope they will contribute next year.

It is with special regret that we shall say "Good-bye" to our dear Doctor Merwin when she leaves us for China in August. Her work, the past year, as always, has been carried on with uniring zeal. Through her effort a society was formed in Carson City, Nevada, which was for medical work in Peking, while an individual moved by her appeal, gives \$50 to medical work in Tien Sin Fen.

field gives \$10 to the support of Chuey Hey, in the Rescue Home, San Francisco.

MRS. G. A. SCHASTLEY.

Special Object Sec'y.

Miss Florence Latham, one of the Foreign Correspondence Secretaries, gave a fine report telling interesting items about each of the missionaries with whom she corresponds. This report will be printed in a later issue.

Mrs. J. G. Chown, Board Secretary, gave an encouraging report showing an increase of 550 in membership, there now being 190 auxiliaries, and 1886 members. Twelve new Societies were organized last year.

Miss C. L. Morton, Mission Study Secretary, reported 127 classes, with a membership of 1,209, studying missions.

Great Financial Gain.

Report submitted by Mrs. E. G. Denniston, Treasurer:

RECEIPTS.

Cash on hand Nov. 25, 1900	\$	299.82
Received from Auxiliaries, C. E., Int., Jr. Bands, and Y. P. of the following Presbyteries:		
Alameda	\$	13.40
Berkeley		13.96
Los Angeles		14,000.28
Oakland		7.00
Riverside		984.75
Sacramento		11.00
San Francisco		1,000.00
San Jacinto		1,000.00
San Jose		47.10
Santa Barbara		6.00
Ogden		73.65
San Luis		110.25
Seaside First		1.00
Seaside Second		1.00
From General Assembly's Board	\$6,550.00	
From churches for 1900	\$	1,000.00
		\$29,794.15

DISBURSEMENTS.

Evangelistic work, house-to-house visitor	\$	355.00
Educational work, Supt. of Home, Matron, Teachers and Household expenses		5,938.37
Property in use; taxes and insurance		422.86
Legal expenses		5.00
Board expenses		1,091.33
Furnishings		355.90
Remitted to General Assembly's Board for Foreign Missions work		10,000.00
Balance on hand		693.54
		\$29,794.15

This is a gain of \$1,244.28 over last year.

PER CAPITA STATEMENT.

The 3,000 members of the Pacific Presbyterian Church are large. The Presbyteries are arranged in the order of their per capita giving:

	Per Member
Los Angeles	\$3.73
San Francisco	3.00
Riverside	2.81
Berkeley	1.96
San Jose	1.96

Oakland	1.82
Sacramento	1.81
San Joaquin	1.18
Total	1.25
San Jose	1.11

The average of \$2.05 per member for the six Presbyterials.

Mrs. Adam Gilliland, the Associate Treasurer, also accounts over the work in the Home in San Francisco, the schools and the literature, presented the following report: Woman's Occidental Board of Missions in Accord with

Mrs. Adam Gilliland, Associate Treasurer.

Balance on hand April 1, 1909, \$56.97; received from sale of literature, \$311.65; lunches, \$243.65; rent of lantern slides, \$25.50; collections, \$58.60; donations, \$140.50; Board, \$599.50; total, \$1,436.42.

For Contingent Fund from Los Angeles Presbyterial, \$30.00; Benicia, \$4; San Joaquin, \$8; Arizona, \$3.05; Oakland, \$10; San Jose, \$10; Sacramento, \$4; San Francisco, \$6; for Contingent Fund, 1908-09, \$18; total, \$93.05. Total Receipts, \$1,529.47.

DISBURSEMENTS.

Literature, \$293.09; maintenance Occidental and Condit Schools, \$146.59; Far West, \$55; salary helper in Home, \$340.50; Over Sea and Land, \$57; expense lunches, \$229.77; returned to New York for use of lantern slides, \$17.50; expense traveling library, \$8; miscellaneous expense, \$106.35; total, \$1,244.80. Balance on hand, \$284.67.

Mrs. L. A. Kelly, the General Correspondence Secretary, reported the establishment of a public school for the higher grade pupils of the Home and the work of the school in the Home which is attended by from 50 to 65 pupils.

Miss Belle Garrette, the Secretary of Literature, gave an interesting account of the way her department is conducted, and said that about 4,000 pieces of literature were sent out last year. The sale of books of prayer was larger than ever before, numbering 1,200.

Miss Jennie Partridge, Young People's Secretary, reported a gain of 10 per cent in gifts from the Societies, and the beginning of 40 new organizations. Fifteen members have volunteered for service on the Foreign Field. The membership of the Young People's Society is now 50.

BABY BANDS AND JUNIORS.

Mrs. H. B. Pinney, Treasurer of the Junior Societies, following from the Presbyterials named:

Baby Bands.

San Jose has made the largest gain in membership to her lists. Oakland makes the banner record, with 69 new members. San Jose almost doubles her members. Has lost a good leader and secured a new one in Miss Griffiths. Riverside shows a gain in membership and interest. Santa Barbara has made substantial increase. San Joaquin has added 36 to the membership roll.

The total enrollment is well past the 1,500 mark.

Junior Work.

Banana Lake has secured Miss Anna L. Smith to lead the work. Salt Lake reports four new Mission Bands. Los Angeles has eight new Junior Societies and one Children's Band that are going to missions. Oakland has a new superintendent, Miss Lucy Nye. San Francisco has three Junior Societies and one Band. San Jose has a live leader and sends a glowing report of work done. Riverside reports two new Societies. Sacramento is a good field for

awaiting gleaners. The call for leaders is strong and competent workers are needed.

Best Things.

The organization of a new Society in Benicia; 142 members added to one Society and eight Mission Study classes in one church in Oakland; three pair of twin societies in San Joaquin; the visit of Mrs. Wellborn in Santa Barbara and five young people sent out last year from Los Angeles.

The Mission Schools of California were reported by Mrs. E. Y. Garrette; station leaders by Miss Hetta Reynolds; Westminster Guilds by Miss Florence Latham; the "Far West" by Miss Jennie Partridge, and the Holm Pa-body House of Rest by Mrs. Adam Gilliland and Mrs. Cleland.

The Missionaries.

Mrs. F. H. Robinson, who reports on missionary candidates, told of the young people who had gone out during the year and suggested that Miss Ethel Toie of Benicia Presbytery was a suitable person to be sent out to help Miss Edna Breuner in Siam. Dr. Martin read a letter from a member of his church who wanted to offer hers if as a volunteer.

There were a number of returned missionaries present. Rev. and Mrs. Ray Smith of India, Mrs. C. C. Hansen of Persia, Miss Edna Breuner of Siam, Dr. Caroline Merwin of China, and Mrs. Ernest F. Hall of Korea. Mrs. C. H. Denman of Siam and Mrs. Hansen brought a fine assortment of native costumes and curios which were viewed with much pleasure while these leaders explained their use and history.

The Officers.

The Board of Trustees of the Occidental Board were elected as follows: Mrs. H. B. Pinney, Mrs. L. A. Kelley, Mrs. E. G. Denniston, Mrs. J. G. Chewn, Mrs. C. S. Wright, Mrs. P. D. Browne, Mrs. E. V. Robbins, Mrs. D. W. Horsburgh, Mrs. E. Y. Garrette, Mrs. Adam Gilliland, Mrs. H. H. Gribben.

The following were elected officers of the Woman's Occidental Board of Foreign Missions for the ensuing year: President, Mrs. H. B. Pinney; Honorary President, Mrs. P. D. Browne; Vice-Presidents, Mrs. C. S. Wright, Mrs. J. G. Chewn, Mrs. L. A. Kelly, Mrs. E. Y. Garrette, Mrs. I. M. Condit, Mrs. E. V. Robbins, Mrs. C. G. Gilchrist, Mrs. Thomas Day, Mrs. R. W. Cleland, Mrs. John Gamble, Mrs. Geo. P. Skinner, Mrs. L. T. Hatfield, Mrs. H. T. Ames, Mrs. R. W. Gracey, Mrs. D. A. Beattie, Mrs. L. H. Terry, Mrs. Geo. W. Martin, Mrs. Robert MacKenzie, Mrs. J. W. Dinsmore, Mrs. H. K. Gregory, Mrs. M. J. Thomas, Mrs. Thomas Boyd, Mrs. W. S. Bartlett, Mrs. W. H. H. Hamilton, Mrs. H. L. King, Mrs. I. L. Lyon, Mrs. J. B. Roberts, Mrs. D. A. Mobley, Mrs. W. J. Fisher, Mrs. L. A. McAfee, Mrs. F. L. Goodspeed; Recording Secretary, Mrs. J. H. Laughlin; General Corresponding Secretary, Mrs. L. A. Kelley; Board Secretary for Synodicals, Mrs. J. G. Chewn; Foreign Corresponding Secretaries, Mrs. D. W. Horsburgh, Miss Florence Latham, Mrs. H. L. King; Special Object Secretary, Mrs. George A. Schastey; Secretary of Literature, Miss Belle Garrette; Secretary of Literature for Young People, Mrs. B. B. Gray; Secretary Y. P. S. C. E. for Presbyterials, Miss Jennie Partridge; Secretary for Baby Bands, Mrs. H. H. Gribben; Secretary for Missionary Candidates, Mrs. F. H. Robinson; Secretary of Mission Study, Miss Carrie L. Morton; Treasurer, Mrs. E. G. Denniston; Associate Treasurer, Mrs. Adam Gilliland; Sec-

retary of Station Letters, Miss Hetta Reynolds, Auditor, Mrs. Charles E. Cornell.

The report of the Nominating Committee was presented by Mrs. W. H. H. Hamilton.

Resolved.

The Resolution Committee was named by the President and was composed of the following, who reported resolutions thanking the people of Santa Rosa for their hospitality; the church officers for the use of the building; the choir for the music; the speakers for their addresses and the pastor for his valuable assistance. The Committee were: Mrs. L. A. Kelley, Mrs. Chas. Broadbeer, Mrs. R. W. Cleland and Mrs. Skinner.

Evening Addresses.

In addition to those already named as speakers, Mr. Chee Lowe, Rev. J. H. Laughlin, Rev. Wm. Rader, Mrs. Maud Barnes Steele, and Miss Donaldson Cameron, all of San Francisco, helped to make the evening meetings instructive by able presentations of the subjects presented.

Mrs. Wm. Martin welcomed the delegates in a brief address at the opening of the sessions which was responded to by Miss C. L. Morton, of San Francisco.

The President of the Board has not figured largely in this report thus far, but her address that follows shows the master hand that was at the helm.

PRESIDENT'S ANNUAL MESSAGE.

"It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long;

Faint not, fight on, tomorrow comes the song."

In the not far distant past—the yesterday, as it were, in the history of the world,—the vision of nations and peoples lying in the bondage of heathenism was caught by Carey, Livingstone, Moffatt and others. They followed where that vision led and planted torches in the darkest spots upon the earth, torches that lighted not only the degraded people, but pointed the way for the hosts that have since followed with the precious gospel of Christ Jesus. Late in the afternoon of that historic "yesterday" woman awakened—aroused by the call of woman under the crushing power of the so-called religions of Buddha, Mahomet and Confucius; religions that robbed woman of soul, of the hope of immortality, and in fact made her little better than the beasts of the field. Another cry that came to the listening ear of woman of that "yesterday," was from woman in uncivilized lands where superstition reigned and woman suffered without hope, without love and without all that makes life glad to Christian women. Some of those who heard that call of "yesterday" became the wives of missionary heroes, sharing with them the perils and discomforts of life in the worst places of the earth for the sake of the "West" message they bore. Others became that "yesterday" these lives to serve as teachers and doctors to the women and children of those dark lands, while still others were tried as a place of talent and of means in training as a center for the development of missionary interest among Christian women in the home land. How they grew, those "societies for the propagation of education among the girls of non-Christian lands," those "Female Cent Societies," those foreign missionary societies. Yes, grew and spread to every city, town and village in every country where there was a people for the message of the "yesterday."

A "yesterday" so marvelous could not fail to produce the glorious today in which we live. The today in which the King, Christ Jesus, is named in every tongue and nation in the whole world. A day in which, a few years ago, the Japanese Minister cabled to that prince of foreign missionaries, Dr. Hepburn, this message in honor of his three score and ten years: "It is my pleasant duty to announce to you, on this your nineteenth birthday that His Majesty, the Emperor, has been pleased to confer upon you the third class of the Imperial Order of the Rising Sun, in recognition of the valuable services rendered to Japan while you lived there by making important contributions to the advancement of English education among our people and also of the friendly interest you have since then continually exhibited in the progress of the Empire." This order has also been conferred upon two other missionaries, Dr. Guido Verbeke, the great apostle of Japan, and Dr. E. A. Sturge of San Francisco. When Dr. and Mrs. Hepburn were leaving that country, the Japan Gazette, one of the leading newspapers, said: "The missionary has been Japan's instructor and influence wholly for enlightenment and good." While the Japan Mail, another influential newspaper, said: "No single person has done so much to bring foreigners and Japan into close intercourse. His dictionary was the first book that gave access to the language of the country and remains to this day the best interpreter of that language; but even more than his dictionary has helped to facilitate acquaintance, has his life helped to break down the barriers of racial prejudice and distrust."

That "yesterday" of service in China made it possible for our American Ambassador to say: "If missionaries had done nothing else for China the amelioration of women would be glory enough," while one of China's own great men says: "The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools."

Of those who followed the call of that "yesterday" in South America, Charles Darwin says: "The success of the Terra del Fuego Mission is wonderful and shames me, as I always prophesied utter failure. It is a grand success. The lesson of the missionary is the enchanter's wand." Those who served in that "yesterday" in Siam have today this testimony from no less personage than the King: "American missionaries have done more to advance the welfare of my country and people than any other foreign influence."

Another testimony to those who wrought in that "yesterday" is from a celebrated philologist of today, who says: "No other motive is conceivable to induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages except for the one purpose of religious instruction." Not alone in the religious life of these countries have these heroes wrought, but in the scientific and diplomatic as well. It was a foreign missionary who acted as interpreter for Commodore Perry when he so effectively opened the closed gates of Japan, and it is said that mis-

sonaries have rendered in a real service to geography that have all the geographical centers in the world and without money and without price, that which would have cost millions to secure in any other way.

That "yesterday" of service and sacrifice in India makes it proper for an official of high rank in that country to choose for his family physician our Dr. Sarah Vrooman, a Presbyterian missionary, who is at perfect liberty to teach the gospel to the members of his household today. And further the quickening power of that "yesterday" has created a today in which the Presbyterian Printing Press in Shanghai, one of the largest in Asia, is sending out Bibles, books and magazines at the rate of ninety million pages annually. A today in which a traveler in China writing for a secular magazine has this to say of the missionaries: "They have roused the 'yellow giant,' are the advance guard of the modern movement, the leaven which has started the great batch of Chinese dough to working. They were the first to stir up the dry bones of the celestial civilization and they are now everywhere aiding in putting the flesh and blood of our Western methods upon them."

All of this testimony given by men of high position in the world today brings to us evidence of the greatest possible weight, of God's hand in the hand of the missionary of that "yesterday." It also lays upon us who have come into the glorious inheritance of that service, grave responsibilities for tomorrow. May it not be that the Master, with prophetic vision, looked upon the world as it lies before us today when he uttered those pathetic words, "the field is white unto the harvest."

Those laborers of other days have opened doors, created and translated languages, have trained native helpers, have in fact caused the desire for the better things by their lives as well as their lessons, have laid the foundations—yea, have gathered much of the material for the building. Ours to set up the structure, ours to so follow in their steps that these peoples and nations shall come into the spiritual kingdom of our God and theirs. A force upon which they rely today and which they plead with us to use for them and for their work is prayer. Let us then this year pray as we have never done before. Our brothers are today hearing the call to service in bringing in the speedy coming of our King, and they are coming to the work by hundreds and by thousands. Our King needed the Laymen's Missionary Movement for just this time, therefore

"Fight on, fair, for tomorrow comes the song."

MRS. H. B. PINNEY

RECEPTION TO SYNODICAL OFFICERS.

The first public announcement of the names of the officers of the newly formed Synodical Society of Foreign Missions was made at the Wednesday afternoon session after which they were tendered a reception.

Distinguished Visitors.

The meetings were favored by the presence of several distinguished persons, among whom were Mrs. R. W. Cleland, President of the Los Angeles Presbyterian and now elected President of the newly formed California Synodical Society of Foreign Missions; Mrs. Geo. Skinner, President of the Riverside Presbyterian; Mrs. R. H. Gracey, President of the San Gabriel Presbyterian; Mr. F. M. Dimmick,

Treasurer of the Los Angeles Presbyterian, and Mrs. Geo. Bradbeer, C. E. Secretary of the Los Angeles Presbyterian.

CALIFORNIA SYNODICAL SOCIETY OF FOREIGN MISSIONS.

The work of Foreign Missions in the Synod of California has in the past been carried on by the Occidental Board in connection with the regular work of the Board, but the recent increase in the territory of the Board, together with the almost marvelous growth of all our Presbyterian work, has made it necessary that the work of this synod should be conducted along regular synodical lines in the future. The Synodical Society of Foreign Missions was therefore organized in March of this year. Mrs. R. W. Cleland, Los Angeles, was made president; Mrs. Gates, Pasadena, first vice-president; Mrs. Carl Johnson, Los Angeles, corresponding secretary; Mrs. Martin, Berkeley, Special Object secretary; Mrs. Geo. Bradbeer, Los Angeles, secretary for Young People. A complete list of officers cannot be given at this time but it is expected that all will be in good working order in time to present the reports of the work for Foreign Missions of the Woman and Young People's Societies of the Foreign Mission Synodical Society of California at the meeting of Synod in October.

THE MINISTERS AND THE "MILL."

The Johnson-Jeffries "Mill", which is being arranged to take place in Emeryville, Cal., a suburb of Oakland, is being opposed by the pastors on the East side of the Bay. The fight is to be opposed on the ground that the state law prohibits prize fights, while permitting sparring matches. The fight men claim that a 45-round contest is only a sparring match.

Carlos G. White, who is acting as attorney for the Church Federation in this matter, says that the California law has provisions in it that will stop the fight.

We doubt not the law can be invoked in such a way as to prevent the bruisers meeting at Emeryville, if the men of Oakland really want the fight to go elsewhere. If the lawyers and judges are in earnest, and the ministers can rally their business men to vigorously fight the matter, the right will prevail.

Judging from the sermons last Sunday one would not think the ministers were very greatly wrought up over the subject. This is a matter of morals against money and if the guardians of morals are not "pretty considerably" worked up over the affair, it is not to be expected that the business men will do much.

It is said that if all other means fail an appeal will be taken to the Governor. We believe that Governor Gillette will want to do what is for the best interests of the State, but he is surrounded by a lot of politicians, most of whom are sports, and these will become his advisers and attempt to keep him from doing anything to hurt the sport.

If each of the denominations would appoint a committee of twenty-five to visit the Governor and urge him to interfere, if all other ways fail, he might do something, as we think he would like to retire from office with the good will of the better class of citizens. Whatever is done must be done quickly and tremendously earnestly.

BUSINESS VS. CHRISTIANITY.

War Correspondent Makes Grave Charges Against Laymen's Missionary Movement.

In April Pearson's Magazine is an article under the heading, "Business vs. Christianity" by a certain war correspondent who made a name and fame for himself by getting into Port Arthur by at least not denying he was Rudyard Kipling. He charges that the men who are promoting this missionary campaign are men interested in selling goods in these foreign lands, and that the sending of missionaries will open the way for larger demand for their supplies.

He further says that the missionaries live in the best houses in the country and that not one dollar in twelve reaches the people to whom it is sent. Further he says the efforts of the missionaries abroad are not to Christianize, but to civilize the people, and that thus far our work has made no impression on the heathen.

Lastly he says that as we have sixty million unconverted in the United States we had better attend to them before we go elsewhere.

It is the best argument written for some time, and is worth reading if you want to have your blood boil and your zeal increase.

If all the big men of this country who are interested in the Laymen's Missionary Movement are being used to promote certain manufacturing and exporting interests, then the men at the head of the movement ought to be pensioned for life as a reward for being the greatest business steersmen this world has ever seen.

Mr. J. Campbell White, the secretary of the Laymen's Movement, promised a reply to the article for the Pacific Presbyterian and we hope to present it ere long.



A VIGOROUS AND PROGRESSIVE YOUNG CHURCH.

The High Street of Oakland (formerly known as the High Street of Melrose) has been having a series of anniversaries during the past two weeks.

In March, 1906, Rev. C. C. Herriott, its present and only pastor, was appointed by the Home Mission committee of Oakland Presbytery to canvass the field, and on April 1st, a splendid Sunday school was organized; the fourth anniversary of which has just been celebrated with appropriate exercises (April 3) in the old Talcott hay barn, where the school was originally organized, Revs. Franklin Rhoda, of the Fruitvale Church, and Duncan of the M. E. Church and Dr. Archer of the Baptist Church taking part. During the first year preaching services were held Sunday mornings in the barn and later in a tent.

April 12th, 1907, the church was organized and reported to Presbytery. The third anniversary of the organization of the church and installation of Rev. C. C. Herriott as pastor was celebrated last Sunday (April 10), the pastor giving a brief account of the work from the beginning. The year just closed has shown a marked increase in the benevolent offerings of the church and also in its membership, twenty-two persons having united with the church



Delegates at the Laymen's Missionary Movement Banquet, Palace Hotel, Thursday, March 17, 1906.

during the year, ten on confession and twenty by letter. A net gain of nineteen.

During the year 1883 were given to Home and Foreign Missions. The entire offerings for benevolences during the three years of the church's existence have been \$412, and for congregational expenses \$6,617.

The church property consists of a completed chapel and Sunday school room with seating capacity of two hundred, valued at \$4,000, clear of all incumbrance, and the congregation has no debts. The church's best gift for the past year, perhaps, was that of one of its charter members and its Sunday school superintendent, the eldest daughter of the pastor (now Mrs. Arthur W. March of Hangchow, China) to the foreign field. The Ladies' Society of Oakland Presbytery are also to share in this gift, as they have assumed Mrs. March's support in China. The church has also been honored by having its pastor sent this year as one of the commissioners from the Presbytery to the General Assembly, which convenes next month at Atlantic City, N. J. The church has reduced the amount each year received as aid from the Board of Home Missions and hopes to be self-supporting ere long.

Long Beach.—The new building of the First church is to be erected May 1st.

Bridgeport, Wash.—The Rev. H. T. Murray, formerly of Kennewich, Washington, will soon take up the work at this place.

Dixon, Cal.—The church is now without a pastor, but the members keep up the Sunday School and the Ladies' Aid Society. On Friday last the members enjoyed an old fashioned ice cream social.

Glendale.—Presbyterians of this place are soon to erect a modern church building, of Gothic architectural design, at a cost of about \$15,000. There is to be an auditorium accommodating 425, a Sunday school room which will seat 300 more, spacious parlors and classrooms, and a pastor's study. In the basement will be a dining room and kitchen. The Sunday school room is to be built first, which will provide a chapel for use until the completion of the structure.

San Francisco, Westminster.—Last Sunday was a high day at this church. It was communion Sunday and Easter combined. Fourteen were received, ten on confession of their faith. The young people presented the church with a four-tray individual communion set. The new pipe organ has been ordered and will be installed as soon as the parts can be shipped from the East. The Sherman & Clay music house has the contract. The choir will give another of their concerts next Thursday evening for the benefit of the St. James church. The Teachers' Training class passed a fine examination last week, and has begun the study of the third portion of their text. It meets with the pastor after the evening prayer service.

San Jose, First.—The annual meeting of the church was held Wednesday evening, the 6th inst. Reports showed every department in a flourishing condition. Forty received during the year by confession, all adults, and seventy-three by letter. Total membership 771. Given to Foreign Missions, \$2,031 (\$500 of this not reported to General Assembly), or an average of \$2.63 per member. The pastor's salary was increased by unanimous rising vote to \$3,600. The

session was increased to eighteen members. The Sabbath school has an enrollment of 493, aside from Cradle Roll and Home Department, both of which are well maintained. Rev. Harmon H. McQuilkin, the pastor, has as his able assistant, Rev. John N. Crawford.

Los Angeles.—Annual meetings, reports, elections, etc., are claiming attention in these days,—and nights. Highland Park has added Prof. Burt of Occidental College, and Mr. B. R. Jones, formerly elder in Bethany church, to the Session. A number of new members were received April 10, making present membership about 700. At Immanuel Mr. A. M. McDermott is made president of the Brotherhood. At their meeting this week the speaker was Mr. Giles Kellogg. Mr. E. A. K. Hackett undertakes superintendency of Immanuel Sunday school in addition to his numerous other duties in Y. M. C. A. and elsewhere. Boyle Heights and Highland Park Brotherhoods have recently pressed him into service. New Elders at Immanuel are Messrs. J. D. Radford and C. E. Stewart. Dr. H. W. Boyle, pastor of our church at Lake Forest, Ill., spent a few days here to the great delight of his old-time friends—not a few—and the uplifting of many more who heard him for the first time. His time was filled with service for the King. Coming from the Capitola conference, he ministered while here at Occidental and Pomona Colleges and U. S. C., the Evangelical Prayer Union, and Immanuel Church, besides attending conferences and receptions.

San Francisco, Trinity.—Sabbath morning of April 10, all who were drawn to the church service were amply rewarded and greatly encouraged, in their Christian life, by the able sermon given by Dr. E. K. Strong, from this text in Deuteronomy: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the evening "Temperance" was the theme. The annual church meeting held on Wednesday evening, April 6th, was well attended and showed a cordial spirit prevailing. After a short time spent in prayers and songs of praise, the chairman of the meeting was chosen. The reports from the various organizations of the church were considered the most favorable for the past few years. It appears as if the exodus of members had ceased and that now we may look for an increase. The year closes with all bills paid and the new church year opens with a clean financial sheet. Refreshments were served at the close of the meeting and a social hour spent by those who remained. It was decided to hold a congregational meeting each quarter during the coming year. It is hoped more of the members and congregation may show an interest in the spiritual, social and financial condition of the church by attending these various meetings.

Santa Paula.—This church held its annual congregational meeting and supper last Tuesday evening, with a good attendance. After a bountiful supper, provided by the ladies of the Aid Society, had been enjoyed, the reports of the various organizations of the work done during the past year were read, showing substantial gains in every department of the church, with an optimistic outlook for the year just beginning. The aggregate financial reports showed that \$2376 have been spent for all purposes, \$625 of this amount being for benevolences. Thirty-eight have been received into membership, twenty-two dismissed, etc., making a present membership of 154. The Sunday school membership has increased from 136 to 163. There are also 50 on the Home Department and 36 on the Cradle Roll. The church is well

were reported in the C. E. Society and 40 in the Junior C. E. A unanimous call was extended to the Rev. H. C. Buell to become pastor of the church. Mr. Buell has filled the pulpit for several months past most acceptably and has been the means of putting new life and enthusiasm in every department of the work. The call will be presented to him at the Spring meeting of the Presbytery next Tuesday in Fillmore, and arrangements made for the installation service. Elder Waldie has been appointed as elder to this meeting of Presbytery.

San Francisco, St. James.—Our Sunday school is larger than of the mission, to be held on our own beautiful hills. Children of the mission, to be held on our own beautiful hills, where the wild flowers are springing up to bid them welcome. Rev. Fred J. Hart supplied the pulpit on last Sabbath. Rev. Peter Kapteyn will be with us again April 17th. The Westminster choir gave us a rare treat on last Thursday evening. The violin and soprano solos deserve special mention. Mrs. Steele is always fine. Her last reading was highly amusing, but contained a lesson on giving. This entertainment was the last of our season's course. They all deserved full houses, but our people failed to appreciate the kindly interest of the Home Mission committee in sending us such talent. We were instructed as well as pleased with Rev. C. S. Tanner's stereopticon lecture. Mrs. Maud Barnes Steele's dramatic reading lifted us out of ourselves upon higher ground. Rev. W. E. Parker's lovely views of California scenery were a happy surprise and delight to all. One does not need to travel abroad to find beauty in nature, as Rev. Parker can prove to you if you hear his lecture. Rev. C. G. Watson, retiring pastor, has entered his new field of labor in Southern Ohio, as Synodical Missionary. He reports fine audiences, with good interest and signs of an abundant harvest. The coming spring there after the severe winter brings encouragement and new zeal in every department of life.

Fruitvale.—The yearly meeting of this church made by far the best showing in the church's history. The membership made a net gain of 15, nearly 20 per cent, and is now just 100. All departments showed prosperity. The pastor's salary was raised to \$17 per month during the year, and yet the treasurer closed the year with all bills paid and \$28 in cash on hand. The Sunday school in six years has increased its receipts from collections four fold. It gave \$12 cash to the local church and 40 Bibles costing \$13.60, besides sending \$10 to the Board of Home Missions, \$15 to the Board of Publication and Sunday School Work, and \$7 to Foreign Missions. The income of the school is now nearly \$20 per month. The Ladies' Aid Society, with 25 members, had taken in above expenses \$235 during the year. The Young People's Society during the year contributed to Foreign Missions \$26. The Junior Society is in a very hopeful condition, with 27 members. A Cradle Roll department of the Sunday school has 21 enrolled members. The Woman's Missionary Society raised \$13.50 for Foreign Missions and \$34 for Home Missions and \$3 for Freedmen. A definite missionary policy has been unanimously adopted by the Session for the future, and a church missionary committee, made up of representatives of the Session, Ladies' Aid Society, Woman's Missionary Society, Y. P. S. C. E. and Sunday school, has been appointed and are going vigorously forward. The Session has held a prayer meeting be-

fore the morning service every Sabbath of the past year. The yearly election of officers resulted in strong additions to the official bodies of the church. The pastor challenges any church in the Synod to produce a Session or Board of Trustees equal to those of the Fruitvale Church, and that, too, without regard to the fact that his salary has been increased.

Alameda, First.—The annual meeting of this church and congregation, as referred to in a previous note, was held on Wednesday evening, April 6th, and was preceded by the usual dinner provided by the Ladies' Aid Society, those truly right bowers of Dr. Brush in his work. Over two hundred appreciative guests enjoyed the good things spread before them. Elder J. E. Brown, who has recently returned from an extensive trip abroad, was to have given an account of his visit to the Old World, but was unavoidably absent. Elder J. E. Baker, however, contributed one of his humorous addresses, in which some past history was jokingly reviewed. A few words of interest were spoken by Rev. F. L. Nash, who though the first pastor of this church is yet active in every good word and work. The numerous reports presented in the after meeting showed excellent progress in all the departments of church activity, that of the Ladies' Aid Society being received with the usual enthusiasm, and rewarded with the Chautauqua salute. The report of the church treasurer showed that the expectations of the officers had not been quite realized, as was hoped, but that sundry subscriptions which had been promised would make up the balance in the near future. A joking reference was made in passing to the superior financing of Treasurer L. W. MacGlaulin, of the First Methodist church, who happened to be present, to which response was made that we were doing better than they had been able to do this year. One of the most interesting reports came from Castle Chestnut Knights of King Arthur, an organization of younger boys. This growing aid to the church is under the care of Miss Margaret E. Boyce, one of the prominent officers of the Women's Synodical Committee on Home Missions, and who enjoys a national reputation not surpassed by any of the goodly array of notables contributed by this state to the church at large. These boys have endeavored to make their work self-supporting by placing themselves at the service of Alamedans after school and on Saturdays for any task suited to their strength, and were enabled in this way not only to raise considerable money for themselves but to purchase and present a fine likeness of Rev. Mr. Nash, which will be hung in the Sunday School room. Mr. Nash made a fitting response to this work of love on the part of these embryo elders and preachers. It is intended to secure portraits likewise of Rev. R. L. Tabor, Rev. E. Y. Garrette, D.D., and Dr. Brush, and so form a gallery of Christian heroes which this church will ever hold in loving memory.

A GOOD SUGGESTION.

The following overture to the General Assembly was adopted by the Presbytery of San Francisco at its regular meeting October 8th:

"The Presbytery of San Francisco respectfully overtures the General Assembly of the Presbyterian Church, U. S. A., in session at Atlantic City to submit to the Presbyteries the plan of having representation to the General Assembly based on the number of members and churches in a presbytery.

instead of the numbr of ministers alone. It is our desire that this plan be submitted in the form of an amendment to the Constitution of the Church."

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Moore gave an address at the Contra Costa County Sunday School convention last Saturday. His subject was "Evangelism Through the Sunday School."

Rev. J. Robertson Macartney, '96, is carrying on a very vigorous work in the First Church of Bellingham, Wash., of which he is pastor. He has his people well organized for work. He has a Brotherhood, a company of "Twentieth Century Crusaders" composed of the older boys, and another organization of the younger boys called the "Men of Tomorrow." The organization for the girls is called the "Westminster Girls." Special emphasis is laid upon work for the young. The pastor has recently been preaching a series of evening sermons to young men which has crowded the church to the doors with a congregation made up almost wholly of young people.

The many friends of Rev. George G. Eldredge, '96, of Berkeley, are rejoicing with him that his wife, who has been seriously ill, is convalescent.

The Christian Endeavorers of Marin county held a rally in San Anselmo on the evening of April 3rd, which nearly filled the church. Addresses were made by two of the State officers.

Miss Thomson of Omaha, a student in pedagogy at Stanford University, recently spent a few days with Dr. and Mrs. Moore.

The students gave Miss Mackenzie and her sister, Mrs. McIver, a surprise party at the home of Dr. and Mrs. Moore on Monday evening of last week. Mrs. Mackenzie and her daughter will soon leave for the East to join Dr. Mackenzie in New York.

The committee on examinations of the San Francisco Presbytery, of which Rev. Alexander Eakin, '91, is chairman, met at the Seminary on Wednesday of last week and examined four candidates for licensure preparatory to the meeting of Presbytery on Tuesday.

Rev. Ray C. Smith, '00, of Fatehgarh, India, was the guest at the monthly dinner and conference last Monday evening.

Dr. Landon preached at Mills College last Sunday.

Rev. Robert J. Johnston, Ph. D., '97, pastor at Honey Brook, Pa., is at present preaching a course of six morning sermons on "Some Demands that are made upon us as Professing Christians."

The Presbytery of Benicia met with the San Anselmo church on Tuesday and Wednesday of this week. On Wednesday the ladies served lunch in the Sunday school room.

Rev. Clarence D. Herriott, '02, and Mrs. Herriott of Hangchow, China, have announced the birth of a second daughter, Margaret Holden, born March 6th.

The San Francisco Ministerial Union will meet next Monday at the usual place, 920 Sacramento street, and will listen to the Rev. Robert Irwin on "The Laos Mission." On the Monday following an interdenominational union meeting of ministers will be held at the First Congregational church.

PRESBYTERIAN POVERTY PRESSING.

Its Reality and Results—Reasons and Remedy For It.

By Rev. A. F. McGarrath.

Approved by the Budget Committee of the Assembly's Executive Commission.

III. Reasons for This Poverty.

Four reasons we recognize. The ministers and officers have failed to instruct the church, the laymen have failed to give, utterly inadequate methods have been used for securing the gifts, and denominational loyalty has not sufficiently prevailed. Let us consider these separately in reverse order.

(A) To illustrate the lack of denominational loyalty. The financial agent of a college of another denomination remarked that "two-thirds of their endowment came from Presbyterians." No uncommon thing. An Anti-Saloon League superintendent recently remarked that if he were shut out of Presbyterian churches the income for his work would be cut in half. The Y. M. C. A. was found not long ago to receive nearly sixty per cent. of its income from Presbyterians. The Bible and Tract Societies, the Rescue Mission, and all other non-sectarian, missionary and benevolent enterprises appeal largely to Presbyterians.

The writer would suggest that as the first duty of each man is to his own wife and children and mother, whose claims are not heard by cousins:—afterwards to other relatives—so Presbyterian financial loyalty should first be extended to one's mother church, and after, to cousin churches.

(B) Methods of raising money in Presbyterian churches are in part to blame. The man whose business is at loose ends, unsystematized, half done by half-hearted employees, will find his business dropping behind in the march of progress, if indeed the Sheriff does not close it out. Surely the time has come for us to realize that God never meant to confine the use of business sense and modern business methods to non-religious enterprise. The time has come to abandon the collection and other antiquated systems which often hinder rather than help the cause, and adopt systems which will secure adequate results. Gifts from every member, adequate gifts, honestly and regularly paid. When one businesslike church raises five times as much for missions and benevolences as a larger and richer neighbor, by the use of a well-worked modern system, it is time for the negligent church to awake.

(C) Blame certainly rests with the laymen. Whether it be moderate meanness, moneyed miserliness, the mad misuse of wealth, or mere sinful stinginess is not the question. Presbyterians are not poor. A competent authority recently remarked that no other denomination save the Episcopalian has as large a per capita ability to give. Certain it is that while the income of Presbyterians is almost one billion dollars a year, they gave last year for all congregational, missionary and benevolent enterprises, less than three per cent. of this income. Rare indeed is the church which reports that the liberality of its membership equals three per cent. of their income, and this is usually because some members are giving twenty and fifty per cent. Presbyterians, because of their ability, should give not less but more to enterprises which are not Presbyterian, but

county. Up to the present time, I have worked with churches in that district. The mission here for the Presbyterian church has almost doubled. We are working for a new county in the fall. The churches will have a great temperance campaign in the county. If people want to come to a good country, dry after 1910, let them do like Paul, "Come with a straight course to Coos." It is bad news for the saloons that Dan and Brother Ross are planning to return in the fall, to assist the cause of Temperance and Civic Rightness.

FRANK R. ZUGG,

Marshfield, Ore. Pastor Presbyterian Church.

CHANGE OF SUPERINTENDENTS.

In accordance with arrangements made last December between Dr. Wilbur F. Crafts, General Superintendent, and Dr. G. L. Tufts of the Pacific Coast District, the latter retires from the district at this time. Rev. W. E. Perry, hitherto Field Secretary, had been appointed to succeed Dr. Tufts, and is now in charge of the district. All communications and contributions should be sent to him at Los Angeles, where he will now be District headquarters.

KATRINA'S NEW UMBRELLA.

Katrina longed for rain. For that matter so did the farmers. Their reasons were different. Katrina longed for rain because Aunt Patricia had brought her from New York a pearl-handled blue silk umbrella. There was nothing like it in the village. The farmers, so far from thinking of umbrellas, would have rejoiced in a shower hard enough to make their roofs leak, so great was the danger of losing their crops.

From the time Katrina was possessor of this new umbrella, she put on surprising airs. At first the little girls in her class at school were envious, as Katrina wished them to be. Then, as days passed and Katrina became a wee bit lofty in all her ways, the girls began to realize that their little friend had placed between herself and them that blue silk umbrella. Katrina couldn't explain an example in fractions at the blackboard without a certain uplift in her chin that seemed to say, "Behold, I do this beneath the shelter of the finest umbrella in town."

If Katrina could have had her way, she would have carried the umbrella to school and used it as a parasol. This vanity her mother would not allow, so there was nothing for the umbrella to do but wait for a shower.

In the meantime the little girls who used to be Katrina's best friends began leaving her out of their games. Katrina said they were jealous, not realizing what a disagreeable child she had become in a few weeks. Aunt Patricia would have been surprised had she known that instead of telling the little girls how much she loved her auntie, Katrina had been bragging about this auntie's home in New York, and how many servants she kept.

There was a time when Katrina was different. Her mother noticed a sad change in the little girl even before the umbrella came. She was worried as any mother would be who knows that a kind heart is much better than the possession of many pearl-handled silk umbrellas.

One Friday afternoon when the school children were to have music and recitations instead of their lessons, there were clouds in the sky. Katrina said she was sure it was going to rain; nevertheless mother shook her head when the child insisted that she must carry her new possession.

Mother didn't believe it was going to rain that day. This shows that she wasn't a good weather prophet. It began to rain before the children had been in school half an hour. By the time Katrina had performed her part of the program by reciting "We are Seven," rain was pelted on the school-house roof steadily and persistently, as if it meant to continue without stopping for a week.

Katrina thought of her umbrella; then she thought of mother's black silk umbrella; next she wished for mother's common umbrella; after that she remembered with longing the old umbrella in the attic.

When school was dismissed Katrina discovered that all the little girls were provided with umbrellas; moreover, they whispered while gazing at her Sunday white dress and dainty hat. She thought Elizabeth Morgan said, "Serves her right." It soon became evident that not one of them intended to share an umbrella with Katrina. At last little Angie Munson was so sure of the fact that she did a brave thing. She offered to take Katrina home beneath her old family umbrella. It was the worst-looking umbrella in the village; faded into a dingy brown with ribs bent and twisted.

"The boys played tent with it," Angie explained, blushing once and at the same time. She was so ashamed of that umbrella.

"It's big enough for two, though," Katrina interrupted, "and I don't want to get wet. Angie, you are the dearest girl ever."

Before Angie and Katrina had walked a block, Angie had forgotten to be ashamed of her umbrella. The cloak of vanity Katrina had been wearing seemed to slip off in that shower, and some way, beneath the Munson family umbrella, Miss Katrina returned to herself, becoming once more the little girl she used to be.

On reaching Katrina's home, Angie was persecuted against her will to come in and have a cup of hot chocolate.

"But I'm in a hurry to get home tonight," she said to Katrina's mother.

"We won't keep you more than ten minutes," urged Katrina, "so you must come in."

When Angie stepped out on the veranda to take her umbrella, it was gone.

"Your brother borrowed it," explained the grocer's boy, who had been waiting at a neighbors gate. "I heard him say he was going to borrow it for half an hour while you were visiting with Katrina."

"O, dear," exclaimed Angie, "then by the time I get home Aunt Florence will be gone. She said she couldn't—"

"Why, don't forget that I have an umbrella," interrupted Katrina, dashing into the hall and returning with the pearl-handled blue silk umbrella that had waited so long for a shower.

"What, that?" demanded Angie, scarcely believing her own eyes.

"Why, of course. And, dear me, I never was so glad to be the owner of it as I am this minute."

All the way down the long village street that afternoon Katrina's schoolmates gazed in wonder through their windows when they saw Angie Munson's smiling face beneath the blue silk umbrella.

This is the end of the umbrella story, because when Katrina discovered that her new umbrella was big enough for two, she discovered at the same time the way to happiness. She had so nearly missed the path!—Frances M. Fox in Northwestern Christian Advocate.

THE JUNIOR PARTNER LEAVES HOME.

There was not the least particle of mirth in the Senior Partner's feeling about it, for, with all his skill, he could do nothing to stop it. But it was hard to stand by and see the changes in the Junior Partner go on. The Senior Partner tried to shut his eyes and then not to believe them, as we always do when we are brought face to face with something which we would like to prevent and cannot. But day by day the truth forced itself upon him, and the General Manager felt it more keenly than he. They noticed the difference first in the overflowing of the legs and arms, so that no lap could contain them; then came a hissing hole where the front teeth had been; the whole body and even the mind became affected. There could be no doubt about it; the Junior Partner was growing!

But while they felt keenly the slipping away of the sweet little round, warm Junior Partner, with his round face and his round eyes and his round legs and his round hands and his wobbly talk, they found that the coming Junior Partner, the long Junior Partner, was a pretty lovable sort of a fellow, after all, different, of course—very different; so different that he seemed to be another chap who had gradually come into the family just to try to make up to them for what they were losing. And he did first-rate. He knew a thing or two about "making himself sold," did the new Junior Partner.

The long Junior Partner made himself solid as a rock. And he did not do it by being awfully good, either. Not at all. He had his own ideas about that, especially when he found that life was not just a kiss, a cuddle, and play.

Finally he felt that he could stand it no longer. It was nothing but "kind-hugs" and "Wipe your feet" and "lessons" and "Eat nicely" and "Don't interrupt" and "Wash your face" and "Sit up straight" and "errands" and "Hurry now" and "Where have you been?" till he became desperate. He stamped in to the General Manager.

"Mamma," he stormed, "I'm going away. I just won't stay here!"

"Very well. You'd better take some things with you. You will need them."

So the Junior Partner began savagely to collect what he wished to take—the harmonica, the rubber ball, the red slippers, the game, the paint box, and a lot more. There was a good deal to choose from, for of course he could not take everything. His movements became slower and slower as he laid aside one thing after another, but he kept stiffly on. Finally he had a queer-shaped bundle rolled in the pink pajamas, with one sleeve hanging. Then he moved very slowly indeed. His lip quivered trembled.

He must rest before starting out. Such a troubled and worn little face and such a limp and silent little figure! Such a difficult scowl to keep! The General Manager found it hard to keep her arms off. But the Junior Partner was watching her out of the corner of his eye.

"Won't you miss—won't you miss your little boy?"

"O, I suppose so," said the General Manager carelessly, but feeling more sorry than she seemed.

The Junior Partner lingered to give her a chance to say that she was sorry and to beg him not to go. He waited a long time. Leaving home was not what he had thought. Finally he pulled himself together and moved toward the door with tousled, yellow, faithful Rags close to his heels. "Well, good-bye," he said sadly. "Go-o-d-bye."

"Good-bye," cheerfully from the General Manager. But when they kissed it was as hard for one as for the other to keep it up. "Will you not wait and say good-bye to Daddy?"

"O, no! O, I couldn't do that; I couldn't go if I did!"

The door closed—very slowly.

The General Manager watched the forlorn little figure moving slowly but bravely down the street, Rags licking the drooping hand, until the rather mournful pair were lost in the gathering dusk.

The Senior Partner came in. "Where is my partner?" he asked, as usual.

"He has gone away; he will not live here in any more."

"How long has he been gone?"

"Just four minutes."

When they sat down to dinner and there were only the two and no Junior Partner to eat fast and talk with his mouth full and do all those horrid things, they were not a bit delighted. Funny, isn't it?

They did not eat much, and they did not talk much, and they did not do anything very much but listen and look slyly at the clock. And even the clock seemed not to get on very well. The General Manager would not let the Senior Partner know that she was thinking of something that began with: "What if?"—And the Senior Partner would not let the General Manager know that he was thinking of something that began with: "What if?"—But each knew what the other was thinking of.

After a long, long time—as much as twenty-seven minutes—they heard a scratching and whining at the door. When the General Manager opened it, Rags darted in, barking and leaping and wagging himself all over. The General Manager stepped quickly out. In the shadow, flattened against the house, was the little figure with the queer-shaped bundle. The General Manager sprang to the Junior Partner, and the Junior Partner sprang to the General Manager. The bundle was dropped, and such hugging and kissing, with tear for each, as they came into the house. Then the Senior Partner had to be hugged and kissed and to do some hugging and kissing on his own account. Of course this took a lot of time. And in the midst of the laughing and the talking and the joy, in his back Rags, dragging the pink pajamas and snuggling out the rubber ball, the paint box, the harmonica, and all the other things all over the floor of the front hall.—Dr. John C. Shapps, in January St. Nicholas.

THE PRESENT.

Do not cheer today and worship

The old past, whose life is fled;

Hush your voice with tender reverence;

Crowned he lies, but cold and dead:

For the Present reigns our monarch

With an added weight of hours;

Honor her, for she is mighty;

Honor her, for she is ours.

See the shadows of his heroes

Girt around her cloudy throne;

Every day the ranks are strengthened

By great hearts to him unknown;

Noble things the great Past promised.

Holy dreams both strange and new;

But the Present shall fulfill them—

What he promised he shall do.

She inherits all his treasures,

She is heir to all his fame;

And the light that lightens round her

Is the luster of his name.

She is wise with all his wisdom;

Living on his grave she stands.

On her brow she wears his laurels,

And his harvest in her hands.

Coward, can she reign and conquer

If we thus our glory dim?

Let us fight for her as nobly

As our fathers fought for him.

God, who crowns the dying ages,

Bids her rule and us obey;

Bids us cast our lives before her,

Bids us serve the great To-day.

—Adelaide A. Proctor.

THE LIFTING POWER OF LIFE.

It was one day last May. We were strolling on a little patch of city lawn.

"I wonder what is making that little lump of turf crack and lift right there by the wall," said my companion. He stooped to examine it. "See, it is loose," and he lifted it up and, lo, underneath, two sprouting fronds of a delicate fern. "See, isn't that wonderful, how those two tender little things have lifted that big piece of earth! Feel how hard and heavy it is, yet those two little growing leaves have cracked it all around and raised it without being injured."

Just so when the Christ love springs up in the heart will it lift the hardened and heavy turf of selfishness and pride. Just so does this unseen life, starting within our souls, achieve the impossible and force its way through into the light that the world may profit by its beauty and be reminded of its Maker.—Onward.

Reformed.—"My lazy son has at last decided on a profession that he thinks he'll like."

'Good. What has he chosen?"

"He wants to be a lineman for a wireless telegraph company."—Cleveland

The Danger. 1st of November.—"Great Scott, man! Can't you look a little more cheerful?"

Mr. N. Peck.—"No, sir; not for this picture! I'm to send it to my wife, who is away on a visit, and if I looked too cheerful she'd take the first train for home."—Chicago News.

PLAIN FOLKS.

Do you know what I'm going to be when I grow up, Nora?" This question came from Ted, who was curled up on the kitchen window seat, with a book near where Nora was ironing.

"No, dearie." Nora folded a towel deftly and hung it across the clothes-horse, smiling indulgently at the dreamy little face. She and Ted were fast friends, and to her he had brought all his cherished hopes and inspirations. "What are you going to be?"

"A hero!"

Nora didn't seem as delighted at this announcement of what appeared to be a noble ambition, as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough, before she replied. And then she spoke slowly and without enthusiasm.

"Is that so? Well, now, I can't say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing; now, there are lots of people who have done great things who are always lettin' the little ones slide, or leavin' 'em for somebody else to do, or makin' an awful fuss about 'em in one way or another. There's a kind of heroism in most folks, if you look for it, and I like best the kind that crops out in the little things of life—the little, aggravatin' duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs. Yes, I think I'd much rather associate, for 'every-day livin'', with just plain folks!"

"Well," reflected Tom, as he closed the book, and climbed down from his seat to bring in the chips Nora had asked for some time ago, "Maybe, after all, I'd just as lief be plain folks, of the right sort, and this is a good time to begin."

"Bless the boy!" said Nora softly, as she folded the last piece of shining linen.—Daisy Wright Field, in the Presbyterian.

MAKING FACES.

Did you ever make faces at anybody? You know that is not nice, and that children who do such things are often punished for it. But we all are making faces for ourselves all the time.

If you are real cross, you scowl and wrinkle your face, just above your nose and between your eyes. If you are worried and anxious, some lines appear across your forehead. If you smile some little lines run from the outer corner of your eyes toward your hair, spreading out like a fan. If you laugh, you have some dimples in your cheeks or other marks about your mouth. If you are very set and determined, your lips come together and the muscles about them stand out rather distinctly.

Now just as soon as you stop being cross, or worrying, or smiling, or laughing, these lines and wrinkles disappear and your skin seems as smooth as ever. Still the muscles get in the habit of tak-

ing these marks and, if you keep on little lines begin to appear; and, year by year, they grow deeper, and at last are there all the time. When you are not cross, the wrinkles that show irritation are there. When no merriment is in your heart, the smiling lines are there. All these years you have been making your face, and you have to wear it all the time.

As you enter a car of older people you often can tell much about them by the faces they have made and are wearing. That one is pleasant and jolly, for the smiling lines are there; that one's wife and children must have a hard time in life, for he has lots of scowling furrows on his face. The next one is a trial to his friends, the marks of "I never give up to others" he has written all over his face. Be careful, because in smiling and scowling, in laughing and frowning, you are making the faces you will have to wear when you are older.—Rev. C. H. Byington in Congregationalist.

PEBBLES.

Professor Swing says: "As trees grow heaviest on the side where the light falls, so the face shapes itself to the light of the soul." This is a hard world for sensitive people to live in; but when they are sensitive, what are you going to do about it? There is more practical piety in a sack of flour, or a load of wood to a poor widow, than a noisy prayer meeting held at her house, which leaves her cold and hungry. We heard a man battling fearfully against secret societies, and condemning ministers who belonged to them to a hot fu-

ture; but who refuses to take a church paper because he says "it is too dear," and yet uses tobacco to the disgust of those who do not use it; and at a great expense. "O consistency, thou art a jewel!" Why is it that a contract made by members of a church with the minister is not considered binding; while a contract made by a minister with the members is considered exceedingly binding?

Effective Treatment.—Asked the Progressive Woman of the Beauty Culturist: "Don't you think women should exercise the suffrage?"

"Certainly. My method will increase it two inches."—Puck.

Any honest task is capable of being so largely conceived that he who enters into it may see stretching before him the promise of things to do and be that will stir his enthusiasm and satisfy his best desires.—Phillips Brooks.

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WHERE THE COUNTRY BOY GETS SELF-RELIANCE.

Before an audience of sixteen hundred men, in the English opera house in Indianapolis recently, Rev. George McNutt, former farmer boy, college boy, college professor, and preacher, who has spent several years working in shops and factories all over the country investigating labor conditions, said that the city had yet been able to successfully raise but a small per cent of their boys. The thing that the city boys do not get, he said, was self-reliance and the ability to think for himself. By way of illustrating how the country boy obtained these faculties, he said the boy with a team of horses out in the field, plowing by himself and running upon a nest of yellow jackets did not have time to go to the house and ask his father

how he would get out of the difficulty, but would have to act and act quick, while the boy in the city working in an office or factory, constantly has his boss over him and to whom he can run and seek his advice about all his work.

As a striking example of how the country boys are in the lead in holding positions of responsibility, he stated that while in New York recently his companion asked him to make an estimate of the per cent of the officers of the bank they were passing, who were country boys. To his astonishment he was informed that thirty-three of the thirty-five officers were raised upon the farm.

He hooted at the idea that Abraham Lincoln was raised in as much poverty as people would imagine. Any boy who has the field and the woods about him, the mother earth beneath him, and the old swimming hole near-by, is infinitely better off than the poor boy in the city, he said.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., APRIL 21, 1910.

No. 16



Sunday School Institute of the San Joaquin Presbytery.

PRESBYTERY A BORE
THE UPRISING IN CHINA
SPECIAL DAYS IN DISFAVOR
THE PRESBYTERIES IN SESSION
"CHRIST THE GREAT INCENDIARY"
OCCIDENTAL COLLEGE WITHDRAWS
FAREWELL BANQUET TO MISS BREHM
ANNUAL MEETING LOS ANGELES PRESBYTERIAL

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foulkes, D. D.

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Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

THE UPRISING IN CHINA.

Rev. A. M. Cunningham of Peking Explains the Cause, and Says China Will Quell Trouble Promptly.

In view of the secular press reports of a riot at Chang Sha, the capital of Hunan Province, China, it is most gratifying to give our readers an interview with Rev. A. M. Cunningham of the Truth Hall Academy of Peking. Mr. Cunningham has been engaged in the Presbyterian work in China for many years and is thoroughly familiar with the country and people of the district disturbed and also well informed regarding the political situation, and his words are most reassuring to those anxious for the missionaries now in that country.

Mr. Cunningham says that the Hunan Province was the last province to admit Christian missionaries and educational ideas, and this but ten years ago, when Rev. J. H. Lingle, a Presbyterian missionary, claims to have organized the first band at Chang Sha. The Hunan braves were the most feared of all Chinese soldiers on account of their dare-devil ways.

In this province there have been several demonstrations within the past four or five years, but none serious.

At Chang Sha are located the government granaries, where tribute rice is stored for the soldiers at Peking. The rice famine with these granaries full to overflowing before the eyes of the people caused the riot. The fact that the Chinese governor and his son were killed shows that the Government was not with the rioters.

Since the Boxer anti-foreign trouble in 1900, which was such an eminent failure, and nearly resulted in the partitioning of China among the nations, China knows she could not stand another uprising of this character, and this will be suppressed promptly and firmly.

Rev. W. A. Martin at Peking has recently been talking of a State Church to be called the Confucian Christian church, which shows China has a kindly feeling towards Christians.

Almost at once after the Boxer trouble was suppressed protection was granted, and since that time travelers and missionaries have been safe all over the Empire.

China is asking for a place in the family of Nations. It

she shows any inability to self government, or protection of foreigners within her bounds, it operates against this thing she is so earnestly craving.

PRESBYTERY A BORE.

For Pastors Only.

If one may judge by the actions of some of the pastors who attend Presbytery the meetings must be an awful bore.

The way they hang around outside and make excuses of all kinds to take a few hours off; come in late and go away before the service is over, would indicate that the work was not interesting or inviting.

The way some stay away, except when they want to be elected to General Assembly, would make one think the name should be changed from Presbytery to Persecutery.

The same men act the same way about Synod. This is especially true of the pastors of the larger churches.

Generally speaking, the pastor of the large church seems to think he should be exempt from the duties of attending such meetings, unless he be down for the principal address.

In view of this we suggest that each Presbytery pass a rule that no man be elected to General Assembly who has not been in regular attendance at at least four consecutive meetings of the Presbytery prior to his election, unless he can show good and sufficient reasons for absence.

We have grave doubts as to the church being well represented by the pastors who go to the higher courts of the church who are not familiar with the work as carried on in the lower courts.

Why is it that these men are not interested in the Presbytery and Synod? Most of them because they are self-centered and want everything to contribute to their comfort and advancement. They do not see how it will profit them any.

If this is not the reason it is because they are not noteworthy enough by their fellow preachers, as is shown by their presence, when they have the highest honors conferred upon them.

Brethren, this ought not so to be! The big man should go to help the brother who has few opportunities for fellowship and whose heart is hungry for encouragement and sympathy in his field that has little but discouragement in it. If you were in his place you'd quit, perhaps. He is made of better stuff for he fights on with little prospect of a big church; a big salary, or great audiences.

These men in the smaller churches have trained, and are training many of the best workers and contributors for the big city churches. As soon as the people in the small places make their money they go to the city and to the big church. Most of the membership of the city churches has come from the smaller towns and country places. The city pastor owes more than he can repay to the men who have given him a church membership of trained workers.

Then the big pastors ought to give his presence and prestige to the meetings to make them more attractive and by his help, more valuable.

The business of the church is more important than any other. The Presbytery and Synod is the business meeting of the church. As a director, the pastor ought to be there to help plan larger things for the business he is in.

What is here said does not apply to but a few men in our Synods, but those few are bad examples, and they ought to reform.

SPECIAL DAYS IN DISFAVOR.

No Time to Preach The Gospel if All Are Observed.

"If we observe all the days suggested by the Boards and other organizations we will not have a Sabbath left on which to preach the gospel."

This was the statement of one of our pastors from the recommendation of one of the Boards for a day on which their work would be presented, was being discussed in Presbytery. Others have expressed themselves in a similar way, and at one meeting of Presbytery at least, the recommendation for certain days for certain Boards were stricken from the reports.

It looks as if the special Sundays for the presentation of the work of the Boards was now only being observed under protest, and unless there is soon a change the whole plan will be done away with by the churches.

There is no question of the worthiness of the objects, or their needs, but there are so many that there is no time left for the regular work of the church.

Then the multitude of these makes the appeals for each less strong. This is forcing the churches into the Budget Plan where all the objects the church is to contribute to are put into the budget and the people give each Sunday as they do to the local church expenses, and the treasurer divides the money by a plan suggested by the General Assembly so that each object receives its just proportion.

Then the preaching can be done as opportunity offers in the sermons of the year, and the one sermon and collection a year be done away with.

OCCIDENTAL COLLEGE WITHDRAWS FROM PRESBYTERIAN CONTROL.

A New Charter is Adopted, Making the College Interdenominational and No Longer Entitled to Church Support.

It has been known for some time that Occidental College, Los Angeles, was about to withdraw from the jurisdiction of the Presbyterian church, but it was not known exactly what would be its new form of government until its new charter was made public. This shows the school now to be but an interdenominational institution, with no further claim upon our churches for support as heretofore. The annual offering to Occidental which many of our churches have made can now be used for other purposes.

It is to be regretted that after so much self-sacrifice, on the part of some, at least, to build up this institution, that it as soon as it was able to stand alone should sever its connections with the church body that had brought it into existence, and endowed it so liberally.

President Baer gives out the following statement regarding the new charter:

"Never have I received greater encouragement than came to me at the recent meeting of the Los Angeles Presbytery. I am prouder than ever to be honored with membership in the Presbyterian Church, and the Los Angeles Presbytery has heartily and generously indorsed the new policy of the trustees of Occidental College. The Presbytery can never be charged with being narrow or bigoted. While the college has never been under ecclesiastical control, its charter has until recently required that twelve of its fifteen trustees

should be Presbyterians. The new charter now provides that the management of the college shall be non-sectarian and shall be vested in a self-perpetuating board of twenty evangelical Christian church members."

"Occidental college has become broadly non-sectarian and at the same time has changed other features of its charter, so as to make it for all time positively Christian. I do not wonder that many who have known Occidental and of its Presbyterian foundation, felt at first that the trustees were too unmindful of past history, and even were charged with bowing the knee to the Carnegie Foundation. When the action of the trustees was frankly explained and when the old Presbyterian friends of the college were shown that money from any source could not induce our trustees to surrender the fundamental foundation stones of a Christian college, and that as a matter of fact we had no assurance that the new charter would be accepted by the Carnegie Foundation because it does not meet certain requirements imposed by Mr. Carnegie when he originally made his grant for retiring allowances to professors, the Presbytery gave its unanimous indorsement, and in consequence Occidental has the friendship and co-operation of the Presbytery as it has always had. In other words, however much some regretted that it seemed wise to drop the Presbyterian requirement for trustees, they voted for the broader management with confidence and trust.

"The matter was thoroughly and frankly discussed and the action taken particularly heartening to me. Nothing was kept back—the Presbytery was taken into our fullest confidence. It is a great day for Occidental, as she now steps forward appealing to everyone, regardless of creed, for aid and co-operation and at the same time subordinating all denominational divisions to the more important guarantee that the college shall continue to be fundamentally and positively Christian in its teaching and management. Another point to be gained is that it will now be easier for the public to understand that Occidental is a Christian college and not a theological seminary. Notwithstanding the college is twenty-one years old there are many who have supposed that it existed largely to propagate Presbyterianism, when as a matter of fact that is not the case and never has been. This new policy will appeal with increasing power to large givers, prominent among them leading Presbyterians. Men these days are tired of quibbling over sectarian provisions and are ready to put the emphasis in first things, first."

FAREWELL BANQUET TO MISS BREHM.

Talented Temperance Teacher Tendered Tremendous Talkfest

The temperance promoters of San Francisco, of which Rev. W. A. Logan, pastor of the Lebanon Presbyterian church, is chairman, having just concluded a month's campaign in San Francisco in the interest of local district option, tendered to Miss Marie C. Brehm, the special scientific temperance lecturer of the General Assembly's permanent committee on temperance, a farewell banquet at the Trinity Presbyterian church on Monday evening, April 11.

While the invitations were issued in the name San Francisco Women's Temperance Union, the assumed much larger significance, including practical

the temperance forces of the city. The distinguished speaker of the evening, Dr. David Starr Jordan, President of Leland Stanford, Jr., University, gave as stirring a temperance talk as one would hear anywhere. The notable men and women gathered about the festive board represented many of the larger interests of the city, as well as the temperance work.

The parlors of Trinity church had been gaily decorated



Miss Marie C. Brehm.

for the occasion and following the reception the banquet room was disclosed providing seats for more than one hundred and fifty guests, where a bountiful repast, which had been provided by the ladies of a number of the churches, was served.

The president of the W. C. T. U., Mrs. A. E. Bradley, acting as toastmaster, presented the speakers of the evening, who heartily commended the work Miss Brehm has done and gave cordial testimony to her ability as organizer and leader. In behalf of the San Francisco Union Mrs. Bradley presented Miss Brehm with a beautifully engraved gold souvenir spoon, and the State Union, through its vice-president, gave a mammoth bouquet of white roses.

When Miss Brehm rose to speak she was greeted with the Chautauqua salute and, after having graciously acknowledged the gifts presented, offered some suggestions to the workers regarding the continuance of the campaign in San Francisco. Miss Brehm said:

"You have a larger number of people with you than you think. What the people need is faith, for faith is the victory.

"Organize a widespread pledge-signing campaign, and federate your young people into societies to take up the fight. There are hundreds of people in your city who are convinced of the evil of intemperance and are ready to align themselves against the liquor business, and will if organized.

"Put into operation the plan suggested by me in January of a pledge-signing campaign. Use a pledge-card cut out in the shape of a State. On one side colored in yellow to represent the Golden State with the outlines of the counties shown, and those "dry" showing in white. On the opposite side the pledge."

There are a good many people in this country too rich to take their church paper. They used to get along without it when it was difficult to spare the price of it, but now they take half a dozen three dollar magazines and two daily papers at six dollars and nine dollars each, and cannot afford the church organ, which has more good pure reading in it than all the others combined.

Mrs. R. B. Goddard of San Francisco, President of the California Synodical Society of Home Missions, is chairman of a joint committee to raise \$4,000 to erect a Mission Building at Mt. Hermon, Cal., to be used for missionary meetings and for a retreat for missionaries, and house of rest for missionary families. The Presbyterians are expected to contribute \$1,500 of the amount.

California, and as far as we know the whole coast, is to have the best crops this year that have been gathered in many seasons. We wonder if this supply spells more automobiles, or does it mean larger things for the cause of Christ, also?

A California pastor would like a supply for his pulpit for two months beginning June first. The church is located in a fine country place where the climate is good during the hot months. Persons interested can address the Pacific Presbyterian.

Why is it that your church does not receive more notice in the Pacific Presbyterian? That's easy! You don't care enough about it to send in the "copy". Brace up, and we will brace you up!

"How to Fill the Churches" was the title of an article in a recent issue that should have been accredited to the "Pacific Christian," as it was lifted from that journal.

Rev. Wm. McCloud of Richmond, Cal., has accepted a call to the church at Mill City, Ore., and will soon remove there to take up the work.

THE PRESBYTERIES IN SESSION

SAN JOAQUIN PRESBYTERY.

Madera Entertains Profitable Seasons of Presbytery and Sunday School Institute.

One of the most interesting meetings held in a long time was held here April 11th to 14th, when San Joaquin Presbytery was in session. It opened on a very fitting day, being the day we tried to put Good Government trustees on our City Board, and also to close the saloons on Sunday. We lost both, but it only serves to fire us for a more determined and consistent fight in the future. May God speed the day when the insolent dive-keepers will be silenced. "The poison of asps is under their tongues," and they are quite willing to spew it over their foes. San



Rev. Guy A. White, Pastor of the Entertaining Church.

Joaquin has certainly seen the need and has grasped the situation. The first twenty-four hours of this presbytery is given over to a Sunday School Institute, which calls to gether many of our best and most efficient workers. This Institute opened Monday night at 7:30 with a song service which was followed by Scripture reading by Rev. E. Burton Yost of the M. E. Church of Madera. The next was an address, "The Covenant of Jehovah," by the Rev. Lapsley A. McAfee, D. D., of Berkeley First Church. He is a master of the English language, and when he had finished, there was not a doubt in the mind of every childern as to what he meant and said. May God increase his kind. "For the promise is unto you and your childern," and he is a man that can make both understand.

The addresses of welcome by Mr. George Marchbank and Rev. F. L. Blowers of the Baptist Church, were appropriate and to the point and the response by Rev. Warren T. Howe,

Moderator of the Presbytery, was short but good. After the program a social hour was spent in which the Brotherhood of Madera Presbyterian Church acted as "guides."

Tuesday at 8:30 a. m. the Institute was opened with a devotional exercise conducted by the Rev. Ed. R. Piepenburg of Exeter, after which several addresses were heard, from such men as only San Joaquin possesses. The child question was taken up in its many phases and discussed by men of understanding, the first being Rev. W. N. Price of Knowles, the second Rev. E. E. Griffen of Lindsay, Rev. N. C. McCoy of Stockton, Mr. Edwin H. Zion of Modesto, Rev. Arthur Hicks, our Synodical Sunday school missionary.

The afternoon session was begun with an address by the Rev. L. A. McAfee, D. D., on "Preaching to Children," followed by Mr. H. H. Johnson of Fresno on "Decision Day." Rev. E. E. Fix then spoke to us on "How Early May Converted Children Join the Church?" Mrs. G. W. Baxley gave an excellent address on "How Early May Children Be Led to Christ?" and the Sunday School Institute closed with an interesting address, illustrated by Rev. Arthur Hicks. The address was excellent and all enjoyed it, but the illustrations were very poor, owing to the defects of the lantern or operator. Thus closed the Sunday School part of the Presbytery and all went away saying, "It was the best ever."

Presbytery Proper.

At 7:30 Thursday evening San Joaquin Presbytery opened with Scripture reading by the Rev. E. E. Giffen from Eph. 6:10-24, followed with prayer by the Rev. R. S. Sprinkle, pastor of the M. E. Church, South, where all the sessions of Presbytery were held. Then the retiring moderator, Rev. Warren T. Howe, of Selma, preached a masterful sermon from the text, Luke 12:49, the theme being "Christ, the Great Incendiary." The speaker was eloquent, thoughtful and convincing. His superb physique, coupled with his wit and humor, made us all feel that Jesus the Christ was the only person that could set men on fire for better things. (The sermon will be found in full on another page, as will also a picture of the Sunday School Institute.) At the close of the sermon Presbytery was constituted with prayer by the Rev. Lapsley A. McAfee, D. D., after which Mr. J. W. Knox of Merced was elected moderator and Rev. E. R. Piepenburg temporary clerk.

The report of the committee of arrangements, through their chairman, Rev. Guy Arnett White, was submitted and accepted, and Presbytery took recess until Wednesday morning.

Wednesday.

The devotional exercises were led by the Rev. A. B. Dickerson of Coalinga at 8 o'clock, at the close of which the routine business of the day was taken up. All the committees gave full and splendid reports and all were done more or less, but the great debate was not heard until Foreign Missions Committee reported. Then they all got excited and mixed up in Missions that the report was adopted until the Home Mission Committee reported and they were discussed together. The reports and most of the

recommendations were received and adopted, the greatest debate however being about the amount we should contribute to Foreign Missions and the pastor-evangelist of the Home. Long and loud were the discussions, but all ended in good will and unity. Wednesday evening was taken up in part by the Presbyterian Brotherhood of Madera, which has about 65 members. Scripture, R. L. Bennett; Duet, Messrs. D. F. Freeland and M. L. White; prayer by Prof. F. M. Thompson; solo, Mr. H. O. Bailey; address, Rev. D. H. McCullough of Merced; male quartet, Messrs. Dawson, White, Hawkins and White. Then came the address on Home Missions by that "Bundle of Home Missions," the Rev. W. S. Holt, D. D., district superintendent of that work. When he gets through with you, you generally feel like saying as did the coon to Dovy Crockett, "Don't shoot, I'll come down." Thus closed Wednesday, the high day in San Joaquin.

Thursday.

Thursday, at 8 o'clock, the devotional exercise was led by Rev. W. N. Price, which was a very fitting opening for the last day of Presbytery. The regular business of the day followed and with only about one hour off for dinner. They closed the work at 1:30 p. m., a tired but happy lot of men. At 9:30 a. m. on Thursday, the business proceedings were held in abeyance and a memorial service to Rev. Wm. Brown of Fowler was held. The Rev. Hugh McNinch, D. D., of Fowler, being the leader. Reminiscences and memories were given by the Rev. Geo. Giffin of Laton, Rev. Reyburn of Mariposa, Rev. W. T. Howe on behalf of the Presbytery and Dr. McNinch as pastor. All joined in contributing to a fund to purchase a floral wreath to present to the aged widow and left it in the hands of her pastor, Dr. McNinch.

Rev. Geo. B. Greig was chosen as Presbyterial missionary for the San Joaquin Presbytery.

SAN JOSE PRESBYTERY.

The Presbytery of San Jose met at Gilroy, Cal., Tuesday evening, April 12, 1910, at 7:30 p. m. Rev. Richard Messenger of Greenfield, Cal., was elected Moderator. Rev. W. J. Clifford and Elder John L. Greer were elected Temporary Clerks. Rev. E. B. Hays was received from the Presbytery of Benicia, and a call from the Church of Watsonville placed in his hands. He will be installed on the 20th. The Moderator will preside and propound the constitutional questions, Rev. H. H. McQuilkin preach the sermon, Rev. J. W. Dinsmore, D. D., deliver the charge to the people and Rev. E. C. Phillee the charge to the pastor.

The Clerk was authorized to enroll Rev. D. T. McClelland, Ph. D., on receipt of his letter from the Presbytery of Rushville. Rev. W. J. Clifford and Rev. Andrew Beattie, Ph. D., were dismissed to the Presbytery of Oakland. Rev. E. C. Phillee and Elder F. H. Babb were elected to serve upon the Synod's Executive Commission. It was determined that the Presbytery should incorporate and Rev. J. W. Dinsmore, Rev. Walter Hays, Rev. E. C. Phillee, Elders F. H. Babb and F. H. Nohrden were elected as incorporators and Trustees.

Rev. James Falconer and Elder P. W. Parmelee were elected Commissioners to the General Assembly. Elder F. H. Babb was elected Stated Clerk and Treasurer to serve

for three years. Permanent Committees were also appointed for three years.

The following overture was adopted to be sent to the General Assembly: That the Assembly continue in force the rule adopted as part of the New Plan, namely: that



Rev. James Falconer, of Santa Clara
Delegate to General Assembly.

the Board shall continue to commission Synodical Missionaries in the Synods which desire them.

2. That the New Plan be amended so that in Synods which have Synodical Missionaries, such Synodical Missionaries shall have general superintendence of the Home Mission work in their respective Synods, under direction of, and responsibility to the Synod and the Home Mission Board, and that the Pastor Evangelists in the Presbyteries of the Synod shall work in consultation and co-operation with the Synodical Missionaries, and under responsibility to their respective Presbyteries and to the Home Mission Board; and that any provision in the New Plan in conflict with these amendments be stricken out.

F. H. BABB, Stated Clerk.

SAN FRANCISCO PRESBYTERY.

The meeting of the San Francisco Presbytery was held on Tuesday, the 12th, the retiring moderator, Rev. W. J. Fisher, preaching the sermon. Rev. H. N. Bevier was elected moderator. Rev. W. H. Landon and Elder J. G. Chown were elected to succeed themselves on the moderator's counsel. Rev. J. H. Laughlin reported for the Foreign Mission Committee, showing an increase in offerings, Calvary Presbyterian Church, of which Rev. William Rader is pastor, reported that they had decided to give \$2.50 per member, which is the standard set by the Laymen's Missionary Movement. The Stated Clerk reported 41 ministers enrolled in Presbytery and 23 churches. The benevolent

PACIFIC PRESBYTERIAN

offerings were reported being much larger than last year, the Home Mission offering being four times. In the evening three candidates were licensed to preach. These were A. N. Davis, K. Miyasaki, and H. N. Wieman. Rev. K. Miyasaki was ordained. Rev. John Steele was elected Temporary Clerk. The Presbytery adjourned to meet next Monday at 929 Sacramento street, at 1:30 p. m.

PRESBYTERY OF LOS ANGELES.

Beside the action concerning Occidental College, which is reported elsewhere, some of the more important matters in the recent meeting of Presbytery in San Diego were these: Reception of Revs. Charles D. Williamson, Edwin Forrest Hallenbeck, D. D., and O. H. L. Mason, D. D., who are to be installed as pastors of Bethesda, Los Angeles San Diego, and Long Beach. Committees were enlarged. To the Freedmen's Committee, Rev. W. D. Landis, Los Angeles, chairman, was committed a special duty in raising a fund for a manse for Westminster Church of Los Angeles, our only church for Freedmen on the Pacific Coast. With perhaps 20,000 of these our brethren in Los Angeles, we ought to make adequate provision to minister to them. Let Mr. Landis hear from you about it.

The following were elected commissioners to the General Assembly: Ministers S. T. Montgomery, W. A. Jackson, W. B. Gantz, F. D. Seward, G. C. Butterfield, J. H. Stewart; Elders Prof. E. J. Lickley, Daniel Potter, Hon. N. W. Thompson, S. S. Salisbury, M. D., W. A. Keener, J. Mills Boal, M. D.

Rev. G. C. Butterfield has organized a Sunday School at Latin, on Long Beach line starting with unusually large number and encouraging outlook. Prof. Hugh Black of Union Seminary, spoke at Occidental last Friday and preached at Pasadena on Sunday. Rev. Melvin E. Trotter of Grand Rapids, Mich., preached at Immanuel on Sunday, taking offerings for Rescue Mission work.

BELLINGHAM PRESBYTERY.

The Presbytery of Bellingham met in Stanwood, Wash., April 12th. Rev. John E. Nelson was received from the Presbytery of Salt Lake and has charge of the Friday Harbor Church. Rev. Frederick Harvey was dismissed to the Presbytery of Helena and Rev. H. W. Mote, D. D., to the Presbytery of Seattle. Rev. W. E. McLeod, D. D., was moderator. The pastoral relation between Rev. L. C. Michaels and the Mt. Baker Church was dissolved. Rev. John Reid was transferred from the churches of Deming and Acme to the churches of Everson and Clearbrook. Rev. F. G. Strange of Sedro-Woolley, and Elder Alex. McRae, of Everett, were chosen as commissioners to the General Assembly, with Rev. J. M. Wilson, of Bellingham, and Elder J. M. Armstrong of Anacortes, as alternates. Memorial services were held in memory of the life, work and death of our lamented brother, Rev. James Thomson, whose death was caused by a snow-slide, March 1st, 1910, in the Cascade mountains. A most impressive ceremony followed, viz: the licensing and ordination of the son of Rev. James Thomson, Mr. John M. Thomson, who will soon graduate from the San Francisco Theological Seminary.

The next stated meeting of Presbytery will be held with

the First Church of Everett, when it is hoped their new \$20,000 church building will be finished. The Stanwood people are erecting an elegant new manse by the side of their new church.

F. G. STRANGE, S. C.

SACRAMENTO PRESBYTERY.

The spring meeting of Sacramento Presbytery was held in the church of Davis, beginning Tuesday evening, April 12, and continuing through Thursday. Rev. H. C. Culton, D. D., who for some thirty years has been pastor of the former Cumberland Presbyterian church of Winters, was elected Moderator, and Rev. Lucian D. Noel, of Stirling City, was elected Temporary Clerk. The new church of Los Molinos, recently organized under the labors of Rev. M. T. A. White, was enrolled, and steps were taken toward



Officers and Members of the Sacramento Presbytery.

Persons seated. From left to right, Rev. J. T. Willis, D.D., Moderator of the Synod of California; A. B. Cheney, Permanent Clerk; Rev. H. C. Culton, Moderator, Rev. Hugh Dobbins, Stated Clerk.

effecting an organization at Willows in the near future. This is the county seat of Glenn county, and is the center of operations of a large syndicate that is putting water on some 200,000 acres of land, and will bring in several thousand new settlers into that section.

The church of Chico is just getting into its fine new \$50,000 building, and new buildings are in contemplation for Davis and Roseville.

Rev. Thos. F. Fotheringham, D. D., in charge of the work at Orland and Hamilton, was received from the Presbytery of St. John, New Brunswick, and Rev. Robert Tweed, formerly of Anderson, was dismissed to the Presbytery of Kendall.

Elder E. A. Hunter, of the church of Weed, a railroad engineer who uses his spare time in energetic work among the railroad and lumber men of his section, was licensed as a local evangelist, that he might continue his work under the direct sanction of Presbytery.

Rev. H. T. Dobbins, of Colusa, was re-elected Stated Clerk for a term of three years, and he and Pres-

Clerk A. B. Cheney were chosen as Presbytery's representatives on the Executive Commission of Synod.

The commissioners to the General Assembly are Rev. Will Stuart Wilson of Marysville and Elder A. J. Messenger, of Fremont Park Church, Sacramento, with Rev. J. H. Sharpe of Red Bluff and Elder Allan Cooley of Marysville as alternates.

The meeting as a whole was unusually inspirational, the afternoon devoted to the Sunday School being decidedly profitable and the addresses, Wednesday evening by Miss Brehm, on Temperance, and Thursday evening by Prof. Anderson, of the State University, on "The Rural Church and Agriculture," specially noteworthy.

H. T. DOBBINS, Stated Clerk.

BENICIA PRESBYTERY.

The Presbytery of Benicia met at its Spring Meeting in the First Presbyterian Church of San Anselmo. The opening sermon was dispensed with and Presbytery listened with interest and profit to a stereopticon lecture by Prof. E. A. Wicher on his recent travels in Palestine. Rev. William Martin of Santa Rosa and W. S. Lowry of Berkeley, pastor evangelist, were elected commissioners to the General Assembly, with Rev. J. A. Spencer of Pope Valley and T. F. Day, D. D., of San Anselmo, as alternates. Elder Alexander Bouick of San Anselmo and T. L. Eckel of Fulton were elected lay commissioners with W. L. Smith of Vallejo and Charles Lawrence of Santa Rosa alternates. The devotional hour, conducted by Dr. Day from 4 to 5:30 p. m. Wednesday, brought great spiritual uplift. The discussions were led by Rev. J. M. Fisher of Mendocino and N. E. Clementson of San Anselmo, the subject, "The Presence of the Holy Spirit." The evening was spent in a discussion of our Home-Mission problems, difficulties and encouragements, by the workers in our own fields.

Presbytery adjourned feeling that it had been good for us to be there.

W. M. SUTHERLAND, S. C.

SANTA BARBARA PRESBYTERY.

Santa Barbara Presbytery held its regular spring meeting in Fillmore, Cal., April 12 and 13. Rev. A. W. Marshall was elected Moderator. Rev. H. Hillard and Elder A. L. Shiveley were elected commissioners to the General Assembly with Rev. W. H. McPherson and Elder John F. Wohl as alternates.

Rev. Henry C. Buell was received from the Presbytery of St. Cloud, and Rev. J. W. McLennon was dismissed to the Presbytery of San Joaquin. Rev. Mr. Buell was called to the pastorate of the Santa Paula church, and arrangements made for his installation April 22.

The Home Mission Committee reported a most successful year of work under the new plan of self-support. Contributions from the churches were largely in excess of the amounts drawn out by the Home Mission churches of the Presbytery. Interest in missionary work at home and abroad has been deepened. Self-support is an established fact in Santa Barbara Presbytery. The Laymen's Missionary movement of Southern California was ably set before the Presbytery by Secretary A. G. Paul, and A. M. McDermott,

who led a very interesting popular meeting in the evening on this topic.

Presbytery took action regarding the tragic death of Rev. Geo. S. Davis of Arroyo Grande, and recommended Mrs. Davis to receive aid from the Board of Relief.

JOHN A. AINSLIE, Stated Clerk.

WILLAMETTE PRESBYTERY.

The Presbytery of Willamette met at Corvallis, April 12, 1910. Rev. T. H. Geselbrecht, Ph. D., of Albany, was elected moderator; Rev. H. Chas. Dunsmore of Independence, temporary clerk, and Rev. C. T. Whittlesey of Eugene, reporting clerk.

It was expected that the new \$25,000 brick church would be ready for use, but as it was not the sessions were held in the old wooden building that has done service for half a century. The retiring moderator, Rev. H. L. Nave, D. D., now of Portland, preached on "Heaven," from Rev. 21:2. He showed the need of a clearer view of heaven to prevent laxity in moral life, narrowness of outlook, lessening of philanthropy, and a checking of mission work. He also showed that the belief is persistent, and that to it is due the effectiveness of the work of the church.

On Wednesday the Women's Presbyterial Society of the North Pacific Board met at the Methodist church; and the Christian Endeavorers at the Christian church. At the Presbyterian church Wednesday morning, reports were received from the churches. Several reported special meetings and encouraging progress. This was true of Independence, Salem, and Woodbury, where Rev. Mr. Taylor labored; of the Eugene churches, where Rev. French E. Oliver, D. D., preached for six weeks; also of Mill City and Florence, where Rev. W. W. Handey and wife of Salem held meetings. At 11 o'clock Presbytery took a recess to attend the chapel exercises at the Oregon Agricultural College, where a helpful address on "Immortality" was delivered by Rev. W. G. Elliot of Portland.

At the afternoon session the Blairsville overture was answered in the affirmative.

Rev. G. W. Taylor, formerly of the United Brethren church, was received into the Presbytery.

Rev. W. T. Wardle, who is going to California on account of ill health in the family, resigned his position as Stated Clerk. In accepting his resignation Presbytery adopted by rising vote a resolution expressing their appreciation of his fidelity, their regret at his departure, and their purpose to follow him with their prayers. No man in the Presbytery has been more faithful or will be more missed than Bro. Wardle. The church greatly regrets his departure, and their loss of one of the best preachers in the Presbytery.

Rev. I. G. Knotts was elected Stated Clerk. Rev. I. G. Knotts and Rev. W. T. Wardle resigned from the Home Mission committee, and their fidelity commended. In their places were elected Rev. C. F. Koehler of Brownsville, as chairman, and Rev. F. H. Geselbrecht, Ph. D., of Albany.

Rev. W. W. Handey was received from the Winona Presbytery of Minnesota, and appointed pastor at home and presbyterial evangelist.

The following delegates were elected to Gen. As. Assn.: By Rev. L. R. Bond of Florence, Rev. G. K. K.

of Albany; President H. M. Crooks of Albany College, and Mr. D. H. Kopp of Newberg. The alternates are: Rev. H. T. Babcock of Salem; Rev. C. T. Whittlesey of Eugene; Capt. J. W. Crawford of Corvallis, and S. G. Irwin of Newport. Independence was chosen as the place for the fall meeting of Presbytery.

CHURCHES

There is rumor of a recall of Mayor McCauley of San Francisco.

Mr. Rich had been warned of the man by Rev. Robert Farris, his father, who is a pastor at Miami, Fla.

Rev. Allen Kennedy of Florence, Arizona, has accepted a call to the church at Tustin, Cal., and will remove to his new field at once.

The young fellow has made it his business to fleece ministers for some time past, by getting them to endorse his checks.

The California (N.) State Sunday School Association, with some 700 delegates present, held its annual convention in Oakland this week. Miss Brehm was among the speakers.

Rev. James T. Houston has given up the work at Centerville and Alvarado to accept a position with the American Bible Society. His present address is 1160 East 22d Street, Oakland, Cal.

Rev. Ellsworth Rich, pastor of Union Street Presbyterian Church, Oakland, played successfully the part of detective on Friday of last week when he landed in jail Phillip Farris, on a charge of passing spurious checks.

Mrs. Maude Barnes-Steele will give an evening of Romance on Friday evening, April 22, in the First Presbyterian Church of Oakland for the benefit of the Far West. An offering of twenty-five cents or more will be received.

Orland.—A Y. P. S. C. E. has been organized in Orland Presbyterian Church. The Woman's Guild has paid for two lots as a site for a church and have over \$150 in hand since New Year toward the building. A sale on Saturday last netted them \$60. The trustees are busy talking church plans.

Hamilton.—At the Easter communion Christian fellowship was beautifully exemplified in the twelve who participated. Only two communicants were Presbyterians and the rest were Methodists, Baptists, and Christians. The pastor, Dr. Fotheringham, officiated, assisted by the Rev. Dr. Tracy.

Madera, Cal.—A called meeting of the congregation of the Madera Presbyterian Church met Friday evening, April 15th, to hear and take action on the report of its committee on church location and building. The committee, consisting of Messrs. Geo. Marchbank, S. H. Hatcher and Will Werfield, reported and recommended and both were unanimously received and adopted. So, we are to begin very soon building a new and suitable edifice on the proposed site north

occupy. We are willing—let's have it.

Napa.—The first Saturday of April was the date for the annual meeting of this church and congregation. Reports from all branches of the church work show an increase. For the first time in many years the church year closed free from any debt whatever, and some money on hand to begin the new year. Easter Sunday was appropriately observed. A large congregation listened to a very impressive Easter sermon. In the evening the choir gave one of their sacred concerts and the auditorium was packed so that there was hardly standing room. This large congregation, the beautiful decorations in the church and the sweet music made an impression not soon to be forgotten by those present.

Bishop.—The election campaign for a "no license" Board of Trustees for the town of Bishop wound up last night. The count gave us the decided victory of a full board of five trustees pledged to a "no license" ordinance, and elected on that specific issue. The majority, I believe, was 73. This with a board of Supervisors pledged to a similar ordinance on condition that Bishop closed up shop gives us a dry county for July 1, at latest date. Newton S. McClurken, evangelist, and singer Harry L. Parks, just closed a two weeks evangelistic meeting on Sunday p. m. The results of this meeting were very, very gratifying under the conditions. There were many professions of faith. Reports of additions to the churches will follow later.

S. S. PATTERSON.

Portland, First.—The following ministers have been selected to occupy the pulpit during the pastor's absence: May 22, 29 and June 5—Rev. Elmer Allen Bess, D.D., successor to Dr. Foulkes in the First Presbyterian Church, Clinton, Ia.; June 12, 19, and 29—Rev. Robert Yost, D.D., Pastor Central Presbyterian Church, Joliet, Ill.; July 3—Rev. J. F. Clokey, Associate Pastor First Presbyterian Church, Pittsburg, Pa.; July 10—Rev. Peter W. Snyder, D.D., Pastor Homeward Avenue Presbyterian Church, Pittsburg, Pa. There have been 68 additions to the church during the past quarter.

Watsonville.—The Rev. E. B. Hays was installed as pastor of the church on Wednesday evening, April 20. Rev. H. H. McQuilkin of San Jose preaching the sermon. Rev. Philoo of Santa Cruz gave the charge to the people. Rev. J. W. Dinsmore of San Jose gave the charge to the pastor, and Rev. Messenger, Moderator of Presbytery presided.

The following are the appointments for Miss Brehm: April 24, Dixon; 25, Colusa; 26, Haywards; 27, Sausalito; 28, Calistoga; 29, Roseville; May 1, Sacramento, 11 a.m. and 3 p.m., Westminster Church; 7:30 p.m. Fremont Park; May 3, Vallejo, 4th St. Helena; May 8-15, Oakland Presbytery; 19, Gridley; 20, Sterling.

Fresno.—The First Church has just closed the most successful year in its history. Its annual meeting showed the following: Added on examination, 28; on certificate, 42, making a total membership of 419. Its Sunday school numbers 352, and Knox Chapel 125. The offerings were as follows: Foreign Missions, \$1680; Home Missions, \$700; Education, \$53; Pub. and Sabbath school work, \$48; Erection, \$44; Ministerial Relief, \$78; Freedme, Aid for Colleges, \$41; Temperance, \$262; Bible \$43. These offerings, together with the congregational expenses make a total of \$12,277. This church has recently

adopted the "budget system," which it has found to be a great success.

Fulton.—The Ordination Service at the Fulton Church on Sabbath April 10, of two Elders-elect, T. L. Eckel and Stiles H. Briggs, was an event of no little interest to the congregation. The pastor, Rev. Mr. W. M. Sutherland, after a most inspiring sermon, presided over the Ordination Services and propounded the constitutional questions. The local elders, E. W. Woolsey and L. J. Bills, were joined in the ceremony of laying on of hands by two visiting elders from Santa Rosa Presbyterian Church, J. G. Cochrane and J. E. Richardson.

At the recent congregational meeting the past year was found to be the best in the churches history. We almost doubled our apportionment to the various Boards of the church, which, with the reports of the local work, stimulated the members with confidence and inspired them to "go forward" in unison with the ever-zealous pastor, in making this church a shining light in the community.

Aracata.—At the April communion of the church six new members were received. Of this number, four were young people, who give promise of growing into strong workers.

The Presbyterian Brotherhood of the Aracata Church recently celebrated its first anniversary with a supper to which the women were invited. A short program was rendered and the pastor, Rev. C. P. Hessel, gave a brief talk, dealing particularly with the need of a club house for the young men and boys of the community, where they may have a reading room and gymnasium. During the past winter Mr. Hessel has been visited by the young folks with the earnest request for such an institution, and the time seems ripe for action. The Brotherhood is interested in the movement. About 75 persons were in attendance at the supper. The Sunday evening meetings of the Endeavor Society of the Aracata Church are unusually well-attended this season, the special program arranged by the various leaders, and the publication of these in the weekly newspaper, having attracted quite a number of outsiders. Several of the young boys, members of the class taught by Dr. A. F. Cooper have organized a Choral Club, which meets weekly at the manse. In time it is hoped to have some of these in the church choir. Henry A. Sorenson, superintendent of the Aracata Sunday School, was elected vice-president last week of the Humboldt County Sunday School Association. The choice is a wise one, for Mr. Sorenson is one of the most wide-awake Superintendents in the county.

Searchlight, Nevada. After a number of attempts at carrying on religious work by various denominations, the enterprise at present seems to be assured. The first regular minister of the church came on the field in December last. He found a few, anxious for the Kingdom, were in the work. Credit is due the Rev. S. H. Jones for his sake. Full services were started. Owing to the great sickness and death the new pastor was told that every attempt at building a new church would prove a failure. At the present time the congregation is found at a low ebb. The church is a small, unimpressive building. However, a Christian band has been organized, and a collection of the large congregations assembled at night. A new choir was formed and the women's society was organized. An excellent Ladies Aid has been formed, and in two months

they have contributed \$95, towards the parsonage fund. The Society has as its president the minister's wife. Rather than pay rent the Board of Trustees, with the pastor, determined to have a parsonage of their own. Now it is in a shape that it is a genuine church home. It proves to be one of the best houses in town. The religious future of this important mining center seems to be assured. Soon an effort will be made to erect a church building. The pastor is Dr. W. S. Williams. At the April communion three members were received who prove to be very efficient in the work.

Salem, Oregon.—The First Presbyterian Church of Salem, Oregon, has just closed the best year of service in its history; 142 have united with the church during the year ending March 31, 1910, 85 of these on profession of faith. Present membership is 536.

On February 27th, union evangelistic meetings were begun in the University Tabernacle, conducted by Evangelist George W. Taylor of Los Angeles and Singer L. A. Wegner of Chicago. The meetings were closed April 4th with 1,253 conversions. Seventy-six members were taken into the church during the month of March, making membership as above reported 536. Sixteen more have been taken in this month (April), making a total of 92. The number will go over a hundred. But it is not simply in the number of additions that our church has been blessed. These meetings have inspired personal work for the unsaved which is being done in the church as never before. A new conviction as to the responsibility of Christians toward the saving of their unconverted friends is now felt. Mr. Taylor is a strong, forceful preacher, absolutely orthodox. While giving the invitation, his workers are all through the audience pleading with the unsaved. Mr. Wegner is to be especially recommended not only for his fine inspiring singing of the Gospel but for his splendid personal work during the invitation. He gets his choir singing and then leaves the platform to win souls.

The church has also made a record for itself in Missions, last year the total amount being \$1058.45.

The pastor, Rev. Henry T. Babcock, begins his sixth year of service.

Berkeley, Knox. The annual meeting of Knox Church this year was signalized by the report of the Brotherhood, who, after a campaign of one week, have lifted the entire indebtedness of the church, consisting of \$5,000. A gain of 20 per cent in the benevolence of the church to the Boards is the gratifying result of the systemizing of all the benevolences in an organization called the Church Missionary Society. The C. E. Society has given four times the amount it spent on its local work to missions. The C. E. and the Sabbath School have given to every Board of the denomination. The Ladies Aid Society has had the most prosperous year in its record. The Women's Mission Society is beginning a Mission Study Club. The recent Fall of the church number about 100. The largest problem of the church has been solved during the past year. Each of these is a credit number of these covenant members coming to the Lord's table. The Session has adopted the Communion Card system, the more accurately to be informed of the attendance upon the Lord's Supper, and to secure information of strangers who may be

present. Thomas Stead, jr., the newly elected Elder, was installed on the second Sabbath in April. Special mention should be made of the increased efficiency of the Sabbath School. It has gained 25 per cent in membership, has taken a special interest in the Building Fund of the church, but especially has succeeded in securing a number of new teachers so as to divide classes which had grown too large for one teacher to manage. During the week preceding Easter, meetings were held every night, at which ministers from the churches in Oakland preached. The last night of the meetings, Friday, the choir under the excellent leadership of Mr. J. W. King, rendered Stainer's cantata, "The Crucifixion". The congregation are happy in having a choir gathered from their own number which is not only faithful but renders such helpful services week after week, and that, too, entirely out of love for the work.

Oroville, Wash.—is a town of about 350-400 population and has 8 saloons—reduced from 21 three years ago. The church idea, at least outside the Catholic, was not very popular. The writer came here a year ago last July, with the understanding that there was not a more needy—nor a harder place in the state. Then for about fifteen months he almost wished he hadn't. But somehow he was getting the good will of the people. Last fall, when the beginning of a new R.R. gave new impetus to the slumbering place a change came. On October 31 a Federated S.S. was organized. On November 28 the Synodical Missionary organized a church with 10 members. On December 6 the new building was begun, and just two months later, to a day, was formally opened. It seats about 200 and was crowded. Average attendance now is 50-60. The building, with lots and furnishings, is valued at above \$2,000, and is almost all paid for, with only \$450 outside help. It is perhaps as convenient, inexpensive and artistic a building for its size as can be found, even tho the writer is its architect, building foreman, photographer, Sunday School Supt., and pastor. He put in fifty days with carpenter's tools, plasterer's trowel and painter's brush during its construction, and changed the plans in a dozen places to fit the material he could get. The town rallied nobly and the feeling toward the Presbyterian Church is now splendid. Several new members will be received soon, and it is expected that another organization on the field will be effected about May 1—at Kipling, 15 miles East, and 3,000 feet higher up in the mountains.

Local Option elections are called both for Oroville and Okanogan County this Spring. They may not carry, but show the trend of the times even up here among the miners, lumberjacks, stockmen, ranchers, half-breeds, railroad men and townspeople—pioneers all—yes, and Christians not a few.

Our next move on the church building is to obtain a bell. We've done about all we can at present, but if any Church or school has about a 32 or 34 inch bell that they wish to dispose of we will talk business.

NOTES FROM THE SEMINARY San Anselmo, Cal.

The birth of a second son to Dr. and Mrs. Wicher last Sunday evening has been the event of the week.

On Tuesday evening of last week Dr. Wicher gave his illustrated lecture on Palestine before the Bonicia Presbytery which was in session at San Anselmo.

Rev. Herbert N. Bevier, '93, was last week elected moderator of the San Francisco Presbytery for the ensuing year.

Mr. R. M. Davis of the Middle class and Messrs. K. Miyazaki and H. N. Wieman of the Senior class were licensed by the San Francisco Presbytery last week. They were all required to preach at the evening service, which was held in St. John's Church. Mr. Eakin says of them, "We were all very much pleased with the sermons on Tuesday night. They would be a credit to any Seminary in the land." At the same service Mr. Miyazaki was ordained as an evangelist. Dr. Landon gave the charge.

Mr. Alexander Bouick, superintendent of grounds, was last week elected a commissioner to the General Assembly by the Bonicia Presbytery. The Board of Trustees have given him a three months' leave of absence. After the Assembly he will visit his old home in Scotland, which he has not seen for twenty-eight years.

Dr. Day preached last Sabbath at the Golden Gate church, Oakland, for Rev. Edward Eccleston, '96.

Friends of Rev. William Kirk Guthrie, '96, are rejoicing with him that Mrs. Guthrie, after an operation for appendicitis, is rapidly convalescing.

SEMINARY COMMENCEMENT.

The annual commencement exercises will be held on Thursday of next week. In the forenoon at 11 o'clock Rev. Harry H. Pratt of Portland, Ore., will deliver the annual address before the Alumni Association. Lunch will be served to all at 12:30. The graduating exercises will occur at 2 o'clock. The address will be delivered by Rev. Frank L. Goodspeed, D.D., of Oakland. The fellowship will be awarded at this service. The music will be furnished by the quartette choir of the San Rafael church. All the friends of the Seminary are cordially invited to attend all these services. Boats leave San Francisco for San Anselmo: A.M.—8:20; 9; 10; 11; 12; P.M. 1. Trains return from San Anselmo 12:37; 1:37; 2:37; 3:17; 4; 4:47; 5:47; 5:57.

ANNUAL MEETING LOS ANGELES PRESBYTERIAL SOCIETY.

Each Annual Meeting always seems the very best, and this 27th one was no exception. From the opening session on Tuesday, March 16th, to the hush of the Communion service on Thursday, at its close, there seemed unusual opportunities for spiritual uplift and for acquiring renewed and more intelligent zeal for missions.

The hearts of our Young People's Societies were gladdened by the large attendance at the Young People's Conference and evening meeting, by the excellent reports of delegates and officers and the fine address of the speakers. Miss Catherine and Mrs. Reed of the Central Branch, Miss S. E. Leonard of the New York Branch, Dr. Charles Merwin, so soon to return to her field in China, Mrs. Tunis Hamlin, fresh from a most interesting trip around the world, including many of our mission stations in the Far East, and the Christian Endeavor Convention in India. The closing address was delivered by Rev. Dr. Hugh Walker, the well-beloved pastor of Immanuel Church, whose stirring, heart-searching appeal to these on the threshold

of life to give themselves to missions will surely not have been made in vain.

The reports of delegates of auxiliaries as given at the opening of the Wednesday meeting, were not only interesting, but showed as well that there had been steady growth during the year and without exception the aim for the new year was to increase interest and membership.

Mrs. McDowell, as secretary of literature, reported a gratifying increase in the sale of prayer-calendars and general literature and made an earnest appeal for even more liberal patronage and large distribution of these most valuable aids to missionary intelligence.

The Box Work as presented by Mrs. H. B. Gage, Secretary, is always greatly enjoyed, not only for its able presentation but for the comfort and cheer that is distributed through this department. The money value represented by the boxes sent out last year amounted to \$2300.

Mrs. F. M. Stead, M. D., of Himafan, Persia, gave the address of this session, bringing the needs of this land most vividly before us. The devotional hour at the close of each morning's session as led by Mrs. R. A. Hadden and Miss Richards, were seasons of spiritual uplift and refreshment. Mr. R. B. Goddard brought greetings from the Synodical Society and also many items of interest concerning our various California Home Mission stations.

The bright side of the work among the Freedmen was presented by Mrs. Janet Henderson, Freedmen Secretary. Full schools, eagerness to learn, the demand for teachers from among our graduates, the missionary spirit to get in order to give and best of all the many lives transformed by the acceptance of the Lord Jesus Christ as their personal Savior.

Mrs. Tunis Hamlin of Washington, D. C., told in a very forceful way of the conditions which she saw and scenes she had witnessed in India and China, and cited examples of how inextricably one, Home and Foreign Missions have become.

Mrs. Crowell, Home Secretary, reminded us of the ties that bind us to our different Home Mission interests, and of the responsibilities these home "ties" involve. Our Chinese school has such an excellent report as brought to us by our devoted and most capable teacher, Mrs. Annie B. Wheelan. Of the patience and skill and consecrated ability necessary to deal with these children of all ages and all stages of "newness," the report of course was silent, but all of these requisites our Presbyterian recognizes and appreciates most fully.

Mission Study and Temperance were not overlooked on the program, being reported through their secretaries, Miss Avery and Miss Richards. Miss S. F. Lincoln added to her already enviable reputation as a delightful speaker by her address on "Current Events in Home Missions."

Thursday morning's meeting opened with reports from Baby Bands, Juniors, Intermediates, Sabbath Schools, Young Ladies' Societies and Christian Endeavors, each secretary having good things to report and to suggest, that the coming year may be even one of greater service and more far-reaching results than the one just closed.

The work of our Spanish school reported by Miss Crowe, that among the Spanish-speaking people of our city is so beautifully done by Miss Boone, were warmly received and heartily endorsed. The suggestion of raising \$2500 this year as advance work, in Home Missions and to be

used toward the enlargement of our Spanish School was met with great enthusiasm and unanimously adopted.

The Nominating Committee presented for re-election the President, Mrs. R. W. Cleland, and officers already serving, adding the names of Mrs. L. Jacobs of Pasadena, Mrs. Hallenbeck of San Diego, and Mrs. McFarland of First Church, Los Angeles to the list of vice-presidents. Every heart echoed the fitting and well-deserved words of praise and of love and appreciation with which Mrs. Cleland's name was presented.

The part this Presbyterian will have in the "Great Procession" which shall greet the Master was most forcefully set forth in the report of our Foreign Secretary, Mrs. Annie B. Wheelan. No smallest part in gift or prayer or personal work that any individual member of our Society may have contributed toward winning a soul will be forgotten "when He comes." The list of those who represent us in far countries is not a short one and this Annual Meeting found another of our young women accepted by the Board and ready for appointment, when the support could be pledged. This was gladly undertaken by the Presbyterian, as our Foreign Advance work, and adds one more to the number of our daughters in foreign lands. "Praise God from whom all blessings flow" voiced the gratitude in all hearts that the treasurer's report showed all pledges met,—the amount from all sources reaching the sum of \$25,729.89, an increase over last year's gifts of \$4,599.

The Missionary Hour presided over by Dr. Caroline Merwin was rich in fellowship with those missionaries who were our honored guests.

There could have been no more fitting close to these days of privilege than the Communion service, conducted by Dr. Prichard, when the dear Lord in whose name this society labors was remembered in the broken bread and poured out wine.

Sincere thanks are due to all who in any way contributed to the success of the meetings, those who had the planning of it, those who took part, and to Immanuel Society for its cordial hospitality.

MRS. CARL A. JOHNSON.

"CHRIST THE GREAT INCENDIARY."

Sermon by Rev. W. T. Howe, Retiring Moderator of the San Joaquin Presbytery.

"I am come to send fire on the earth, and what will I if it be already kindled."—Luke 12-49.

There is a certain boldness of declaration in many of Christ's expressions, that startles, attracts and holds the world at attention. A great many people have a very narrow conception of Christ. To some he is only the Good Shepherd; to others, merely the "gentle Jesus, meek and mild." To others he is merely the suffering Saviour. True he is all this and more. He is "the light of the world," the Great Teacher, the Captain of our Salvation.

So great he is in every light that we may view, so beautiful upon every side of his personality, that we are often content to stand and gaze upon His matchless perfection as The Good Shepherd and lose sight of His omnipotence. "When the Son of God goes forth to war." As He sits with the little children climbing over him and pressing about him for just one caress from his loving, gentle hand, who

would think of Him as the World's Great Incendiary. Yet that is His confession, as recorded in the text. "I am come to send fire on the earth." And He swings the torch of Divine Truth along the earth and applies it to the dead and decaying forms of religion, to sham and hypocrisy, skepticism and idolatry, sin and unrighteousness and a flame

it is for them we grieve, without a thought oftentimes of God's broken commandments and the insult offered to him by their sinful lives. In our earnestness for man's salvation we forget God's glory. But Christ did not. Oh, brethren, it is good for us to catch step with the life of the Master; good for us to feel the fire of it warming us and lighting us to life's duties and responsibilities. I tell you the world is getting into the long swinging strides of the man of Gallilee.

As we heard the stirring messages during our Laymen's Missionary Convention that clanged like so many alarm bells on the shores of the continents and islands, as we see the rich and poor coming forward to answer the world's need with their tithes and with their prayers; as we hear the labor leaders denounce the saloon as the foe of the laboring man, and the burst of applause from the four thousand laboring men that stamped their approval upon the sentiment; as we hear the good news that is whispered up and down our own San Joaquin valley telling of the victories for civic righteousness; we seem to hear the whole world singing.

"Onward Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!"

Oh! it is heroic. I thank God He is not a man of this century. This is not quite heaven, but a hint of that blessed reality to be ours, by and by.

I feel sort of heroic just looking on. I wonder why we can't have more of the heroic in the life of the church. We have it in everything else. Men seem to show a liking for enterprises that smack of danger and peril. There is no trouble to get men to go with Roosevelt into Africa or with Peary to the North Pole or with Curtiss or Paulhan into the clouds, but who will go with Jesus into the garden and up Golgotha's hill. There is no wanting of truly heroic things to do, but in finding men to do them. We know the daring of Paul, and some of our modern missionaries furnish us with some of the sublimest examples of heroism that the pages of history record. I wish we might be able to say something that would stimulate those whose religion is of the free and easy sort, that kind that falls to coughing when you mention prayer meeting night and that says, "Oh I don't go out much of nights; it seems that I always take cold when I do." Now do you know it has always been a mystery to me how men can go and sit in a closed tobacco-smoke-filled lodge room until 11:58 p. m. and never take cold, but endanger their lives by spending one hour on prayer meeting night in a comfortable church that same week. I never could see that air of secrecy about a lodge room was any more healthful than the air of heaven that plays about a spirit-filled prayer meeting.

Why don't you take cold Christmas eve, at the Christmas tree, and the night of the box supper at the town hall? I suppose it is for the same reason that men can strike a 2:10 gait and keep it going in the Almighty Dollar race, but gasp for breath in the 50-yard dash for the salvation of men, and genuine Christian service.

We have some heroes in almost every church in the land or we could not even "live at this poor, dying rate," we have too many absorbers in our pews; we need conductors that will pass along the word, the good tidings from the pulpit. I sometimes feel that each member of



Rev. W. T. Howe, Schma.

shoots upward yonder along the shores of Gallilee, rushes north, south, east and west, leaping across rivers, lakes, seas and oceans to the uttermost parts of the earth. A flame which the fire-fans of infidelity, trying to beat it out, only increase its power and intensity until we are looking toward that day when the dross of the world shall be consumed, and God's will on earth be done. Hear once again the warrior's shout of defiance unto the powers of darkness, a shout that has no silken rustle about it, but the noise of clashing steel. "I am not come to send peace on earth, but a sword."

There is a majesty in that utterance unheard before in Gallilee or Nazareth. We think we can tell from what country a man has come by the accent of his speech, whether he be an Englishman, Irishman, Frenchman, Missourian, or other foreigner. But the words of Christ had to them a ring not of this earth, for "He spake as never man spake." He was absolutely holy. He was absolutely fearless. He suffers all things; endures all things; and dares all things. Why? Not for the applause of men, for the angels any day could give him a royal triumph that would far excel anything men could arrange. Not for his own sake, but for the glory of God. We sometimes get worked up until we are sorry for the poor sinner at home and the poor heathen abroad;

my congregation must of necessity keep what little he gets as it is so small it might be lost in the transmission.

The pew has a right to demand something from the pulpit that has an odor of the 20th century thought and feeling about it. Our sermons should not smell of moth balls or mildew. People who ride in automobiles all the week will not consent to take an oxcart ride from 11 to 12 on Sunday, and it is useless for us to abuse the world because it won't ride with us. Let's trade our ox-cart for a 60-horsepower 1911 model ought-to-do-something, and there will be chairs in the aisles every Sunday. The church don't expect us to deal in soothing powders, sedatives, and lullabies and baby talk, but to sound the trumpet that calls men to battle.

When men are converted to God, they want to do something, they don't expect us as ministers to turn sort of chamber-maids and devote ourselves to making them comfortable. There is about 90 per cent of our membership that is entirely too comfortable now. If we must be chamber-maids, let's knock at every door and say, "John, Jim, Charley, Will, get up, I want to make your bed.

It is necessary to get men to see the truly heroic in religion if we expect them to enlist in the cause. To be good just to get to heaven don't seem to impress men now as once it did. True man must see his lost condition; he must feel a love and gratitude to Christ for the plan of salvation; he must be willing to set his life to the Master's service, and if we can only bring out a little more clearly the genuine heroism of that life, man will square himself for greater things than merely to be saved and wait to be called home. Let's "launch out into the deep"—get away from the shore of comfortable islands into the high seas of service and sacrifice.

It is only when religion challenges the time spirit and rebukes this abominable, accommodating, compromising disposition of the world, only when it condemns sin in high and low alike,—does it really conquer, and really glorify God.

"I am come to send fire on the earth." And let it begin. "I am come to set a man at variance against his father." That was the rush and roar and sweep of the early old-time religion, as one has said, "It did not wait to be courteous, but marched up to cities and cried, 'Surrender!' We don't work that way as much as we should. There is a sort of compromise grown up in many churches, signing a card, or raising a hand, is supposed to be all the repentance needed, especially when there are four or five other churches in town. I am an advocate of a positive religion; in man getting all that is coming to him, that he may be able to say, 'I know whom I have believed,' by definite personal experience. And knowing him and his will concerning me I am willing to fulfill his requirements to the best of my ability. Religion is not all song and testimony—testimony is valuable only as it recounts the victories won in the name of the Lord. We sing 'Onward, Christian Soldiers,' but when we close the hymn book we simultaneously close our campaign.

What is the notion of the average church member concerning religion? Is it not a feeling that the creed which is most commonly subscribed to is "Lord, make us comfortable?" Is it not that we have discharged our duty when we have attended services on Sunday morning? Some say they have a quiet rebellion. It must be something else

beside the Christian religion or else the quantity of that must be infinitesimally small. For pure religion and undisciplined can't be quiet, for I believe with a certain writer that if religion is not a challenge, an indictment, a sensation—it is a fraud."

Christianity is against all that is false, and wrong, and cruel. It makes the worker of iniquity dreadfully uneasy in his abominable work. Corrupt politicians are being frightened into spasms by the headlight of good government leagues that are bearing down upon them after the manner of our Lord with the whip of cords in the temple yonder, 19 centuries ago, and we shall continue to fight and correct evil in high places and low places until a decent man can enter politics, be elected to office, discharge the duties of the same, and not "bow the knee to Baal." Ten years ago it was conceded that the saloon held this nation by the throat. That grip has been loosening every year and for myself I shall not be surprised if the nation is "dry" by 1912. Oh Madera! come on and be up to date. Close up your saloons, or better still turn them into grocers, dry goods houses and boot and shoe stores.

Oh, you say, let politics alone and preach 'the Gospel'! That's what I am doing. "I am not come to send peace but a sword." Christ's kingdom is not shut up in a little corner called the church, but it extends to the farthest fringes of the universe. This is God's world, and He will work in it as he chooses.

"I am come to send fire." The early settler on the Western plains would first apply the torch to the dead grass and burn it off the land before he would undertake to cultivate the soil. So today Christ needs to apply the torch to our comfortableness, our ease in Zion, to our self-satisfaction that we may then bring forth much fruit to his honor. Such a fire we need—a fire that burns the stubble that warms the heart, and stirs the soul. Do you know I am just old fossil enough to believe that "men get religion," even with some very wise men putting up their opinion to the contrary? The facts of religion may be possessed, preached and sung and the heart of man be untouched.

"To send fire"—I am so glad of it—we need it. Forms and creeds and ceremonies are not religion any more than the fireplace is the fire. Men need to be converted to God, not to the church nor to the ritual.

Jesus was not to repress sin, but to destroy it. It can never be shown that Jesus was an advocate of high license. If the thing was wrong he simply destroyed it, without any apologies whatever.

May the fire from heaven fall on us today, spread throughout this city, consume all cowardice and formalism, and become a living flame in every life. Let's be sure our lives are of the kind that will warm other lives. We can't warm a house with a furnace without a cold-air pipe that brings the cold air to the furnace and produces circulation. We can't get very warm until we let in the unsaved into our hearts and bear them in prayer to the throne of grace. Let us not be deceived—the greatest crackling does not denote the greatest heat. Some very silent lives throw out an intense warmth of influence.

May the breath of the Father waft the fire nearer to-night, and

"May it come with all its quickening powers
And kindle a flame of sacred love
In these poor hearts of ours."

POLLY AND THE GIRLS.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see tomorrow!" answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronze boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is—countrified," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And you don't know how to read?" "Oh, yes! I have studied with mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tell me stories about them, and hears them all in the morning if we're going away in the afternoon. Oh, it's beautiful! But father and mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder. "Guess she won't think it's lovely when the teacher keeps her in at recess, will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said, "Huh!" and took another tack.

"Does your mother makes your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in, I begged her to let it be, and she did."

"You see," Polly went on, frankly, "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so Auntie sends them right to me, and they 'most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from other girls' too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other.

Polly looked surprised. Then she laughed.

"Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things. She has ever so much more time to tell me stories."

"O, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely!"

"Of course the are!" laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You are so funny!"—Emma C. Dowd, in *The Congregationalist*.

Unit.—"Would advise me to go into politics?"

"Young man," answered Senator Sargh, "the mere fact that you are so modest as to ask advice about it proves that you are unfit for the profession."—Washington Star.

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Six-year-old Marie is a minister's daughter, and found half a dozen dolls under the Christmas tree. There they stood during the Christmas week, when mother resolved to kidnap one of the family, and put it by for the next year. To all the appearance the scheme was successful, and last year's baby reappeared under the new tree. Next morning Marie, accompanied by the usual number of admiring grown-ups, was taken to show the toms. Fixing her eyes on the absentee, and holding her dimpled chin with a chubby hand, after a period of deep thought she remarked in a puzzled tone, "Where the dickens have I seen that face before?" Philippine Christian Advocate.

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THE LITTLE FOUR MARYS.

The little four Marys, who always live in the same body and seldom agree, were not pleased the other night. Their mother was going to prayer meeting, and as she went out she said: "I want you to go to bed at half-past seven tonight, Mary; you were up late last evening." "Now, that's too bad," said Mary Willful; "I'm not tired." "Nor I," "Nor I," cried Mary Lazy and Mary Selfish. They all expected that Mary Loving would want to do as her mother said; but at first she was quiet. She had meant to crochet a little, after the lessons were done.

Soon some small words were whispered in her ear—"He pleased not Himself and you said you wanted to be like Him."

"Let's go to bed; it's half-past seven now. We ought to mind mamma," she said.

"No, I just won't," said Mary Willful.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish.

"She thinks I'm sleepy, and I ain't!" said Mary Lazy; but as she spoke her eyes drooped.

Now it was hard for Mary Loving to insist on doing what she hated to do, but the little voice still whispered, "Shall I take up my cross today?" "I haven't had many crosses today," she thought. And then she spoke with all her heart: "Let's mind mamma; she's always right, and we ought to mind her anyway. I do begin to feel tired."

Mary Willful and Mary Selfish did not mean to give up; but something was drawing veils over their eyes and their thoughts, too; so they let Mary Loving lead them to bed. When all the rest were asleep, Mary Loving said: "Dear Christ, forgive this naughty girl who wanted to please herself, and help her—help her"—She was too sleepy for the rest, but he knew.—Wellspring.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., APRIL 28, 1910

No. 17



REV. MARK A. MATTHEWS, D. D.
Who Writes on "What the Census Man Saw and Got."



SHALL CALIFORNIA BE DISGRACED ?
WHAT THE CENSUS MAN SAW AND GOT
THE EDITOR ASSUMES THE CHAIR OF APOLOGETICS

Pacific Presbyterian

Published by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Complete Number 143

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L. O. S. A. CHURCHES OFFICE:

P. O. Box 100, 1004 South Main St., Rev. E. W. Baker
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance, or when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Carriage and express charges, including postage, paid at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

SHALL CALIFORNIA BE DISGRACED?

If We Can Replace the Wishbones of the Officials with Back-
bones, We Can Save the State. A Way to
Do It Is Suggested.

"Have we lost our sand?"

"Have we got any fight left?"

Oakland, California, will, it seems follow their usual course, be the Mecca of prize fighters from all over the world, on July 4th. Some six million dollars will be wagered on the fight. The city will be advertised everywhere in connection with the contest in such a way that it will be referred to as the place of the fight for years to come. The event will brand the city as a prize fight town, which will turn away a class of home seekers who will not care to rear their families in a place where moral sentiment is so low as to permit such a violation of the state law, which forbids prize fights.

That the advertising of the slugging match will be of greater detriment to the city than all the advertising being done in the Eastern magazines at five thousand dollars a month can effect, is unquestionable.

That the flood of gamblers, thieves, pickpockets, fiends, and ring followers which will overwhelm Oakland, will cause not only a menace to the lives and property of the citizens, but a great expense to the police to supply the extra policing, the care and prosecution of those arrested for crimes, which will far overbalance the amount a few hotel and saloon keepers will receive, there is no doubt.

In the wake of the fight there will be left the scum, who have not money to get away, who will prey upon the citizens until captured, after which at the city's expense they must be prosecuted, and if convicted maintained at the expense of the city, county or state, during the time of their sentence.

How can the city and the state be saved from this disgrace? We can save, taking the place of wishbones. The law, while permitting sparring matches, prohibits prize fights, and a reward of five million dollars for the outcome is no sparring match.

Governor Gillett, when appealed to to prevent it (as the Governor of Utah did, by saying there would be no fight

in Utah while he was Governor), said that jurisdiction lay with the District Attorney of the county, and it would only be after he had said that he was unable to cope with the situation that the state authorities could properly act.

District Attorney Donohue says he thinks the law is sufficient, but he is not sure, and wishes to be certain before he makes a move. It is clearly a case of wishbone where backbone should be.

Now it is up to the people with backbone to install into these officials of ours a stiffer vertebrae, one that will not be so supple that it will be able to hide behind a corkscrew.

How to Give 'Em Backbone.

If five thousand of the people would write these officers a letter insisting that they see that the law was enforced, these men would change front instantly and they would then find that the law was sufficient to cover the case, and they were just dying to enforce it, and they would.

Where there's a will there's a way. If the Christian people are in real earnest they will find a way to make a fight that will stop this fight.

An Illustration.

In the "Athens of the Pacific" a man wanted to be bank receiver, but another had already secured the promise of a fat judge before whom the matter was to come, to appoint him. Then the man went to two attorneys and retained them at \$2,000 to secure him the place. They found that a lean judge would appoint their client if the case could be brought into his court. Cases alternate in the order of their entry between the fat and lean judges. The next case would fall to the fat judge, who had promised the position to the other man, so the lawyers faked up a case and threw it into the fat judge's court, and then put the bank case into the lean judge's court, and their client was made receiver. The \$2,000 fee came out of the bank depositors and stockholders, and the bank receiver has netted some fifty thousand in salary, etc., within two years, which shows that you can make the law give you what you want if you want it bad enough.

The Application.

Why does not the Reform Bureau to which the churches of California have contributed about \$19,000 within the past three years, and the Anti-Saloon League, which receives something over \$25,000 a year, set their attorneys to work on this matter and see that the law is enforced.

Why have they not made a test case of this before, when the law is being violated nearly every week? If they were tremendously in earnest could not they make a test case now out of the next fight that takes place, and that act would do much to show that they meant to prosecute the participants in the Johnson-Jeffries match, and if the promoters were sure they were to be roughly handled by the law, they would not come to Oakland.

It now looks as if the churches, through the Oakland Church Federation, would have to raise the money and carry on the campaign if anything is to be done to prevent the "mill," while these organizations which have been supported by the church people, as was supposed to fight just such battles, seem to be but interested spectators.

The People Must Act.

If every pastor will take it upon himself to see that his people are stirred up on this matter to write the Governor, and District Attorney Donohue, at Oakland, a great wave

of moral sentiment can be formed that will do much. The Governor has been hammered so much by certain papers that he will be glad to find the best people asking his help, and offering backing if he will take a stand against the disgracing of the State.

The Governor should be the one worked upon, as if he is not firm the place of the fight may only be changed to another California city.

Show the Governor under with letters. Every one will give him a fraction of a molecule of a backbone, and enough of them will make him a strong man for the people.

Write today. Let every business man write on his office stationery; every woman on her monogram note-head, and everybody else on any old thing. Do it now. That is if you have got the sand, or there is any fight in you.

THE EDITOR ASSUMES THE CHAIR OF APOLOGETICS.

How the Story in Three Parts Came to Cast a Shur on the Man from Arizona.

If justice is done, this will be the Editor's last will and testament.

As the man sinned against is from Arizona we can find little consolation in the fact that history tells us that no editor has ever been hung, for it also tells us that many have gone the way of the six-shooter.

Gentle reader, did you see that little story of ours, in three parts, in the last number? It was supposed to be about one Rev. Ellsworth Rich, who played the part of a detective and landed a check-passer in jail. After the story was printed it needed a detective to find its three parts and put them together. One of the three stood alone by itself, as innocent of sense as a tittering tiddle-de-wink, another solemnly stood and recited the first chapter of the story, but the third snuggled itself up close like a long-lost brother to the paragraph telling of how one Rev. Allen Kennedy, of Florence, Arizona, had accepted a call to the church at Tustin, California, and would remove to his new field at once. Here it stood and proclaimed to all who looked that way that "the young fellow has made it his business to fleece ministers for some time past, by getting them to endorse his checks."

Will somebody please groan for us? We are all out of groans just now, having groaned the groanery empty since we read this awful tale, and remembered that Mr. Kennedy was from Arizona.

Really the editor was not to blame. Sure it was the printer. The editor stayed on the job so late to be sure that everything would be all right, that he did not get to bed till 2:15 a. m., so he could hardly be expected to be back on the job at 7:00 a. m., when the printer made up the "forms" and sent the paper to press.

We are also certain the printer did not "do" Mr. Kennedy on purpose, but you know how it is, man will, like animals and vegetables, sometimes without seemingly any reason revert to their previous estate or condition, and you all know that printers were first "devils."

Permit us to suggest to Mr. Kennedy that it will be of no particular honor to him to hang our scalp to his belt, being as he is from Arizona and that is what all the

men from that country do, but it would be a unique distinction for him to be known as the man from Arizona who did not dangle a scalp he was entitled to.

PRESBYTERIANS START THINGS.

"Raisin Day" result of suggestion by a Presbyterian Woman Backed by the Power of a Presbyterian Man.

"Raisin Day," which will be observed all over the Coast and in many places in the East, to the great advantage of the raisin growers, came into being like many another good thing, through the suggestion of a Presbyterian.

While Miss Marie C. Brehm was in Fowler, Cal., a year ago last February some of the men engaged in the grape industry asked her what they could do with their grape vines in case of Prohibition. She replied that the best grapes could be sold in the market fresh, the next grade made into raisins and the third grade into grape juice, and the refuse into denatured alcohol, and solve the fuel question. The grower replied that there was no sale for raisins. Miss Brehm said, "Have a raisin day when all over the country people would eat and talk raisins."

The matter was taken up with Mr. James Horsburgh, Jr., General Passenger Agent of the Southern Pacific, who is an elder in Calvary Church, San Francisco, and he gave his cordial support to the project, putting behind it the forces that did much to make it a success.

This year when you eat raisins remember that Presbyterians did a lot toward "raisin" the day.

MOTHER'S DAY.

Everybody is going to show their regard and reverence for their mother, and for everybody else's mother, by observing Mother's Day, Sunday, May 8th. You can show that you are observing the day by wearing a white carnation on that day, and it is expected that there will be an army of white flower wearers.

This is the first year that California has observed the day, though Southern California recognized it last year. The idea originated in the East some years ago, and has met with such favor that it will soon be as a recognized day the world over.

All honor to Mother! Let everyone observe May 8th.

MR. McAFEE REPRESENTS THE PACIFIC PRESBYTERIAN.

Mr. H. Bailey McAfee is now in the field for the Pacific Presbyterian. At present he is in the San Joaquin valley, working among the churches with good success. We bespeak for him a cordial welcome among our people.

The placing of a church paper in a home for a year is a good piece of missionary work. Every subscription taken helps the paper to be a better paper. Pastors will do well to help Mr. McAfee place as many subscriptions as possible in their congregations.

PENDLETON PRESBYTERY.

The Presbytery of Pendleton will meet at Mt. Hood, Ore., April 28th to May 1st, in the Mt. Hood church, where Rev. W. L. Van Nuy is pastor.

WHAT THE CENSUS MAN SAW AND GOT.

Or, The Moral Value of the Census.

By Rev. Mark A. Matthews, D.D., Pastor of First Presbyterian Church, Seattle.

Numbers 1:18-49: And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

Numbers 3:15-16: Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

And Moses numbered them according to the word of the Lord, as he was commanded.

God ordered Moses to take a census of the people and to keep an accurate record of the men, from twenty years old and upward. This census was taken to ascertain the military strength, and for the purpose of assigning to the respective tribes distinct locations, communities, and civic responsibility. The numbering of the people was also made for the protection of the helpless, and for the establishment of system in marching from one section of the country to the other.

Moses made a second census of the people at Sinai. He was especially particular to number the house of Levi, and to keep an accurate record of all males over one month old and upward. This census was taken in order that he might assign responsibility in the care of the tabernacle and perfect the discipline in marching, each family having assigned to it special parts of the tabernacle and definite places along the line of march.

No man since Moses' time more thoroughly understood

organization than he. He is the father of constitutional government, of a Republican form of government, of government by representation. He is the author of our graded system of courts, as well as the author of our moral code, on which all codes and all statutes are based. Moses understood the necessity for organization. He knew its value, and he recognized the fact that it was indispensable in every department of life.

The successful man must master the science of organization. The man who does not know how to select men, to organize them, to divide responsibility, and to reward merit, should never undertake to handle men. The man who does not understand the science of organization is a constitutional failure.

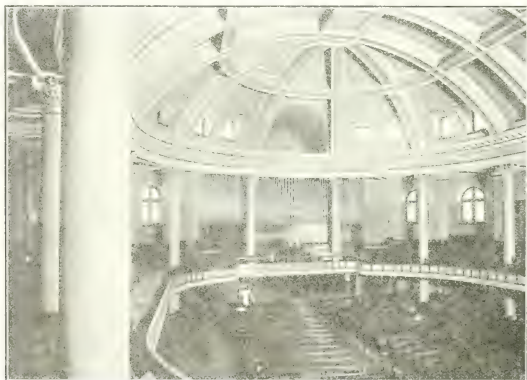
The public schools ought to teach organization, its science, and its necessity. Every college, university, and especially every seminary, should have a chair devoted exclusively to organization as a separate branch of study.

The preacher who is not an executive, and does not understand organization, and who does not organize and work his force is incapable of being the pastor of a church. A minister's church is not his field, it is his force, and the preacher who does not organize and work his force is guilty of criminal negligence, or ignorance.

Moses, the father of republics, the author of law, the inventor of organization, the establisher of courts, the advocate of independence, and the military leader of all ages, puts especial emphasis upon organization, education, information and inspiration. Under the leadership of the Holy Spirit he took the census in order that he might ascertain the number of men of mature years able to assume civic and military responsibility.

He again took the census that he might ascertain the number of males from one month old upward, in order that he might see the possibilities of the people and assign the respective burdens, responsibilities and duties to those able to bear them.

The taking of the census is therefore as old as Moses.



Interior of the First Presbyterian Church, Seattle.

He was the first head, director, and author of the first census bureau the world ever had. Its organization was more perfect than the present one which is now about this work. The taking of the census, therefore, was by Divine direction, is of Divine origin, and has a superlative, moral significance. Its moral and religious value is greater than its commercial and numerical.

We do not need the census for military purposes, for this country will never be brought into another war. The infamous politicians and yellow journals are wasting their time and energies in prophesying war with Japan and China. We will never have a war with Japan or China. Our commercial and religious relations are too close. We are their friends and they are ours, and, as brothers, we will live together in peace and prosperity.

We do need the census, however, for other reasons, some of which let me enumerate.

To Assign Responsibility.

It is necessary for us to take an inventory of our population in order that we may recognize the rapid increase and assign the responsibilities of government to the new territories, and perhaps induce the population to occupy territory now being opened. The center of population is rapidly shifting.

Little old London has been the center of financial and commercial authority and power for more than a hundred years. That seat of authority and financial control will have to be changed from London to New York. The change is logical and inevitable. The results of the coming census will hasten the change.

The center of population has been East of the Rocky Mountains. It is just as sure to be changed to the West of the mountains as I am now speaking to you. The balance of political and social power will be centered this side of the Rocky Mountains. The territories that are now being opened up for settlement, for citizens, for commerce, and for manufacture, demand and guarantee that the center of population will shift, and with it will come political influence and power. The West is just as sure to dominate as the wheels of time are now turning. The East has had its day. The Southern States and the Western States are coming into their own. The tramp of the ages, and the march of population are both westward, and on the shores of the Pacific ocean will be found power, prestige, and controlling influence in politics and commerce. The coming census will reveal these facts and furnish evidences of the rapid fulfillment of this prophecy.

The census enumerator will not only see the territory to be filled, the present political, social and financial conditions, but he will actually get the results that will guarantee the realization of these things.

Reasons for Gratitude.

The census results will convince us that we ought to spend twenty-four hours of every day in the expression of gratitude for our position, our prosperity, our blessings, our opportunities, and our privileges. No country in the world offers greater privileges, more fascinating opportunities, and a wider range of personal liberties than this country. We are rich, healthy and happy. Our resources are unlimited, our good nature is undiminished, our sense of humor is more than a tonic, and our good-fellowship guar-

antees liberty, life and happiness to the weakest member of society. Our annual crop is worth more than seven billion dollars. The output of other resources are correspondingly great. The conservation of resources with use has been the policy, and always will be the policy of this country. God gave us the water to use, the coal to burn, the oil to light our furnaces, and the minerals to encourage our genius for manufacturing. To hoard them without use is criminal. To conserve them for use and with use is sane, profitable and divine.

Our people are prosperous and contented. Our homes are reasonably happy. Our children are healthy, intellectual and promising. The moral condition of our people has improved, and we are on the march to permanent victory, success and righteousness.

The Fulfillment of Prophecy.

The coming census will reveal to us sure indications of the rapid fulfillment of prophecy. In a recent gathering this question was propounded: "What do the uprisings and movements among men of the present day indicate?" It was astonishing with what difficulty men tried to formulate a definite and clear-cut answer. In my opinion there is but one direct, all-inclusive answer, namely: The movements among men in this present day are logical, and foretell the fulfillment of prophecy. They point us back to the Bible and reveal to us its infallibility, its Divine origin and its forecast of all human events. There is not a change taking place today of which the Bible does not speak and give us a forecast. In order for a man to be up-to-date, intellectual, educated, and well-informed, he must be versed in the Bible. Back to the Bible, should be the cry thrown into the ears of the superficial, blasphemous students, professors, and "near-preachers."

The present census will show us the movements in this country in commerce, in manufacturing, in agriculture, in education, in society, politics and morality, which will indicate beyond doubt the approach of impending events, changes and conditions foretold several thousand years ago. We are on the eve of big things, world events, changes and movements that will stirle the whole world.

You are going to see the introduction of the Golden Rule into business. You will witness the abolition of the graft system in politics, and you will behold the erection of a standard of absolute morality and righteousness for every department of life. Kingdoms are going to be born in a day. China is going to awaken and be the greatest commercial asset, opportunity and privilege in the world. It will be superior to all other countries combined, and its greatest advantages, profits and benefits will come logically to America. The coming census will reveal to us how this can be accomplished, how we will have to organize to take care of the privileges and opportunities that country will give us.

We will also discover by the results of the census the necessity for the abolition of the high tariff, and for the inauguration of a movement for the establishment of the single tax. The multiplicity of taxes, excessive tariffs, political burdens, civic corruption, and social degradation will all be revealed in such a way that we will be compelled to remedy their evils, abolish their wrongs and establish new systems.

The census now about to be taken will be the epoch-making census of the world, though only one country is

individuals of the country. But better of the people. No report of the census will be published until the government of the world and the people of the world are brought through the fire of the great day of our life.

We will find that not only the religious condition, but the religious sentiment of the people has changed and intensified. Men are thinking more about religion today than ever before in this country. They are now recognizing that religion is an indispensable factor in life, and that it must be injected into business, society, politics and the home. No man is sane, honest, or worthy of trust who intellectually and spiritually denies the sovereignty and Deity of Christ and His influence over the world. Whether men accept this and become spiritual leaders or not, they will recognize His sovereignty and deity, His power and right to regulate the affairs of men, and dictate the line of conduct for the human conscience.

The religious population of this country has increased more rapidly than its numerical strength. The men of the church are in the fore front. The religion of Jesus Christ is a masculine religion, and the preponderance of responsibility rests upon the men of the church. The coming census will reveal the fact that they are assuming and discharging that responsibility manfully.

The influence of the church is increasing every day, and through its influence it will dominate the whole earth.

Things of Education.

The coming census will reveal things for our correction. We must face serious conditions before we realize all that prophecy and hope have guaranteed to us. We will find a failing away of some; we, no doubt, expected to be true. There will be discovered domestic, social and political conditions which have not been met. There will be found the need of immediate repentance, reformation and restitution.

The most startling revelations will be of our domestic condition. We have neglected the children, have ignored the home, and have abandoned domestic discipline, to the detriment of the nation, the church, and the world.

Some remedy must be discovered for the extinction of the idiot, the hopelessly insane, the incurables, and the permanently incorrigible. We are raising up an ever increasing dependent class. The dependents must be diminished in number, the self-reliant, independent, and self-supporting increased. There are two or three ways to accomplish this:

First. A change of our educational system. We must put more emphasis on the education of the children, and the external frills that are now being put upon our public school education.

Second. A change of our domestic conditions. We must have a home where the children can be kept at home and their love for the domestic life increased. Take out of politics and society the female freak who is antagonistic to the best home conditions. She is really destructive of domestic government and sentiment.

Third.—We will be compelled to devote more attention to the personal life of the individual. We have gone to the extreme in our care of the collective life. The American constitution was written to protect and guarantee individual

rights to the individual. There are not very many constitutional lawyers and judges in the country, and perhaps there are fewer students of the constitution, but there is greater necessity today for the cry, "Back to the Constitution" than at any time since the organization of the government. The individual, personal rights of men must be studied and protected. The moral life, and the religious life of the individual demand our immediate and close attention. There is no salvation outside of Christ. He is the controlling personality of the universe. Around Him all history must revolve, and to Him every individual must go for judgment, and from Him every individual must experience salvation, if saved at all. Men may formulate different views of religion, and there may be different religious sects, and as long as they privately and secretly hold to their views simply as means of worship we must respect their rights. But whenever they begin to teach their blasphemous heresies which deny the deity of Christ and repudiate His plan of salvation they cease to have any rights, because they are offending every other individual's right to accept Christ and be saved.

Moses numbered the people that he might assign civic, military and religious responsibility. The coming census will show us that the responsibility for the evangelization of this world rests upon the American, evangelical church. It will also reveal that the responsibility for church organization, propagation, and for the spread of the gospel rests upon the evangelical Christian churches of America. Those who deny Christ have never sent missionaries, cannot send missionaries, and have no right to send missionaries.

Salvation is a personal matter, and the evangelization of the world is a personal matter. The foreign mission enterprise is absolutely essential to the development of this country, as well as to the salvation of the world. The burden of that responsibility rests upon the evangelical churches of America.

Let me urge you to become a Christian, that your name may be written in the Lamb's book above. You ought to become a Christian, and at the same time become a unit in the eternal Christian census of the universe. Will you not be ashamed to have your name recorded in the census as an un-Christian, unsaved, unregenerated, unparadised man or woman? If the record so reads here, what will be the record hereafter? I offer you Christ, the only Saviour of the human soul and life. Accept Him, and write your name in the column of Christians, and, in the Lamb's book above. I beg you to become an earnest, active, zealous Christian, assuming all the responsibilities that your civic, social, political and religious positions require.

Be courteous and polite to the census man, for your indifference and discourtesy will reveal the fact there is something you are afraid to have recorded.

Become a true Christian, and gladly publish the fact through the records on earth that the Christian population of this country is not only numerically strong enough, but spiritually powerful enough to evangelize and control the world. This can be done by accepting Christ as your personal Saviour.

M. A. Mathews

SUMMARY OF THE SAN FRANCISCO RESIDENCE DISTRICT OPTION CAMPAIGN.

By Rev. R. Logan, Chairman Campaign Committee.

In reply to a request to write something regarding the Campaign for District Option just closed, or rather just began in our city, I may say:

1. The campaign was city-wide. Miss Brehm made sixty-four addresses in different parts of the city, beginning in the outlying districts and working towards the centers, for San Francisco has at least three centers, one down town, one in the Western addition and another in the Mission District. The campaign was mostly confined to the last-named districts.

2. The mass meeting on Sunday afternoons was an important feature. On Sunday, April 10th, a children's demonstration was held in Christian Science Hall. In spite of the April showers the attendance was large and the audience enthusiastic. Hundreds of children from all sections of the city marched into the hall with flags and banners and mottoes. The music was in charge of Mrs. A. C. Bainbridge. The meeting on the last Sunday in Valencia Theater, which seats about 1,700 people, was an object lesson to the city. The theater was well filled. Mr. A. S. Johnson presided and stirring speeches were made by Miss Brehm and Rev. A. C. Bane, D. D., leader of the Anti-Saloon forces in the north. The reception accorded Miss Brehm as she came forward to speak was most enthusiastic. The cheering and waving of handkerchiefs lasted for several minutes.

3. Another prominent feature of the campaign was the union of all temperance and moral forces of the city. The Protestant churches, the W. C. T. U., the Temperance orders, the Anti-Saloon League forces and the Prohibitionists. The Roman Catholic forces were not active, although when the time comes for action it is expected that this strong moral power will be lined up with the others against the open saloon.

4. A fitting close to the four weeks' campaign was a banquet given by the Ladies of the W. C. T. U. in Trinity Presbyterian church. Some two hundred people showed their interest in the good cause by their presence and enthusiastic cheers for Miss Brehm and the other speakers.

Mrs. Alice E. Bradley, President of the San Francisco W. C. T. U., was toastmistress and in very appropriate language introduced the speakers of the evening. The principal addresses were made by President David Starr Jordan and Miss Brehm. Half a dozen others were called upon and responded briefly. A short program of music and recitations preceded the speeches. The music was furnished by Melan's Orchestra.

On last Friday evening Miss Brehm returned to the city and addressed a large gathering of young people in Lebanon Presbyterian Church. Her subject was "Give the Boy a Chance." The popularity of the cause was shown by the fact that with very little effort not only was enough money raised for the campaign, but the committee have \$250 left on hand after all bills had been paid.

CHILDREN'S DAY, JUNE 12, 1910.

The second Sunday in June is Children's Day. Observe it earlier if you can get better results. The twelve thousand Sunday schools of our church are asked to make this the greatest Sunday school day of the year 1910.

Will your Sunday school get into line for this occasion? We hope so. The Board has got to give a great deal of preparation of a program. It is a good program, but change it to fit your school. Send at once for programs, and envelopes, to Dr. Henry, Witherspoon Building, Philadelphia. Then get everybody at work talking up Children's Day. Get the church membership at work on it and you can have the greatest day in your Sunday school's history.

Hundreds of communities in the United States have no Sunday school. It is our business to help them to get schools. This is missionary work. This is the business of the Sunday school.

Twenty-five dollars establishes a Mission Sunday school and furnishes supplies; \$100,000 needed this year from our Sunday schools for this missionary work. It can be secured, but we need the help of every school.

Children's Day offerings of previous years have brought in over one million scholars into Sunday school.

If your school did well last year, will you not encourage it to do better this year?

It is not the will of your Father that one of these little ones should perish."

Sincerely,

ARTHUR HICKS, Syn. S. S. Supt.



Calaling, Cal.—Just about one year ago a small band of active Presbyterians got together and built a church, starting with a membership of fifteen, laboring under favorable conditions, working faithfully. They are now rejoicing over their success, and the blessings they have received.

Today they have one of the largest and most complete churches in the city, just recently placing a new carpet on the floor, and covering the aisles with beautiful Brussels carpet, which adds to the comfort and beauty of the church. Aside from the auditorium we have three rooms, in which they hold their Sunday school, Christian Endeavor, and mid-week services. The church is now well equipped, having a pipe organ, and comfortable pews in the auditorium, and a piano in the Sunday school room.

They are blessed with one of the most able young ministers that California can produce; a thoroughly wide-awake young man, loved not only by his members, but all that come in contact with him.

Since last September he has received into the church twenty-six members. The services are very largely attended, often having difficulty in seating the crowds that come to hear him. They have a very live Sunday school, increasing from forty to one hundred and twenty-five members. One thing of especial interest is the number of young people that are present at each service.

The Christian Endeavor was organized about one year

ago, and has a membership of forty at this time, having the room crowded at each meeting, mostly with young men. The most interesting young people's meetings I have ever had the pleasure of attending. Since the recent visit of Dr. Francis E. Clark, International President of Christian Endeavor, to the coast, they have taken a renewed interest in foreign missions, and have pledged themselves to support a native secretary, at a cost of \$75 a year. The convention of the Fresno County Christian Endeavor Union, comprising four counties, will convene by invitation at Coalinga, May 7-8, and should command an attendance of three hundred.

One of the encouraging features of the church is the Ladies' Aid Society, with a membership of forty. They have been very active and have been a great help to the church, not only socially but also financially. The opportunity for service in this rapidly growing city is great, and the young minister ought to feel it his privilege to be in a position to guide and direct such influence as can be combined from his membership, composing as they do members from all evangelical churches, imbued with the spirit of brotherly love.

OREGON.

Portland, First.—Sabbath, April 17th, was Foreign Mission Day. Dr. Foulkes preached an earnest sermon in the morning on the subject, "Eating our Bread Alone." It was a strong appeal to the Church to be unwilling to let any one go hungry for the Bread of Life. The sermon was



Rev. Wm. Hiram Foulkes the Pastor.

followed by the annual offering by using the pledge cards. The first result was more than \$3,300, with more to follow. The pledge was made on the weekly plan, "For," said the pastor, "I do not wish you to make one payment but to make them each week and so keep the Cause ever before you." The First Church gives more to Missions than it expends for itself.

The report of the session for the year shows an average attendance of 606 at the morning and 381 at the evening services. The attendance at the prayer meetings averaged 75. There were 208 members added to the church, and 127 dismissed, making the present membership 1415.

Bishop, Cal.—Sunday, April 17th, was a happy day in the Presbyterian church as it was communion Sabbath and eighteen were received into the membership; twelve coming on confession of their faith. Rev. S. S. Patterson, the pastor, is rejoiced over this ingathering, part of which is due to the meetings conducted by evangelist N. S. McClurken. Other additions are expected later.

Mt. Tabor.—On Sabbath afternoon, April 17th, the Mt. Tabor church laid the cornerstone of its new building. A large assembly of friends met on the grounds on the western slope of the beautiful mount. Many of the pastors assisted in the ceremony. In the box which is placed in the stone is some history showing that Rev. William Travis, former Sabbath school missionary, and now in glory, began the work at Mt. Tabor as a Home Missions Sabbath school. Aside from the history were the ordinary things placed in such boxes.

Two brief addresses were given at the ceremony, one by Rev. Thomas Holmes Walker, pastor of Calvary Church, and the other by the Field Secretary of the Board of Home Missions. The music was excellent.

Oakland, Cal., First.—The annual meeting of the congregation showed a large work had been carried on during the past year, as the figures given indicate. The total receipts for the year were \$19,814, including a \$3,500 increase in the mortgage, which is now \$50,000. The expenses were \$16,418. One hundred and fifty members were received, twenty-four of these on examination. Two hundred and one were taken from the roll. The total membership is 1,052. The Sunday school has an enrollment of 559, with an average attendance of 191. The total church benevolences amounted to \$3,961. On last Sabbath the morning service was devoted to the Bible School, when the officers and teachers were installed. On Friday evening, April 29th, there will be a church social under the auspices of the ladies.

Los Angeles.—Evangelist McClurken has been conducting special services in Calvary church, with a great spiritual uplift and encouragement to Pastor Prewitt and his people. At Mt. Washington church, April 24, a flag was presented by the Kenesaw W. R. C. Besides the pastor, Rev. S. W. Cleland, there were present Rev. J. A. Merrill and Rev. G. C. Butterfield, who have been very active in the establishment of the work. Rev. C. D. Williamson was installed as pastor of Bethesda church, April 24. Rev. R. Dodd presiding. He was moderator of session during vacancy. Dr. W. A. Hunter gave the sermon; Dr. J. Newell, pastor emeritus, charged the people, and Rev. R. W. Cleland the pastor. Mr. Williamson was formerly pastor at Pomona. He has been acting as supply at Bethesda for some time, and has a strong hold on the work.

PROGRESS OF PRESBYTERIANISM IN SAN FRANCISCO.

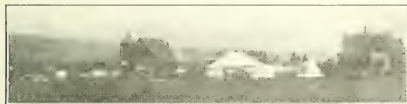
The superintendent of church extension of San Francisco Presbytery has spent most of the time for three weeks along the new Ocean Shore railroad, at the towns where Rev. M. S. Riddle is at work. A new church is nearing completion at Granada, and it will be dedicated Sunday, May 8, at 11 a. m. Also a petition will be presented to Presbytery.

signed by 27 persons, asking to be organized into a Presbyterian church on the same day the building is dedicated. The contract for erection of the church at Salada will be awarded this week and work pushed to a speedy completion. It is hoped, also, soon to erect one at Moss Beach, with a church organized at each of these new towns. A new church is to be organized at Parkside, May 15, at 3 p. m. Already thirty-two charter members have been secured for the organization. Much credit for the success of this work is due to Mrs. G. A. Blair, who has conducted a Sunday school here for about a year. Lots are being secured, and before the summer is over it is hoped a neat chapel will be erected for these worthy people. Rev. Samuel C. Benson and bride of New Haven, Conn., are now comfortably located at 43 Sussex street. He is in charge of the Glenside church, succeeding Rev. E. E. Fix. There were 94 present Sunday, the 17th, at St. James Sunday school. Who said "Let us abandon that field." No, my brother, a splendid field for Presbyterianism is this and we will maintain it.

Tutuilla, Oregon.—The annual congregational meeting of Tutuilla was held April 17th for the purpose of electing one elder to succeed Robinson Minthorn, whose three years term expired on that day; and also to elect another elder to fill out the unexpired term of Mr. James Kashkash, who

dress the women. A rate of a fare and a third has been arranged for from all the nearby reservations within a radius of 500 miles, so many visitors are expected from the Yakima, Ft. Hall, Spokane, Nez Perce, and Warm Springs reservations and all coming will be entertained by the Tutuilla people, who will be encamped around the church for the occasion. The effort is being made by those in charge of the mission and meetings to make this a sort of convention on methods of work and a "get together" movement for the evangelization of the different tribes with a concerted effort. At the same time and in a joint way there will be held a Christian Nurture Conference in the Pendleton Presbyterian church, May 5th and 6th, in the interest of the child life of the churches as marked out by the Synod. This will be for the benefit of all the local churches and all the "near" Pendleton churches. Some of the same speakers will address both the Indian convention and the Nurture Conference along special lines of thought. Besides from these reservations the same cheap rate can be obtained from any point in Washington, Oregon and Idaho to Pendleton, Oregon, from April 30th, and good to return till May 10th, if all have their certificates and have them validated by the secretary of the meetings, J. M. Cornelison, and provided there are fifty of such certificates.

J. M. C.



The Way the Umatillas Camp at the Great Meetings.

has recently sold his home out on the Umatilla reservation and moved to Idaho, where he expects to make a new home near Kamiah on the Nez Perce reservation. Robinson Minthorn was unanimously re-elected for another three years term, and Philip Jones was elected to fill out the vacancy for two years. Rev. James G. Dickson, who was given a call by the Tutuilla congregation, accepted it and has already come from his former charge on the Fort Hall reservation, and will have full charge of the Tutuilla church when he has been received into the Presbytery of Pendleton, and will labor jointly with the missionary in the work on the whole reservation. Mr. Dickson preached his first sermon to a large and appreciative audience April 10th, and so continues. All are looking forward to and planning for the annual evangelistic meeting to be held May 3rd to 9th inclusive, to be conducted by Mr. Dickson and the missionary who will do that part to be done in the Indian language. But besides them a number of select speakers along special lines of church work will address the people during the time, which addresses will be interpreted carefully so that all can take notes of these methods and put them into practice in their own churches and societies. Rev. D. A. Thompson, pastor of Sellwood Church, Portland, will speak on C. E. work; Rev. J. R. Knodell, secretary Oregon Anti-Saloon League, will speak on Temperance work; Rev. R. E. Storey, pastor Baptist church, Pendleton, Ore., will speak on S. S. Work, and Mrs. Flora D. Palmer, representing the Woman's Northern Pacific Board of Missions will ad-

NOTES FROM THE SEMINARY. San Anselmo, Cal.

Dr. Moore preached for the First Church of San Francisco last Sabbath as the pastor, Mr. Guthrie, had gone away for a short rest.

Rev. Will Stuart-Wilson, '97, is the commissioner to the General Assembly from the Sacramento Presbytery, with Rev. James Henry Sharpe, '05, as alternate.

Last Sabbath was a high day for the Seminary church. In the morning the annual commencement missionary address was delivered by Rev. Charles A. Douglass, '01, of Teheran, Persia, and the young people's meeting in the evening was addressed by Rev. Ray C. Smith, '00, of Fatehgarh, India.

Rev. Harvey Hillard, '01, is to represent the Santa Barbara Presbytery in the General Assembly.

Rev. James Thomson, '06, goes to the Assembly from the Wenatchee Presbytery.

Rev. John N. Maclean, '93, of Missoula, Montana, received 28 new members on Easter Sabbath, 10 of them on examination. This makes a total of 73 members received during the year. The church is in an unusually prosperous condition.

The Old Stone Church of Cleveland, Ohio, with Rev. Andrew B. Meldrum, D. D., '84, as its pastor, has recently observed its 89th anniversary. The total membership, including their Lahenord mission, is 1051. Though it is now a down-town church the evening congregations are large and the young people's society is one of the largest in the city.

The First Church of Vancouver, Wash., Rev. Harry S. Templeton, '00, pastor, reports 193 additions for the year, 147 on examination. This was in part the fruit of evan-

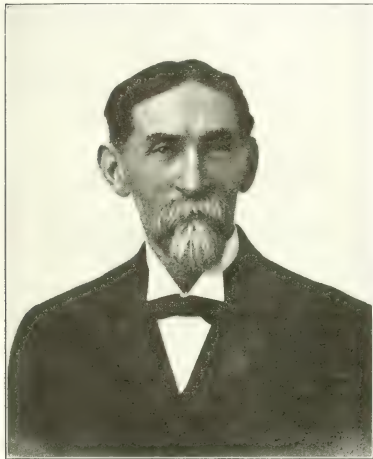
gelistic services held by evangelist Dan Shannon. The pastor's salary has been increased \$300.

Rev. William Chalmers Gunn, '97, is a commissioner to the General Assembly from the Presbytery of Seattle. He is the Stated Clerk of that Presbytery and is said to be a master of methods and details.

PRESBYTERY OF OAKLAND.

The Presbytery of Oakland met in the Welch Church of Oakland on Monday night and was called to order by the retiring Moderator, the Rev. James Curry, D. D., in which the early times of Presbyterianism in California were traced. The sermon was followed by the Sacrament of the Lord's Supper, administered by the Revs. Franklin Rhoda and F. L. Goodspeed, D. D. The Rev.

factory provision for the Home Mission churches of the Presbytery. Recommended the enrollment of the newly-organized church in North Berkeley to be called Calvary. Nothing was reported on the matter of a pastoral evangelist for the Presbytery. The S. S. Committee reported on Sabbath Schools and Young People's Work and was followed by remarks by the Synodical Sabbath School Missionary, the Rev. Arthur Hicks. The Narrative was read by the Rev. W. A. Hough. The old Board of Trustees was re-elected as well as the members of the Executive Commission whose terms expire at this time. The special roll call which was responded to by the elders from the churches was a new and interesting feature. It brought responses from all but two of the churches. There seems to be decrease in membership in the Presbytery owing to the



Rev. James Curry, Retiring Moderator.

G. G. Eldredge, of St. John's Church, Berkeley, was elected Moderator for the ensuing year.

At the business session on the following day, Tuesday, April 19th, the meeting was opened with devotional exercises by the Rev. A. E. Street of the Presbytery of Hainan, who is supplying the Emmanuel Church. The Rev. Andrew Beattie, Ph. D., was received from the Presbytery of San Jose and the Rev. Wm. McLeod was dismissed to the Presbytery of Willamette. The Rev. E. E. Baker, D. D., was dismissed to the Presbytery of San Francisco. Vacancies were reported in Alvarado, Centerville, Concord, Livermore, San Leandro, Richmond, Rodeo, and Valona. A call from Grace Church for the pastoral services of the Rev. G. H. Whiteman was put into the latter's hands and installation arranged for. The Home Mission committee reported satis-

Washington in its overture.

Oakland on September 12th and 13th.

R. S. EASTMAN, Stated Clerk.

PRESBYTERY OF SEATTLE.

The Presbytery of Seattle held its regular spring meeting on April 19th and 20th, at Ballard.

Under the guidance of pastor Rev. Geo. H. Lee, Tuesday afternoon was given to a "quiet hour" retreat in a study of Ephesians. Rev. Dr. J. M. Wilson and Rev. W. W. Shaw of the University Presbyterian Church directed a stimulating discussion for nearly three hours. There was scholarship without pedantry and deep spirituality without affectation.

Retiring Moderator Rev. Dr. Hayden preached on the "Uniqueness of Christ."

After months of careful consideration of the hard ques-

tions involved the Presbytery of Seattle is now organized under the recent legislation of the Assembly. The Executive Commission has already had plenty of taxing work to try its mettle.

The Committee on Home Missions presented a splendid report: Money forthcoming for work, growing churches and Sunday schools, aggressive and contented missionaries.

The Commissioners to this General Assembly were: Rev. W. N. Forbes, D. D., and Rev. Wm. Chalmers Gunn; alternates, Rev. J. M. Davenport, D. D., and Rev. Wm. C. Young. Elders A. B. Moses and C. Ellis Shepherd; alternates, R. R. Staub of Bremerton and W. C. Ronald of Seattle.

Mr. Gunn is a graduate of the San Francisco Theological Seminary, 1897, and has been Stated Clerk of Presbytery for several years. The unanimous vote given to him was a fine tribute to his ability and courtesy in that office.

The Woman's North Pacific Board of Missions has been in session this week. At the Wednesday evening popular meeting of that convention three former missionaries to the Orient, Rev. W. W. Shaw, Rev. Dr. Holt and Rev. Dr. Hall, met on the platform. Dr. Hall may properly be called a magnate of missions. He teaches the people to think and act in terms of large amounts. He surprises some people by his straight talk—that they are stewards of God's money—but he is not alone in that view. That is steadily gaining ground as the consensus of the church. Under the new rules of Presbytery the Moderator holds for one year, Rev. Clyde R. McMillan, assistant to Dr. Matthews, was chosen Moderator for the long term.

The delightful atmosphere harmonized with the hopefulness and aggressive zeal of the members. What one sees in vision in the Seminary he can realize here, where in the ceaseless strife for money there are consecrated men giving their all "to make the Kingdom come."

O. S. B.

PRESBYTERY OF SOUTHERN OREGON.

Presbytery of Southern Oregon met at Oakland, Oregon, Tuesday evening, April 19, 1910, at 7:30. Opening sermon by the retiring Moderator, the Rev. Robert McLean, of Grants Pass.

The Rev. W. F. Shields, of Medford, was elected Moderator, and the Rev. M. E. Coen, of Woodville, temporary clerk.

The Revs. J. C. Lininger, of North Bend; Jno. W. Knott, of Yoncalla; Geo. W. Taylor, of Myrtle Point, and Chas. W. Higgins, of Langlois, were received into the Presbytery. The Rev. W. S. Smith was dismissed to the Presbytery of Willamette. Committees were appointed for the various work of the meeting.

The Rev. Geo. T. Pratt, of Klamath Falls, was elected commissioner to the General Assembly which meets in Atlantic City, N. J., May 19, 1910. Mr. A. U. Blanchard, of Grants Pass, was elected elder commissioner and Mr. W. W. Thackrah, of Roseburg, alternate.

The Myrtle Point church presented a call for the pastoral services of the Rev. Geo. W. Taylor. The call was referred to a committee to see if it was in proper order, and upon being reported so, was placed in Mr. Taylor's hands. He having accepted the call, a committee was appointed to install him as pastor on the 15th of May.

Reports were then heard from the permanent committees as follows: Foreign Missions, Education, Church Erection, Relief, S. S. Work, Freedmen, Temperance and Christian Life and Work.

The S. S. Missionary made report of his work. All of these reports were quite encouraging and revealed the fact that the past year had been one of the most successful years in the history of the Presbytery.

The temporary committees then made reports, after which the permanent committee on Home Missions made its report. The report was very optimistic and revealed the willingness of the board to grant money for new work in several different parts of the Presbytery.

North Bend and Phoenix were placed upon the honor roll of self-supporting churches.

It was moved to appoint a committee to revise the standing rules of Presbytery, the committee to report at the fall meeting.

A popular meeting was held in the Baptist church Wednesday evening, after which Presbytery adjourned to meet at Portland just previous to the meeting of Synod.

S. C.

WIFE OF REV. W. H. FISHBURN PASSES AWAY.

With great sorrow we have to record the taking away of the beloved wife of Dr. W. H. Fishburn, pastor of Grandview church, Los Angeles. For months she had been suffering, and latterly it had been apparent that the end was not far away. The release came on April 19. Services were conducted on the 21st by Dr. W. A. Hunter of the First church, assisted by Dr. W. S. Young and Rev. T. E. Stevenson of Inglewood, where the interment was. During all of the period of her trial, Mrs. Fishburn maintained a bright spirit and unshaken trust and comfort in her Lord. Rev. F. L. Laverly preached for Dr. Fishburn on Sunday. Our heartfelt sympathy goes out to him, as we commend him to the God of all comfort.

GEORGE SCHUYLER DAVIS.

On March 28th, 1910, George Schuyler Davis, pastor of the Presbyterian church at Arroyo Grande, California, at the age of 41 years passed suddenly from the life which now is to that which is to be. The manner of his taking was in itself enough to awe any community. Busied about his place, he had occasion to make use of an electric connection into which a large voltage had been accidentally turned, and instantly met his death. But it needs more than the manner of his death to account for the way in which, not merely his home community, but the country for many miles surrounding was stirred. It was the man and his peculiar fitness for his work. His was the beauty of a life upon which was the 'beauty' of the Lord his God, and his work was strong because God had established it. But it was in a field of peculiar natural endowments that grace was to be displayed. Strong of heart, brave and true; his warm Southern nature went out to his fellow men, and won them by his frankness and smile. Yet he never wavered in his convictions, and men felt that here was a man that could not be swerved from his principles. Strong common sense underlay it all.

He came to his present field in its critical hour of need, and with glad abandon gave to it the ripened fruitage of his life. He won it. And the present sense of loss is heightened by the feeling that it is irreparable. In nine short months he had won a place that few others could fill.

The outburst of sympathy at his funeral was spontaneous and touching. Places of business were closed, the church was filled and crowds filled the street. As they carried him away and buried him within the sound of the waves of the Pacific, the people followed, surrounding the tomb many tiers deep, and when the grave was filled they covered it, and the ground for yards around, with their flowers.

George Schuyler Davis knew to the full the meaning of life here, and tried to realize it; he also knew that the fuller life is there. It was the day after Easter, his thoughts filled with the last sermon preached on earth, "The Triumph of the Resurrection," that he made his exodus. Those who heard the funeral sermon, preached by the Rev. Harry Hillard and based on this last discourse of Mr. Davis, realized that our beloved brother had been gazing within the veil, and as he saw, he was not, for God took him.

Mr. Davis leaves a widow and five children, and Arroyo Grande realizing what the husband and father had brought to her as a community, has taken his family to itself.

The recent meeting of the Presbytery of Santa Barbara, of which Mr. Davis was a member, in noting his death, adopted a beautiful resolution, which was ordered spread on the minutes, and a copy sent to the bereaved family.

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN.

By Colonel Elijah W. Halford.

(Introductory Note.—The following striking summary of the National Missionary Campaign has been prepared by Colonel Halford while confined to his bed in the hospital at Little Rock, Ark. From the opening convention of the Campaign at Buffalo, October 16, until the accident on February 11, resulting in the fracture of his leg, Colonel Halford was continuously engaged in the campaign. Since that time he has kept in close touch with the conventions through the printed reports. No man is better qualified than he to interpret the real spiritual significance of this unprecedented awakening.—J. Campbell White.)

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated,

and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the Movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite the impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly-wise. It was not surprising that men asked themselves "who is sufficient for these things!" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

But God's ways are not the ways of men. From the beginning He has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the Governor and Mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "to full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a Power outside themselves, a Power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith, and perfect love. This has been the repeated and uniform testimony of those who have been nearest the center and who have touched most closely and intimately the pulse of the campaign.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous

days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying "When it is all over I don't want anyone to be able to say that I did not give the Movement my heartiest support;" and he fixed the time when "it" would be "over" as the concluding date of the Chicago congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase—"The end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is however only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed, not realized. If there be a lesson more patent than any other it is that "Leaving all things behind we press forward."

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the Church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! what a revelation of the truth that "My yoke is easy and My burden is light!" Not that sacrifice is not involved. It is; and much of it. The ease is not that ease that begets indifferent service; it is the ease that marks Love's work and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men have followed the beckoning hand of this Movement, and thrown themselves into its service with an abandon that is equalled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the Church and Church leaders will not underestimate or forget this pre-eminent teaching of the campaign. We can not go back to old mediocre days and to worn-out methods. In a sense, at least, "old things have passed away and behold all things are become new." Let the dead bury the dead while the living Church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing

Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. On the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed with only sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and of organization, subordinating themselves to the domination of Him who calls men into partnership with Himself, and who by His blessing, makes even five loaves and two fishes feed uncounted thousands.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minify effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the Church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The Church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.

A GREAT BOOK.

How to Make It Hot for the Brethren in the Lord is the Title of a Rare Edition of a Wonderful Work.

A churchman sat by his fireside, and, lo, a man with a great book approached him and said, "I am a seller of books, and I would fain have your attention, for the books are the most wonderful ever compiled; and this volume is little more than the index to the volumes of this rare edition. The name of the book gives an insight into its character. It is called, 'How to Make It Hot for Your Brethren in the Lord.' The first volume of 1,200 pages tells all the secrets of the art of tormenting ministers. 'How to call a minister at a starvation wage; How to keep him without paying him; how to backbite, browbeat and intimidate him; Ways to throw him out and hurt him the most while doing it; How to keep him from getting another church.' These are the titles to a few of the chapters.

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most interesting reading is found in the chapters entitled, 'How to Get the Professor on the Rack; Damaging his reputation; Humiliating his family; Modern methods of torture, and starving as a means of torment.'

"By far the most widely read volume, however, in this great library is the one devoted to 'The Editor.' Here is found copies of all the stinging, grilling letters written to publishers since the beginning of periodicals. Every churchman should have a copy of this splendid work, as here are to be found the great masterpieces of this splendid business."

"It tells you 'How to Get your paper without paying for it; How to stop it without paying; How to bulldoze, intimidate, "beat up," "bullyrag," mortify, and starve an editor' in a classic and highly satisfactory manner, while you appear to be the misused and injured party."

"As you well know, every editor and publisher of a religious paper should be drawn and quartered by his subscribers at least monthly, that he may properly appreciate his privilege of furnishing them with their reading matter. The closing advice in this volume is worth more than the cost of the entire work, for it says: 'Whatever happens, hammer the editor. If he make the paper a success, intimate he is hiding behind a cloak of righteousness to rob the helpless. If he gives him time and money and fails, make him out a villain of some other kind. Abuse him for what he puts in, and insult him for what he leaves out. Make him pass through his days in fear of the sheriff, and his nights in despair, trying to make a paper to please his readers.'"

Then awoke the churchman, and the man was gone, but he, musing to himself, said: "I know some people who must have a copy of that book." Selah! B. B.

A STATEMENT TO CORRECT MISAPPREHENSIONS.

Berkeley, California, April 23, 1910.

In view of the misapprehensions which have arisen in the minds of many, owing to the manner of dismissal of the Reverend G. L. Tufts by the central authorities of the International Reform Bureau, the undersigned consider it a simple act of justice to issue the following statement.

On April 22, 1910, representatives appointed by different denominational bodies to advise in the conduct of the local and state work carried on by Dr. Tufts under the name of the International Reform Bureau and several other persons met at the Berkeley Y. M. C. A. to hear a report from Dr. Tufts, the auditor appointed to audit his accounts, and from Professor Thomas H. Reed of the University of California, on the legal phases of the question. After listening to these reports, it is our opinion that Dr. Tufts has carried on his work not only honestly, but with great care and accuracy in all financial details. We are entirely satisfied with his account of his stewardship, and are free to express the conviction that the statements sent out on authority of the General Superintendent prejudicial to Dr. Tufts do him a great injustice. We would have it further understood that neither we nor any other body within Dr. Tufts' district had the power or disposition to remove him. His work has been entirely satisfactory to us, in methods and results, and to the best of our knowledge and belief, what has occurred should reflect no discredit upon him.

(Rev.) E. D. McCreary, D. D., President Board of Directors; (Rev.) M. R. Drury, D. D., First U. B. Church, Oakland; (Rev.) S. D. Hutsiniller, D. D., Dist. Supt. Calif.

M. E. Conference; (Rev.) George G. Eldredge, St. Johns Presbyterian Church, Berkeley; (Rev.) Samuel C. Patterson, North Berkeley Congregational Church; (Rev.) J. A. B. Fry, Epworth M. E. Church, South, Berkeley; (Rev.) R. S. Eastman, Knox Presbyterian Church, Berkeley; (Rev.) M. A. Kelsey, Friends Church, Berkeley; (Mr.) P. A. Jackson, Secretary, Berkeley Young Men's Christian Association.

KEEPING AT IT.

There is a very old but very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel. Noticing this, a benevolent old gentleman expressed his surprise and commiseration.

"My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel?"

"Oh, yes I do," replied the boy cheerfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that he best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.

If a man or a boy does a thing well, write and tell him so. It will give him new courage and help him to find himself. The best way to set the world right is not to find flaws and failures, but to commend, encourage and emphasize the good, and it is not necessary to flatter. Speak honestly and heartily. Look for the good. "If there be any virtue and if there be any praise, think on these things"—whatsoever things are honest, just, pure, lovely, of good report.

Learn to do things well. Never slight your work—never. Every job you do is a sign. Poor signs are useless for good. If you have completed a job in ten minutes try and see if you can not do it the next one in nine. But, my boy, never be in too great haste. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one-half its mysteries, then strike for higher wages; such men are botches and slouches.

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—The American Boy.

UNITY.

William Wendell Riley.

Let none presume because of creeds

His Church shall live through coming years;

No Church shall live, but by the deeds

Done for the race now bathed in tears.

May party names no more be heard

Among the ransomed of our King,

For Jesus claims us in His Word,

And to His Name may Christians cling.

One Name one Book, one Shepherd dear,

One faith, one fold, one God to love;

One cross to bear while we journey here,

One crown to wear in heaven above.

Bakersfield, Cal.

A BOY'S HEROISM.

"O dear," sighed John Allen, as he closed the Sabbath school library book, "how I wish I had a chance to do something heroic. I am sick and tired of this humdrum life out here in the woods. Nothing to do but to drive the cows away in the morning and drive them back at night—chop down trees and cut them up for firewood—plough, harrow, sow, hoe, and so to the end. If something only would happen once in a while."

"When you have lived to be as old as I am," said his grandfather, a white-headed man on the verge of the grave, "you will learn that there is heroism in every-day life that is quite as sublime as those rare acts which are heralded from one end of the country to the other."

"Yes, I suppose you are right, grandpa—of course you are; but I would like to be one of those rare acts myself. It would seem to make a great man of me, and I know it would make me very happy, too."

He took down his old straw hat as he spoke, and started off to the woods to hunt up the cows.

He found all but one, a favorite heifer, which belonged entirely to himself, and which he was calculating would bring him a nice sum of money toward finishing his education. So, after driving the rest of the cows into the barnyard, he went back to search for her.

As he was crossing the railway track he stopped suddenly and turned pale. Some wretch had removed several rails, and, of course, unless the engineer could be warned in season the express train, which would be along in half an hour, would be dashed to utter ruin.

John's heart seemed for a moment to stop beating, while his head grew dizzy. Only for a moment. The safety of hundreds, their salvation from a fearful death, depended upon him alone, for there was no time to call upon others for assistance.

With wonderful rapidity he at once gathered together a pile of brushwood, tossed it on the track, and set fire to it, which was an easy thing for him to do, as he had matches in his vest pocket, and the light material was as tinder. Then he watched it, so carefully, so steadily, gathering more and more, and heaping them on, and keeping the flames high and bright.

As he heard at last the shrill whistle of the engine, his heart seemed to stop beating, and his head was so dizzy that he hardly realized that he was awake; it seemed some awful dream—a nightmare, indeed, which bound him as with a spell.

By a wild effort he broke from the agony which embraced him and started ahead of the fire, ran boldly along the track, waving his hat, and shouting at the top of his voice.

There was a careful engineer on the train, one who realized the precious value of the human being confided to his care; and so, on the alert for accidents, he caught the glimpse of John's fire as soon as he turned the distant

curve, and the short, sharp whistle nerve every brakeman to do his duty with electric rapidity. The train came to a dead stop a few rods from the miscreant's work; the passengers rushed out to ascertain the cause of the sudden detention, and you may guess, little ones, how their faces whitened when they saw from what a terrible accident they had been saved. You may guess, too, their gratitude to God, and also to the young lad who, under Him, had been their savior from such a sudden and fearful death.

"Let us pray," said a white-headed minister, who was one of the crowd, and instantly men, women and children knelt on the rough grass of that wild forest, and joined with him in thanks to the All-Father, and to the humble instruments of the blessed deed.

"What would you like the best of all, my boy?" said he afterward, as with the hundreds of others he went up to John, and took the boy's hands and thanked him personally.

"To go to school, sir," was the prompt reply.

"And go you shall," said the aged man, and instantly he went about with uncovered head among the crowd, holding his hat, and saying only, "The boy would like best of all to go to school." And how many, many crisp bank-notes and bright eagles found their way into the preacher's hat! Enough to educate him, too, for that was the darling wish of his heart.

"Wasn't it lucky!" said he the next day to his grandfather as he rehearsed for the fourteenth time what he meant to do hereafter: "wasn't it luck that 'little Brin' strayed away? else I shouldn't have gone back—else—" he

shut his eyes and turned white; the reverse of the scene was too terrible to think of.

"It was not luck, my son," said old Mr. Allen solemnly; "not luck, but your opportunity; one given by God to test your heroism. Such do not come often, my boy; once only, perhaps, in a lifetime; but opportunities to do good come every day, and in many of them there is a heroism which, in the sight of God, is as sublime as that of yours last evening; or is it harder, my son, to do a little act of kindness to a sinful boy or man than to save the lives of hundreds?"

THE TRUNK LINE.

When Edith had the whooping cough
We didn't dare to play
With all the little boys and girls
That live across the way.

So mother let me hitch my horse
And on her trunk I sat.
And then we raced for miles and miles—
What do you think of that?

And when my daddy saw me ride,
He called: "Whoa, there! I say!
Where are you bound my little man?
That horse will run away!"

I called to him: "I can't look round
For fear I'll tumble off—
But mother says she's sure we're bound
To catch the whooping cough!"
—Jean Dwight Franklin in March St. Nicholas.

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HARRY'S NEW NAME.

Harry Wood had been called "Reddy" ever since he could remember. And O! how he hated the name!

His hair was red—there was no doubt about it at—not a "chestnut" or an "auburn," but a real fiery, sure-enough red. But the thing that made Harry's life hard was not, after all, his red hair, though he thought it was. It was his quick temper. The boys persisted in calling him "Reddy" because they thought it was funny to see him fly into a rage at the word. It was cruel fun, but boys sometimes like to be cruel.

Harry's mother grieved a great deal over her boy's quick temper, and did her best to think of some way to correct the fault.

"I can't help it, mamma," he would insist. "It's that dreadful name. I don't often get mad at anything else, but I don't believe anybody could stand being called 'Reddy.'"

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"But why should you care so much?" asked his mother. "You cannot help the color of your hair."

"I know," agreed Harry. "But I don't like to be told of it everywhere I go. I tell you, mother, it's the name that does it—that dreadful name that I hate so. If I could get a new name I believe I could get a better temper."

"It works the other way, though," his mother told him. And opening the little pocket Testament which she kept on the stand beside her sewing, she read these words aloud:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my name."

"You see, Harry," went on Mrs. Wood, "the new name is for those who overcome. Suppose you try for just one

month to keep down your temper when you are called 'Reddy.' I think you will be surprised to see what a long way it will go toward doing away with the nickname you dislike so much."

About a month later he came to his mother with an important announcement. "The boys have got a new name for me," he said. "They don't call me 'Reddy' any more. It's a splendid name."

"What is it?" asked his mother, with some anxiety.

"It's 'old boy,'" said Harry, with a pleased face.

"Why," said Mrs. Wood, rather doubtfully, "old boy doesn't seem to write upon him my new name."

"O, but it is! The boys mean it for a nice name—that's what makes the difference. And if you'd been called 'Reddy' all your life, I guess you'd think 'old boy' was real splendid."

"At any rate, it is the reward of your overcoming," his mother said.—Jessie Brown Pounds, in The King's Builders.

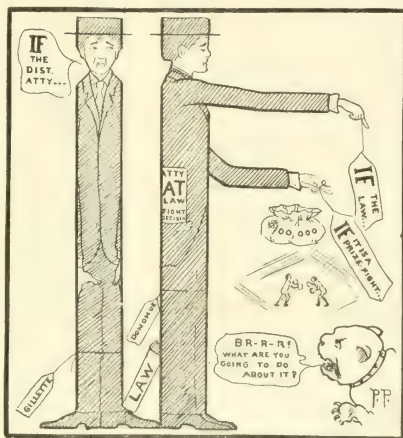
PACIFIC PRESBYTERIAN

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University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., MAY 5, 1910.

No. 18



THE IF-FICIENT IF-FICIALS

IF-FICIENT IF-FICIALS
REV. THEODORE BURNHAM
THE GOSPEL OUT-OF-DOORS
COMMENCEMENT AT SAN ANSELMO

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foulkes, D. D.

LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 5, 1902, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

IF-ICIENT IF-ICIALS.

California's Governor, and the District Attorney of Alameda
County Thrill the World with their Manifesto,
Beginning with an IF?

IF ONE but scan the pages of ancient and modern history he cannot fail to be forcibly impressed with the remarkable fact that all the great clarion calls to battle that have come ringing down the ages, making immortal the men who uttered them and historic the cause they espoused, have begun with this unequivocal, unyielding, no-two-ways-about-it, soul-stirring, inspiring word, **IF**. How it thrills one just to hear it, **IF**?

IF one seeks to see the most modern instance of how this awe-inspiring word has struck terror into the hearts of evil doers and caused them to shake in their shoes and flee away from the face of their sworn enemies and unflinching foes, he has but to turn to the daily press and see how this no-uncertain-sound word, when uttered by the Governor of California and the District Attorney of Alameda county, has caused dire consternation to pervade the ranks of the prize-fighters and made them in fear and terror almost "loop the loop" in their wild efforts to get away before they were transfixed in their tracks by the terror that seized them at the certainty they felt that the law would be upheld at any cost by the if-ficient if-ficials who chose that most impressive of all words with which to begin the edict against the prize-fight men,—that word **IF**.

IF is the word in those defiant dictates of said Governor Gillett and W. H. Donohue, District Attorney of the County of Alameda, that made the prize-fight promoters certain that the law would be invoked against the sport, for did they not show their certainty of this by immediately, on reading said defiant edict, proceed promptly to post \$30,000 additional prize money for the \$100,000 purse, and as promptly proceeded to a cafe—tertia where they all drained a bumper to said if-ficient if-ficials?

"**IF** it is to be a prize-fight," Donohue says emphatically that he will stop it. **IF**, is a very proper attitude for a conscientious official to take in the case, as there is grave doubts as to whether a \$100,000 purse is a prize or just a little souvenir of the occasion to be handed the victor as a mark

of the esteem in which his fellow citizens hold him for pounding to a pulp, or possibly killing, the other fellow.

"**IF**", says the Governor, "the District Attorney informs me that riot and bloodshed prevail to such an extent that the county officials are unable to cope with the situation, I will then bring to bear the power and authority of the State to quell the disturbance."

IF, says the Governor; **IF**, repeats the District Attorney; **IF**, murmurs the prize-fight fixer, across his glass. **IF**?

IF is not in the lexicon of the Presbyterians who are out to prevent the fight, and they have gone at the matter in a way that will win success. Rev. Wm. Rader, pastor of Calvary church, was instructed to see that an appeal was made, through the Associated Press, to all the Ministerial bodies around the world, asking them to memorialize the Governor to prevent the fight. Rev. Lapsley A. McAfee, pastor of the First church, Berkeley, was instructed to press the Reform Bureau to set in motion all its State and national machinery to the same end. Rev. C. C. Herriott, pastor at Elmhurst, was made chairman of a committee to be composed of all the commissioners to General Assembly from California, to present a memorial to the Assembly, asking that body to enter a vigorous protest to the fight being held. Rev. J. S. McDonald, Historian of the California Synod, was instructed to secure the aid of the Society for the Prevention of Cruelty to Animals in the matter, and the Executive Committee was instructed to memorialize all the religious bodies to bring pressure to bear upon the Governor.

IF the petitions that are coming up from all our cities West and East, from our business men and churches, from the national societies and denominational bodies, representing several million of the most substantial people of this country, do not persuade the if-ficials to act before the fight takes place, there is the recall and another election day. **IF**?

IF there is no other way, let Berkeley or Oakland annex Emeryville, and public opinion is so strong that city officials would not dare give a permit now.

IF ten men are in earnest they can get 254 (one-fifth of the 1,270) voters registered in Emeryville, to sign a petition, when an annexation election can be held after five weeks publication of the notice, whereupon the city council of the city annexing need but to officially canvass the vote, issue a certificate to the Secretary of State, showing that a majority voted in favor of annexation, and the town of Emeryville passes out of existence and comes under control of the officials of the city of which it is now a part.

IF there is not more than one way to beat this fight-game then we are from Missouri.

IF you want to have a hand in the greatest fight that the West has had in many a day, get in and have your city, your church, your society and your friends write and send petitions to Governor Gillett and W. H. Donohue.

IF you are going to do it, do it now.

THEODORE BURNHAM RESTS FROM HIS LABORS.

Many have lost a good friend.

The Pacific Presbyterian has lost its best friend. No man in the Synod has been more interested in the success of the paper than Dr. Burnham. His help was ever ready; his voice ever pleaded for friends to help and strengthen it.

We will miss his valuable counsel and earnest championship.

His work for the "Occident" will long be remembered; and his service to the church through that medium can not be well estimated, but it has been recognized and appreciated, by all who were familiar with it.

While the church members have seemed slow to recognize the value of the religious organ there have always been a loyal band who have given full credit to the work of the editor of the church paper. Dr. Burnham was one of the best loved and highly esteemed men who ever filled the editorial chair of a Presbyterian Church paper on the Coast.

We are sure his reward will follow him, but may his mantle of kindness, gentleness, and courage fall on us.

REV. THEODORE FRELINGHUYSEN BURNHAM, M. A.

"And devout men carried Stephen to his burial, and made great lamentation over him."

With beatings upon the breast and loud demonstrations



Rev. Theodore Burnham.

of grief the people of the Orient bore their dead to their burial.

Stephen, whose face had lately shone as the face of an angel, as he delivered his defense to the council—the enraged mob that cast him out of the city and stoned him, and unto whom the heavens had been opened, that he might "see the glory of God and Jesus standing on the right hand of God," left many sincere lovers, who lamented over his early and tragic death.

Not with such outward demonstrations of grief, but with equally sincere sorrow, a great company of devout and devoted friends are lamenting the departure of one who long loved and loyally served the glorified Redeemer of the saintly Stephen.

There is sorrow on the sea, where the men who "go down to the sea in ships" and do the nation's business in great waters, and who enjoyed the benefits of Vallejo's "Sailors Union," kindly remember and talk one to another of its founder, who was always their thoughtful, generous friend.

This beloved and honored pastor of the Vallejo church was born in Deckerstown, N. J., August 31, 1845.

He spent nine years in business after leaving the private schools, before his preparation for college by Rev. A. V. Wettmeyer. He entered the University of the City of New York in 1867, graduating in 1871, in the first class under Chancellor Crosby. He then entered Union Seminary, where he was graduated in 1874.

After license by the Presbytery of New York he was ordained and installed pastor at Freeport, Long Island, New York, by the Presbytery of Nassau. He labored there until October, 1878, when he began to serve the church at South Amenia, New York, where he remained as pastor until June, 1890. After this, for nearly two years, he acted as Stated Supply at Middletown, New York.

In 1892 he came to the Pacific Coast, intending to settle in Washington, but fortunately for our Synod and the Vallejo church he was induced to become its pastor.

From 1898 to 1900 he took upon him the extra burden of an editor, giving to the Occident the benefit of his time and culture. We will all ever be grateful to him for what he did to sustain the Occident. He was a frequent contributor to Eastern periodicals, writing on theological and sociological topics, as well as travels at home and abroad. He was superintendent of the Solano County Society for Prevention of Cruelty to Animals, and a member of the Sesmological and other learned societies. As a Presbyter he was an authority in solving vexing questions, to whom appeal was often made, and not in vain. For almost 18 years Mr. Burnham ably and faithfully served the Vallejo church. Owing to ill health he resigned his pastorate in March, 1910. In granting his request to release him from the Presbytery he made arrangements to have the pulpit declared vacant on May 8, 1910, the 18th anniversary of his pastorate. It was the hope of himself and his friends that he could be present, and long remain as pastor emeritus.

Mr. Burnham was married in September, 1898, to Miss Lucia E. Adams, sister of Dr. John Quincy Adams. What they said and did in Vallejo when a "bridegroom decked himself with ornaments and a bride adorned herself with jewels," is here related:

It was on the 6th of September, 1898, that the church parlors were the scene of a very happy gathering, when we met to greet our pastor and his bride.

We were rejoiced to find that the same good judgment which had characterized all of Mr. Burnham's doings in our midst during the happy and profitable years that we had spent together as pastor and people had been again exercised, and it gave us great pleasure to welcome into our church one whom we were all sure will be an ideal pastor's wife. The presentation of a well-filled purse added to the joy of the occasion. Those who gave were blessed in giving, and all were made happy by this generous closing act. It was an expression of affection for bridegroom and the bride, who has proved to be truly an ideal and beloved "mistress of the manse." That the "God of the widow" may comfort and abide with her is the prayer of many loving, sympathizing hearts.

JAMES S. McDONALD.

Funeral Services.

The funeral services were held Saturday afternoon, April 30, at Los Angeles, and were conducted by Rev. A. B. Prichard, assisted by Rev. W. S. Young and W. B. Noble.

Resolutions of Sympathy Passed by the Presbytery of Benicia, April 30.

Your Committee appointed to express the sympathy of Presbytery to Rev. Theodore F. Burnham respectfully report:

In complying with the request of the beloved pastor of the Vallejo church to release him from the pastorate, Presbytery desires to express its high regard for him, and its warm sympathy for him in his long and severe illness.

We are grateful to God for having given him to us, as a Presbyter, and to the important Vallejo Church, for eighteen years. Learned in the law and usages of the Church he has cheerfully aided us.

During his Vallejo pastorate the church increased in strength and influence; its house of worship has been enlarged and improved at an expense of more than \$7,000. As the originator, and active and generous supporter, of the Naval Union, the first of the kind in the United States to bless our sailors; and as the able and self-sacrificing editor of the "Occident," he has done a work on a large scale that has endeared him to a great multitude.

We hereby request our Stated Clerk to convey to our Brother Burnham and to his beloved and honored wife, this expression of our affection and sympathy of the members of Presbytery, and assure them that our united prayer is going to the Divine Mercy Seat in their behalf.

JAMES S. McDONALD,
RICHARD WYLIE,
Committee.

THE GOSPEL OUT-OF-DOORS.

John E. Stuchell.

Spring is here again! Like a great tidal wave of joy and light and gladness, it has swept over us. I am trying to gauge and appreciate it duly, but with little success. I go up on the hills and look down at it—grass, grass everywhere; trees of every name and hue; slopes covered with every shade of living green from dark of pine to faint new leafage of live-oak; acres of poppies; pictures hung upon the mountain walls of buttercup and cowslip framed in lupin; softness of light, blue haze of distance. I go down into the valleys and look up at it,—amid moss and ferns, and tangled vines, with song of birds in leafy pavilion, and babble of brook in bosky dell. I go out and look at it,—sapphire of sky, flame of sunset, roll of mountain. I go in and meditate upon it and am soothed by its exquisite fragrance, and enamored of the delicate tracery of wistaria, banksia and heliotrope that adorns the windows. It is beauty, beauty everywhere, from every point of view, and at every angle. The appeal of the poet our mothers used to read (Thomson) is literally fulfilled,—

"Come, gentle Spring, ethereal mildness come,
And from the bosom of yon dropping cloud
While music wakes around,
Velled in a shower of shadowing roses,
On our parched plains descend!"

It is too lovely for words; I cannot get enough of it. As a child, I used to run like a sprite over the blossoming clover, intoxicated by its beauty, so now I am under the spell of the spring's witchery,—a spell which I do not seek to break. I confess to a sense of delicious awe such as a

visitant from another world might feel in moving through these fair scenes.

Some, of course, would condemn it as mere sentiment—the cows gaze upon the same scenes as I, but I witness no evidence of rapture! Thousands of people throng the streets, and scarcely give a passing glimpse to the glory it has taken God thousands of years to prepare: while some are still guilty of the preposterous anomaly of going into stuffy churches and singing, of all slanders the worst, "This world's a wilderness of woe," while heaven dashes its petals on their doorstep; and God walks through His Eden in the cool of the day; and the birds repeat the chorus whose first notes fell at His throne of light!

I should almost be afraid that I was too fond of all this beauty, almost think that I ought to assume that stolid indifference which characterizes the multitude; if it were not for one thing; if it were not that I have a good example in Christ's wondrous love of nature. But, watching His example, and in listening to His words, I feel reassured. If Jesus had no other claim to reverence; if, stumbling through the records of the past, we came upon the account of a teacher such as He, a Philosopher who revelled in nature; a Prophet who made its multitudinous voices tell of God; a Seer who read its lessons in the light of a Father's love:—it would be incumbent upon California to adopt Him as its patron Deity, and to rear temples in His honor. How He delighted in the springtime, in the lilies blooming on the Galilean hills, or the grass growing luxuriantly in the vale, or the meadows decked with a glory greater than Solomon's. All nature was spiritual truth. I cannot understand the religion of those who do not sympathize with Him in his rapture. If they have any place, it is certainly not in California. Christ has not only saved men and given them the promise of heaven, but He has rescued nature from low and unworthy conceptions, and made it a type of, and a preparation for eternal bliss; a fit place for the temporary residence of the children of His love, where the flowers paint His bounty, and the birds proclaim His tender care, and the cataracts and oceans tell of His power, and the heavens declare His glory.

"Coming from God, and going to God" He unfolded nature as it had never been before. Reared amidst the hills, he ever loved them. In the mountains, He, like many following after Him, found endless delight, and what the pagans were wont to term "montes horres" He revealed as places of prayer and inspiration. Many of the most eventful scenes of His life were connected with them, among them the transfiguration on Hermon and the ascension on Olivet. He showed a sympathy with nature in its various forms and seasons quite extraordinary, bringing into His teaching alike the great and the little, the sycamore and the mustard seed, the sunset and the speeding of the bird to its nest.

Nothing is more striking than Christ's love of nature, and the disciples' apparent neglect of it. They have told of a conduct which they did not imitate; they have handed down a language which they understood not. How shall we explain it? Is it not that the appreciation of natural beauty is characteristic of—children on the one hand, fresh from God—and of great, full, restless souls; which despite the seeming anomalies of life, can find constant reinvigoration and cheer in the contemplation of the divine providence in the trees and flowers, and orderly process of seasons? Whereas, to others, like the disciples, wrestling with sin

and sorrow, exposed to temptation, struggling in the desperate endeavor to evangelize the world ere they should be cut off, or dreading its beauty as an insidious rival of heaven's charms, they, with the inevitable foreshortening of human vision, were unable to revel in its beauty, or to catch the full richness of its symphonies.

The Christian Church has more generally followed the conduct of the servants than of the Master. They have ignored the charm of this world while dreaming of the glory of the new Jerusalem,—with Bernard of Clairveaux rather than made companions of the flowers and birds as did St. Francis. They have preferred to worship in stuffy churches, whence most of the light and all of the air of spring is excluded, rather than to worship the God of nature amidst the fair scenes of nature. They have insisted upon a sacredness of man's brick and mortar which they denied to the amphitheatre of the hills or to the mosaics of the flowers. They have been slow to learn the lesson taught by Jesus, and confirmed by every successive great popular religious movement of taking the gospel out of doors, and appealing to men as they are, rather than trying to quicken the religious susceptibilities of people half-asphyxiated by bad air in an unventilated church.

What is the result? People today are not going inside of churches; they are going out of doors. Shut up all week, they believe that God's sunshine and air is a part of their privilege on the Sabbath. Deny, anathematize as you will; wall over the empty churches as you may; still they go,—penetrating the valleys, clambering over the mountains, culling the flowers and reveling in the sunshine and sense of freedom. Were it not wiser to follow the Master's example and go to them? We would like to have religious services held at convenient hours in all the interesting regions about the bay. We would like to have preaching and sacred music in all the parks and places of concourse. Much as we value imposing churches, as monuments of affection, as offerings to the Eternal, we would like to impress upon people everywhere, especially in California, that (excepting in the larger cities) it is not necessary to build expensive churches into which to withdraw to meditate upon divine truth; but that a hill-side, a pergola, or even a vacant lot beside the church, is far preferable during most of the year as a place of worship. The summer tent campaigns in the East have demonstrated their great effectiveness; why should we not go even further here? We have learnt much from the old padres and their missions—would that we had also learned to rear our cloisters in which we might ordinarily worship under heaven's blue dome, retreating, when necessary, to the sanctuary itself!

Of this we might as well assure ourselves first as last: this is an outdoor country, and if religion is to dominate it, it must be an outdoor religion, adapted to it, not one depending upon an architecture borrowed from northern Europe. A church must have light, and it must have pure air; it must match our environment and minister to our needs. People who thus insist have alike their instincts, the necessities of health, and the supreme Example on their side. Their prayer is that of Van Dyke:

Thou who hast set thy dwelling fair

With flowers beneath, above with starry lights,

And set thy altars everywhere—

On mountain heights,

In woodland valleys dim with many a dream,

In valleys bright with springs,
And in the curving capes of every stream,
Thou who hast taken to Thyself the heights
Of morning, to abide
Upon the secret places of the sea,
And on fair islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to Thee
In Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer,
God of the Open Air!

—Henry Van Dyke.

THE COMMENCEMENT AT SAN ANSELMO.

Commencement Day at the Seminary is always a time of gladness and good cheer. This year's commencement dis-crowned the last, and for a twelve-month at least it will be known as the brightest and best in the history of the Sem-



Rev. W. H. Landon, President.

inary. Only for a twelve-month; for the institution will press on to still better things; the future holds in its keeping greater commencement days than this one. We are content just now with this, because it modestly takes its place among the memorable days of the past, willing to surrender the crown of superiority to its successor when the hour of its abdication arrives.

The Commencement season really began on Wednesday evening, April 27th, when the Seminary family, the Faculty

and students, gathered in the Montgomery memorial chapel for their annual farewell communion service. This year the service was conducted by Dr. Day. Later in the evening there were unusual demonstrations on Seminary hill, when the announcement was made that the Board of Directors had elected a President, to succeed Dr. Mackenzie, who had resigned.

The New President of the Seminary.

Dr. Warren Hall Landon, Ladd Professor of Practical Theology, has been identified with the Seminary since 1892. He came from Portland, Oregon, where he had served as pastor of Calvary Presbyterian church for five years. He is a native of Vermont, but after graduating from the University of Vermont and from Union Theological Seminary, New York, he accepted the pastorate of the Presbyterian church at Palmyra, New York, where he remained seven years. From there he was called to Portland. President Landon enters upon the duties of his office under the happiest auspices. He is well known on the Pacific Coast. He has the confidence and esteem of hosts of friends. He is believed and trusted by his colleagues in the Faculty. He has shown his fitness for the responsible tasks that belong to the presidential office by the fidelity of his service as acting-president. The students' bonfire kindled in ratification of the election may be taken as symbolic of the enthusiasm with which the alumni of the Seminary will hail the announcement. And the students' yell, interrogative

and assertive, will be echoed from near and far: "What's the matter with Dr. Landon? He's all right!"

The New Professor of Apologetics.

The choice of the Rev. William Martin, M. A., pastor of the Presbyterian church of Santa Rosa, as incumbent of this chair, which was made vacant by the resignation of Dr. Robert Mackenzie, gives wide-spread satisfaction. He has at different times rendered valuable service to the Seminary by consenting to give instruction in the absence of the regular professors. His teaching ability is of a high order, and his acceptance of the appointment will mean a distinct accession of strength to the Seminary's staff of instructors. Mr. Martin will give attention to both apologetics and missions. The Seminary faces the future with all of its chairs of instruction filled.

The Alumni Meeting.

Thursday morning, April 28th, opened bright and clear. The semi-annual meeting of the Alumni Association was held at 11 o'clock. The address was delivered by the Rev. Harry Hey Pratt, of the class of '99, pastor of the Forbes Presbyterian church, Portland, Oregon. Mr. Pratt's theme was "The Times of the Reformation." With remarkable skill in arrangement of details, and beauty of literary expression he showed the conditions under which the great Reformers performed their task. He sketched the important movements, the prevailing tendencies, the dominant ideas and



San Francisco Theological Seminary.

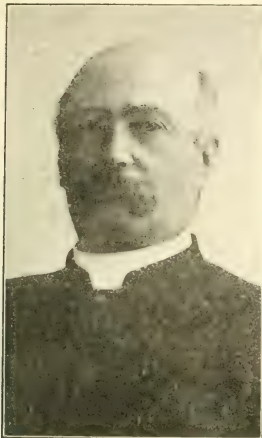
forces, in State and Church and in science and literature, art and philosophy. The address was compact, illuminating, impressive.

Dr. Curry, '75, first among the alumni to be honored by election to a place on the Board of Directors several years

Oregon was represented by the Rev. Edward M. Sharp, D.D., pastor of the Mt. Tabor Presbyterian church of Portland, who as a newly elected Director of the Seminary pledged his loyal support to the interests of the Seminary. Among the visiting friends from the north was the Rev. Dr. Wallace H. Lee, formerly President of Albany College, and now assistant pastor of First Presbyterian church, Seattle.

Class of 1910.

The graduating class of 1910 consisted of seven men, whose names are given below, they appearing in the picture in the order given reading from left to right, beginning with bottom row:



Rev. Wm. Martin, Professor of Apologetics.

ago, which position he still holds, made the first public announcement of the election of Dr. Landon as President of the Seminary, which as Secretary of the Board he said he felt that he had an official right to do. The assembly received the announcement with heartiest signs of approval. A like demonstration followed the report of the election of the new professor of Apologetics and Missions.

The chairman of the Alumni Fellowship and Fund committee, Rev. James H. Sharpe, '05, reported that the amount for the present year (\$600) has been practically all subscribed.

The Tent Meeting.

Luncheons served to the Seminary's guests in the underground regions are now things of the past. Like Abraham, the Faculty could this year invite their friends to the hospitality of a tent. It was breezy, but spacious enough to seat all comers. And all could hear the after-dinner speeches. It was a great improvement over the old way. The tent, it is hoped, is forerunner of a permanent gymnasium and banquet hall combined, which some generous friend of the Seminary is perhaps even now planning to donate.

President Landon called out several after-dinner speakers. Mr. Wales L. Palmer, President of the Board of Directors, gave an interesting chapter of colonial and family history. Professor-elect Martin spoke in fitting terms.



Alexander Hood, Clarkston, Wash.
Nathan Milo Fiske, Marshall, Minn.
William Wirt Choate, Holden, Mo.
Walter Albion Squires, Denver, Idaho.
Harry Nelson Wieman, Los Angeles, Cal.
Kohachiro Miyazaki, Watsonville, Cal.
John McIlroy Thompson, Seattle, Wash.

Dr. Goodspeed took for his theme "The Qualifications of the Modern Prophet." The address was marked by the characteristic qualities of style and treatment which have made the speaker a marked man among his brethren. For lucidity, comprehensiveness and profound intensity, it will take high rank. It is hoped that it will be given to the public. It must be read in order to be appreciated.

Mr. Thompson was unable to be present on account of the sudden and tragic death of his father, the Rev. James Thomson, in the avalanche at Wellington, Wash. The Faculty granted Mr. Thomson his diploma, and he will be duly enrolled among the graduates of the Seminary.

The Alumni Traveling Fellowship was awarded to Mr. Harry Nelson Wieman, a graduate of Park College, who will study abroad next year under the direction of the Faculty. Honorable mention was made of the regular work and special thesis of Mr. Walter Albion Squires, who expects to take a post-graduate course in religious pedagogy at the Hartford Theological Seminary. So excellent was the special thesis presented by Mr. Squires, that the Faculty have requested him to allow it to be type-written and placed in the Seminary Library along with the regular Fellowship theses.

Of the remaining members of the class all but Mr.

Choute are already assigned to definite fields of labor. Mr. Flske goes to Two Rock; Mr. Hood to North Fork, where he will take up the work among the Indians; Mr. Miyazaki to Watsonville, where he will have charge of the Japanese mission; Mr. Thomson to Moses Lake, Wash.

The usual reception following the commencement exercises was held in the parlor of Montgomery Hall, where tea was served by the ladies of the Faculty, assisted by Mrs. Robert Menzies and Mrs. Samuel McIvor.

The Commencement Exercises.

At two o'clock the commencement exercises were held in Assembly Hall. Many were present who had never attended commencement before. Old friends were there in goodly number. A special feature of the day was the music, which was furnished by the choir of the First Presbyterian church, San Rafael.

The program was as follows:

Doxology.

Scripture Reading—Rev. William Nat Friend of San Francisco.

Prayer—Rev. Alexander Eakin of San Francisco, Cal.

Hymn.

Commencement Address—Rev. Frank L. Goodspeed, D. D., of Oakland, Cal.

Anthem—"O be joyful in the Lord" (C. G. Buck), Choir of the First Presbyterian Church, San Rafael.

Awarding the Alumni Fellowship—Rev. James H. Sharpe of Red Bluff, Cal.

Presentation of Diplomas—Mr. Wales L. Palmer, of Oakland, Cal., President of the Board of Directors.

Solo—Mrs. Charles H. Farrell, of San Rafael.

Benediction.

A BLOODY HUMAN ARENA.

Should a California Grizzly and an African Tiger be matched to fight in an Oakland arena, the law preventing "Cruelty to animals" would be enforced against it. Public sentiment would demand the enforcement of a humane law.

A Chicago friend, with a home on a fashionable avenue, saw a driver cruelly beating his horse. His load was too heavy. She stepped out, and with the authority any one has the right to assume, said, "Do not strike that horse again or I will have you arrested." He did not strike but he cursed. Again he heard, "Do not swear or I will have you arrested for profanity." If at all, he swore very softly. The brave woman, with the kind heart, brought out a bucket of water, caressed and soothed the distressed horse with her gentle touch and mild and cheering words, gave him time to rest and gain courage, then took hold of the bridle and started him on his way, with his cowed driver on his seat.

A short time ago, on Washington Street, San Francisco, I saw four horses—a splendid team—straining, slipping, struggling to draw an enormous load. Doubtless their driver was not to blame for compelling his team to do what a merciful law says such faithful servants ought not to be driven to do. The verdict of a by-stander was, "That driver ought to be arrested." It was cruel treatment that noble team was receiving.

A few weeks ago a prize-fight champion, known as the

"Durable Dane", was battered and bruised until, beaten, bloody, exhausted, he could scarcely stand upon his feet. He was battling in a "legalized" prize-ring, too plucky to yield up his crown to his antagonist. But before the cruel "knock-out" blow could be given the "sponge" was thrown up and the accused contest ended. No spectator or officer of the law lifted voice or hand in defense of the human victim. That was not harmless, scientific boxing, but a cruel, bloody contest such as the patrons paid their money to see and to applaud. No attempt was made to end such conflicts and to guard against such

An Awful Tragedy.

as the one that occurred on Friday night, April 29, 1910, when poor Tommy McCarthy was carried from the prize-ring, in that same discredited city, unconscious, with fractured skull, and only a few hours of life left him. We are told it occurred in "Dreamland", where such diabolical exhibitions are held. Alas, the body of the young athlete was soon borne to that dreamless burial ground called

"Holy Cross Cemetery".

Since his sudden and untimely death testimonials have been borne to his splendid condition. But this is what a morning paper had to say about the verdict of the man who best knew what it was: "Spider Kelley, his chief second, said, 'The boy was not in condition to walk across that ring, much less fight. I did not realize this until the fight was well under way, and then I warned Tommy to be careful and to let me know when he felt weak, so I could throw up the sponge.' " His own father was a witness and saw his son go down, the victim of that infernal business the laws of the game called "sport."

With five men killed within seven years, this cannot be a harmless kind of sport.

Two splendid specimens of physical manhood—typified by the American grizzly and the African tiger—are now training for a contest that will not be satisfactory to the patrons of the prize-ring unless it is an exhibition, brutal and bloody, and a disgrace to our great national anniversary and an already besmirched California. From this impending calamity we are not without hope that we may be delivered.

Humanity, patriotism, Christianity cry out against such an exhibition and its gambling, greedy promoters.

JAMES S. McDONALD.

PRIZE FIGHT RESOLUTIONS.

The following resolutions were unanimously adopted by the Presbyterian Ministerial Union at 920 Sacramento St., May 2, 1910.

Whereas, it is proposed to hold a prize-fight in the town of Emeryville, between James J. Jeffries and Jack Johnson for the world's championship, and

Whereas, such prize-fights are brutal in their nature, endangering the lives of the combatants, as witness the recent death of Mr. McCarthy in Dreamland Rink,

And Whereas, such prize-fights are not boxing contests, such as the laws of the State permit, but "fights to a finish", and

Whereas, such exhibitions bring to our State an undesirable class of people, many of whom are a menace to the peace and safety of the community, and

Whereas, such an exhibition being not an athletic

contest merely but a brutal and disgusting fight between a negro and a white man, is wrong and unpatriotic when permitted on our National birthday, and

Whereas, such prize-fight will bring our State into unenviable notoriety, as being almost the only State in the Union permitting such a contest,

Therefore, Resolved, that we earnestly protest against the holding of this brutal exhibition and call upon the State and County authorities to enforce the law and prevent it.

And Resolved, that a copy of this resolution be sent forthwith to W. H. Donahue, District Attorney of Alameda Co., Frank Barnett, Sheriff of said Co., to W. S. Webb, Attorney-General of California, and to Governor J. H. Gillett.

FRANK GOODSPEED, Pres.,
RICHMOND LOGAN, Sec., Com.

The Secretary of the Committee was requested to send a copy of these resolutions to the Presbyterian Pastors of the churches about the bay, asking them to secure as far as possible an endorsement of their Sunday services, forwarding the resolutions with such endorsement to the authorities herein named. It is earnestly hoped that all pastors will in this way strengthen the hands of the public officials.

FOREIGN CORRESPONDENCE SECRETARY'S REPORT.

As the years pass, and my correspondence grows, the foreign fields become so familiar that it is hard to think of the "Far East", but so we are taught to regard the countries across the Pacific. Letters and reports have come regularly from China, Japan, Korea, Siam, Laos, India and the Philippine Islands, where the Occidental Board Missionaries are stationed,—all showing how keenly the workers realize the crisis which confronts the Christian Church in each of these non-Christ-an lands.

Mrs. Welborn, Mrs. Blair, Miss Wambold, Miss McKee and Miss Plummer are all on duty in Korea, where the watchword this year is: "A Million Souls for Christ". The evangelistic campaign is sweeping over the one-time Hermit Kingdom like a tidal wave. "The missionaries are convinced that now is the hour of the crisis for Korea. Will you help by prayer?"

My correspondents in China are Mr. and Mrs. Herriot, and Miss Beth Herriot March of Hangchow, and Miss Banks of Canton.

One of the cablegrams to the last Students' Volunteer Convention was: "God has melted ancient China; who will mould the new?" Modern methods in business and education are revolutionizing this great nation. Unless the Christian Church moves rapidly the progress of China commercially and politically will outrun the progress of the Kingdom of Christ.

Our only Occidental Board missionary in Japan is Mrs. Fulton, who is in America on furlough—the only one of my list who is absent from the field—but she is on duty, nevertheless, for she writes of busy days with different church societies and of studies preparatory to her work when she returns to Japan this summer.

Mr. Gillies writes: "How we long for a breath of genuine revival throughout this land of the Laos! Let us not cease to pray for it and to expect it." The work is slow in his field, but the long itinerant tours scatter the seed of

the Gospel, which is bearing fruit in hundreds of lives.

Miss Blount is busy and happy in the Girls' School (Wang Lang), Bangkok. There are several day schools in the city now, conducted by Christian graduates of Wang Lang.

Letters from Dr. Vrooman and Mrs. Irwin, formerly under our Board, and Miss Lawton, who is our new missionary in India, keep us in touch with that country—the very citadel of the non-Christian religion. Wonderful things are coming to pass in India, and the missionaries have their part in the problems of the nation, rejoicing in every forward step of the people, for whom they work so faithfully.

Mrs. Glung keeps us well informed of Silliman Institute, Dumaguete, which holds a splendid place in the "expansion of the Philippines". Much is made there of the importance of manual training, and industrial education; but each of the four hundred students finds that Christianity comes first, and the records of scores of young evangelists who go from school to their home towns with the Gospel of Jesus Christ is what most gratifies Mr. and Mrs. Glung.

Correspondence with Persia has been a complicated matter, but we hear that Mrs. Shedd is well, and that the work at Urnoia has not been interfered with, although there have been many trials and difficulties to meet. It is a time of wonderful opportunity for the Christian Church in Persia, and the workers yearn for prayer and sympathy and co-operation in the home-land.

Mrs. Hoskins is the busiest of women at Beirut, and her letters, with Mr. Hoskins published articles on Syria, keep us in touch with that land, where stirring Christian work and exciting political affairs are of equally absorbing interest.

Mrs. Lehman and Mrs. Hummel, both of Lotsdorf, Africa, write often and never duplicate—so varied are the interests and activities of the station; but all the letters and reports unite in one thrilling story of growth along all lines. The opening of an out-station, Metet, which is to be wholly supported by the missionaries and native Christians—actual home mission work in Africa—is of special significance.

Nearer to the home-land, but none the less foreign, is Miss Quinby's station at Barranquilla, Colombia, South America. Rev. Francis Clark says he prefers to call South America the "Continent of Opportunity" rather than the "Neglected Continent". I think Miss Quinby finds it both, and she looks forward eagerly to Mr. Speer's presentation, saying, "We feel that he realizes the needs and the great opportunities in Colombia, and will make a forceful appeal for the enlargement and extension of our work."

Letters and reports, pictures and extracts, bearing upon the monthly missionary topics, are always ready for any one asking for them, and all help to keep the foreign field and the home-land in the close fellowship that is equally important and beneficial.

L. E. A. Horsburgh.

The San Francisco ministers will have for their discussion next Monday a paper by Rev. Franklin Rhoda, on the subject, "The Answer of the Mosaic Law to Some Modern Local Questions." The meeting will be at 920 Sacramento street at 10:45 a. m.

Rev. E. E. Fix, the newly elected Sunday school missionary of San Joaquin Presbytery, has begun work in his new field.

CHURCHES

Rev. Wm. G. McClure and wife returned last Monday to San Francisco from Bangkok, Siam, where they have been serving as our missionaries for many years. They left the next day for Iowa.

The Workers' Conference of the Japanese Presbyterians was held at Hanford this week. Dr. E. A. Sturge of San Francisco was the leading instructor. There was a very encouraging attendance from the churches of Northern California.

NORTHWESTERN CALIFORNIA CHURCHES.

Scotia.—Rev. E. P. Shier has had charge of the work on this field for the last six months, and his work is telling mightily in the building up of the spiritual life here. The work thus far has been one of foundation laying, and though difficult, it has been encouraging to see the growth in attendance at the services. One week of special meetings were held before Easter, and the services on that day were all that could be expected, and were greatly enjoyed. The Scotia work is purely missionary, but as a center of operations for 2,000 lumbermen and railroad builders, it is a point where the lumberman's "sky-pilot" finds a great work to do. Mr. Shier has opened a Sunday school at Rio Dell on the opposite side of the Eel river, and hopes to superintend this work also.

Indianola.—This church was organized last October with fourteen members as an outgrowth of a Sunday School, and though they have no building other than a room of a dwelling house to meet in, the work is going forward. Incorporation papers have just been received and a lot has been purchased on which it is hoped to build a chapel this summer. Rev. R. A. Crichton, pastor of the Eureka church, is supplying this field every two weeks.

Blue Lake.—This field is now in a more hopeful condition than for several years. Our church has held on to this lumbering town with a grim determination to win out. And though there are still many discouraging features to the work, and the church still very weak, ours is the only church that is doing anything to stem the tide of godlessness in this community of a thousand souls. Rev. Wm. Baesler and his noble helpmate have seen many ups and downs to their work, but they are hoping that the incorporation of the town which has just been effected, and the hoped for influx of population, which is sure to come when the railroad connecting Humboldt and San Francisco is completed, will put this church in such a position that it will not be so dependent as it has been on the Home Mission Board.

Arcata.—This church recently celebrated its fiftieth anniversary, and under the aggressive pastorate of Rev. Chas. P. Hessel, who has guided it for the last decade, the church has not only become self-supporting, but has begun a campaign in line with the Laymen's Missionary Movement looking to an increased contribution toward the be-

nevolences of the church this year. An active Brotherhood is assisting greatly in the advance movement.

Eureka.—This church has made a splendid showing the past year in its benevolence, which totaled a fifth of all money raised. A great deal has been done also in the way of organization. The Sabbath School has been graded; a Brotherhood and an Intermediate Christian Endeavor have



Rev. Robert Crichton.

been organized, and the present fiscal year starts with promise of increased activity. Eureka is the center of a county-wide movement for prohibition and the pastors of the leading evangelical churches are taking a very active part in the campaign.

Lack of connecting lines of railway, and the rather uncertain dates for the sailing of steamers in addition to the great length of time required for such a trip, hindered the Presbyterian bishops of Humboldt from attending presbytery. Better railway facilities are assured before long, and Congress has recently passed a bill providing for the lengthening and strengthening of the jetties which will deepen water on the Humboldt bar. With these improvements Northwestern California will, in the near future, command the attention of the nation as a site for the establishment of wood-pulp, paper, and woodenware manufactories. Already some of the largest lumbering plants of the world are here and the steadily increasing commerce from these parts gives us warning of the demands which the Christian churches of this vicinity must soon meet. The Presbyterian pastors are already moving forward as one man in the preparation of the church for its increasing responsibility.

Los Angeles.—The ministers had a treat Monday evening, a regular sunny May-day treat in the address on "The Life That Blesses," by Rev. H. C. Cockrum, of Westminster, Orange county. Lives that have blessed have been going out from our Presbyterian circles more than usual of late. On April 27, at her home in Highland Park, Mrs. Bessie Foster Hatch, wife of Rev. C. B. Hatch, entered into

rest after a very long time of unusual suffering. She was born in Pittsburgh, Pa., fifty-four years ago. The family has been with us for some time. Mr. Hatch was several years the efficient field secretary of Occidental College, in the transition days into the present administration. When the work was not further needed he acted for a time as manager of the Federation Club, until a few months ago his wife's condition became such as to require his personal care, which was given lovingly and unstintedly. The oldest daughter was married last year to Mr. Grayson Merrill, son of Rev. J. A. Merrill. Two younger daughters are in the home.

The latest addition to our list of Presbyterian churches is St. Paul's of Los Angeles, organized May 1. Rev. W. G. Palmer, minister in charge, conducted the service. Rev. John A. Lensinger of Bethany offered invocation. Rev. Geo. C. Butterfield read scripture lesson. Rev. W. B. Noble, D. D., gave the sermon and took charge of the organization service. Rev. J. R. Compton of Second Church offered prayer of organization. Rev. A. B. Prichard of Central gave address of recognition. Rev. R. F. McLaren, D.D., gave address on "St. Paul's Cathedral," an interesting and inspiring account of his work in St. Paul, Minn. Dr. McLaren did some pioneer work in spying out this field. Rev. F. J. Mundy, D. D., spoke forcefully on "Building a Church," telling something of his own experience in Atlantic City, the Assembly's meeting place this year. Then he asked for offering for the proposed new building for this new church and a response was given that added materially to the fund already assured. A lot has been secured at Jefferson street and Third avenue, and a temporary building on it is now occupied. Some sixty names have been given for charter membership.

At the Y. M. C. A. on Sunday afternoon the address was by Dr. W. A. Hunter of the First Church, and at the Y. W. C. A. by Rev. H. H. Fisher of the Third Church.

At Occidental College last Friday Prof. Allen gave an interesting illustrated lecture on comets. President Baer spoke at Immanuel Church Sunday morning and goes East this week. New members of the Board of Trustees are Frederick H. Schauer, Esq., of Santa Barbara; a graduate of the class of 1903; Edward H. Groendyke, cashier of the Union National Bank of Pasadena; Giles Kellogg, secretary of the Union Oil Co.; C. E. Rumsey, of Riverside, and Robert Watchorn, treasurer of the Union Oil Co. In accordance with the charter provisions these are all members of evangelical churches.

Los Angeles.—Rev. C. H. Kershaw has resigned the pastorate of Boyle Heights church and closed his work last week. A very largely attended reception was given at the church on April 29. During the four years' pastorate over 350 members were received into the church and the work was blessed in all departments. Mr. Kershaw is preaching for a time at Goldfield, Nevada. Sunday, May 1, Dr. W. S. Young preached at Boyle Heights in celebration of the twenty-fifth anniversary of the organization of the church. Dr. Young was the organizer of the work. Rev. Luther J. Emerson, a member of the Presbytery of Pittsburgh, but whose more recent work has been in the Dakotas, died of paralysis at the Angelus Hospital, Los Angeles, April 26, 1910, aged 54 years. He had practised law before entering the ministry. In the Seminary he was associated with Rev.

F. W. Mitchell of Anaheim and Rev. E. F. Hall, Western Secretary of the Board of Foreign Missions. During his illness he was faithfully ministered to by Rev. R. W. Cleland, chairman of the Committee on Ministerial Relief.

Los Angeles, Miramonte.—The Social Hall of Miramonte Presbyterian church was dedicated Friday, April 29, 1910. The congregation, represented by the Ladies' Aid Society, the Christian Endeavor and the Church choir, in co-operation with the Board of Trustees, prepared respectively a supper, an ice-cream festival and a musical and literary entertainment. From five o'clock in the afternoon until ten at night the crowds thronged the Hall. Rev. George C. Butterfield, secretary Home Mission committee of Los Angeles Presbytery and Sunday school missionary, and Rev. Henderson C. Shoemaker, pastor of Tropico Presbyterian Church, made earnest and appropriate dedicatory addresses, which added to the interest of the occasion and were heartily appreciated. This opening social and dedication, exactly four years after the organization of the church—April 29, 1906—at which Rev. Mr. Butterfield was present, will long be remembered as marking a red letter day in the history of the congregation.

Memorial, San Francisco.—The annual meeting of this church was held Thursday evening, April 21st. The pastor,



Rev. Herbert N. Bevier, Pastor.

Rev. H. N. Bevier, presided and Mr. Thos. F. Tyler, Secretary of the Board of Trustees acted as Clerk. After devotional exercises, the records of the last meeting were read and reports received from the officers and several societies indicating that the year had been one of strenuous activity in all departments and had closed with the church practically out of debt. The societies have all been maintained with the exception of the Intermediate C. E. Society, which about six months ago was graduated into the Senior Society. The Ladies' Aid Society has been well sustained and the Junior Congregation inaugurated soon after the beginning of the year had added much to the size and interest of the morning service. The Knights of King Arthur also organized a year ago has steadily gained in membership and been

a useful agency in holding the boys to the Sunday school and the church. The Missionary Societies have maintained their interest and held several noteworthy open meetings.—Mr. A. N. Dodge and Mr. Thos. F. Tyler were re-elected trustees, and Philip Bailey, J. R. Gilbey, and A. G. Kirk newly elected. At the close of the meeting the congregation repaired to the lecture room where tables were set and a pleasant hour enjoyed over the good things to eat and in the fellowship. The meeting closed with singing "Blessed Be the Tie that Binds."—Last Tuesday evening the pastor and his family were given a surprise party by a goodly company of the congregation. They came with kind hearts and laden hands and a very cordial evening was spent.

Fresno, Calvary.—On April 24 two new elders were elected and ordained; on the same day four deacons elect took their places on the board.—This is a happy time in the church life: The building is completed and paid for, the street and sidewalk paving are also completed and still no debt in the treasury. The Sunday school secretary can show growth in that part of the work.—The future holds prospects of a pipe organ, an improvement in the parsonage and the purchase of an additional lot and one half at the side of the church; where, with the aid of grass and shade, the young people may have many happy times.

Colusa.—The annual reports presented at the Congregational meeting held April 20, disclosed a year of prosperity with progress in almost all departments. As a result of the second year of the operation of the budget plan, the amount raised for missionary purposes, \$341, was larger than in any previous year, and the same is true of the total

San Francisco, Calvary.—Our pastor's morning sermon for Sunday, May 1st, was "The Christianity of Christ, and its place in the thought and life of the modern world." The topic of his evening sermon was "Is San Francisco For Sale?" This sermon dealt with the current condition of our city, and was a splendid appeal to the people of our city to reinforce all officers and men in public positions who were doing their duty; and to condemn the ones who were not. There was a large congregation, who were attentive and interested. At our last communion service the first Sabbath in April, seventeen new members united with the church. About two-thirds of these joined on confession of faith, and most of them were young people and Sunday school scholars. This splendid ingathering was the direct result of personal work by the pastor, Sunday school teachers and church members during the weeks preceding Easter. On Friday evening of this week the Brotherhood will entertain the ladies of the church. A splendid musical and literary program will be given, and an enjoyable evening is anticipated. Our Sunday school has a new superintendent in the person of Mr. Geo. McDougall. He is planning to revive the interest in this important branch of our work. The children will enjoy the annual Sunday school picnic at Fairfax Park on May 21st.

PRESBYTERY OF SOUTHERN UTAH.

The spring meeting was recently held at Green River. The church at this point was organized less than four years ago with a small membership; now they report 123 members. The successful pastor who has been with the church almost from the beginning is Rev. McLain W. Davis, who was elected Moderator and also Commissioner to the General Assembly at this meeting.

Elder Thomas H. Jones of Ferron is the Elder Commissioner this year.

Green River's resources as an irrigated valley were a revelation to those who had not recently visited the place. Nearly 2,000 people have come from the East and settled here on fruit tracts in the last few years and are building for themselves beautiful homes.

It can be seen how this church is an exception to the other churches in Utah: In place of having a strong Mormon community in which to live, the people have the atmosphere they brought with them from the East. The experiment is certainly an interesting one.

The Presbytery thoroughly enjoyed their stay in the hospitable town, the people doing everything in their power to make them feel at home. One of the pleasantest features of the meeting was the "outing" up the river to the power plant on Saturday, seeing the valley and having a good time in general.

On Sunday afternoon some of the members went down the river to the famous "Peacharosa" or Little Valley, on the invitation of the manager of the work there and conducted the first religious service ever held there. A delightfully profitable meeting was experienced, the party returning in time for the Home Mission Rally held in the church.

Rev. Dr. Martin presided and two splendid addresses were delivered by Rev. John Meeker of Mt. Pleasant and Rev. Josiah McClain, our Synodical Home Missionary.



Rev. Hugh Dobbins, Pastor.

for all purposes. The church has an active and thriving Christian Endeavor Society, with a total membership of 61. Dr. M. M. Lockwood was elected as an additional Ruling Elder. This month completes the tenth year that the pastor, Rev. H. T. Dobbins, has been with this church.

A very enthusiastic rally on Sabbath School Missions was held the previous Friday night, Rev. J. K. MacGillivray presiding and Mr. W. H. Herrick, S. S. Missionary, and Rev. Hugh W. Rankin, Synodical S. S. Missionary, giving most interesting addresses.



PRESBYTERY OF SOUTHERN UTAH.

In session at Green River, Utah, April 7 to 10, on steps of Green River Presbyterian church.

Names in order from left to right—

1. Rev. Geo. D. Peacock, recently ordained.
2. Rev. McLain W. Davis, Moderator.
3. Rev. Josiah McClain, Synodical Supt. Home Missions
4. Rev. J. K. MacGillivray, Stated Clerk.
5. Rev. G. W. Martin, D. D., Chairman H. M. Committee.
6. Rev. John Meeker, recently came to Mt. Pleasant.
7. Rev. E. J. Hanks, Missionary Sevier Valley.

Absent members: Rev. C. H. Hamilton, Rev. T. M. Keusseff (who was ill), Rev. Claxton S. Rice.

Home Missions and S. S. Missions were thus given the place of prominence at this meeting of Presbytery. None are neglected; but we cannot specially emphasize every interest at every meeting.

Our women gave a good account of themselves; their first yearly report was creditable and very encouraging. Mission school work also is doing finely.

MAGAZINES AND PAPERS WANTED.

There is a splendid opportunity to do good by sending copies of magazines and interesting papers to the men employed in the beet-sugar factories at Hamilton, Cal., from the latter part of July to October. Here several hundred men will be lodged in rooming-houses and in camps, with no opportunity for amusement and exposed to every temptation such places offer. The Presbyterians are the only persons attempting to do any work in this place. Rev. T. F. Frothingame of Orland is in charge of our work at Hamilton and Orland, and will do all that he possibly can for these men, but needs the help of books and literature.

Write Mr. Frothingame if you can later send literature, that he may know what to depend upon. Here is an oppor-

tunity for our peoples, societies and our churches to do a good work.

DR. BOYD TO TAKE TRIP TO EUROPE.

Tendered by Church in Appreciation of Ten Years' Service as Pastor.

In appreciation of his ten years of service as pastor, the congregation of the First Presbyterian church has voted Rev. Dr. Thomas Boyd a three months' vacation and a trip to Europe. The action of the church came as a complete surprise to Dr. Boyd. He will leave about June 1st, going first to a great missionary conference at Edinburgh from June 14 to 24th. Then he will travel on the continent, taking in the Passion Play at Oberammergau, and finally visiting Rome.

GHOSTS OF SONG.

Belle W. Cooke.

I'm haunted by the ghosts of songs,
They're "running in my head,"
They follow, follow, all day long,
And even to my bed.

Their "records" all are laid away
In some brain-chamber store,
And what a lot there must have grown
In sixty years or more.

They ring them o'er, perpetual strains
Of tiresome minstrelsy;
I only wish they would not make
A phonograph of me.

Berkeley, April 4th, 1910.



HOW A CHANGE WAS WROUGHT.

"Have you put up my dinner, Maude?"

John Melvin asked the question almost timidly. His daughter's face was clouded, her lips were compressed, and she was making a great deal of unnecessary noise as she moved about the kitchen. She did not reply at once, and when she spoke it was in no pleasant voice.

"Yes, father, your dinner is ready. Now I must put up the children's dinners, and there is the ironing to do, and I must do some cooking also. This will be a busy day with me, but all my days seem to be busy. Perhaps I do not understand how to keep ahead of the work. I have no time for recreation; there seems to be nothing in life for me but drudgery."

Mr. Melvin sighed heavily.

"I am sorry, Maude. If last season's crops had not failed, I should have hired some stout woman to do the heavy work. It is too much for you, a girl of nineteen, to have all these cares; but what can I do?"

"You can do nothing, father, and no one is to blame. I expect to be a drudge. Amy," raising her voice, "where

are you? Go and pick up the breakfast dishes, and be quick about it. It isn't time to get ready for school. Fred, what are you doing? Haven't I told you not to whistle in the kitchen? Oh, dear! one needs more patience than any mortal ever had!"

"I am sorry, Maude," said Mr. Melvin, again. "It was a sad day for us when your mother was called home."

And then the discouraged man, old and worn before his time, took his dinner-pail and started for the distant wood-lot.

Maude continued to move rapidly about the kitchen and pantry, doing the morning's work and scolding the children in a shrill voice.

"Whats' the use of being so cross, Maude?" asked Amy, a bright-eyed girl of twelve. "I can't see that it does any good."

"I can't be so easy as you are, Amy. I wish things didn't fret me, but they do. And you have an easy time, while I have to work like a slave."

"I'm sure I help you all I can, Maude. I don't suppose you want me to stay out of school to work."

"You know I don't. You won't have time to do any more this morning. Now, Fred, I told you to study hard today and not fail in your lessons."

"All right, sis," rejoined Fred, carelessly.

"Fred, how many times have I told you not to call me 'sis'? I am tired beyond endurance. I don't want to hear she saw the boy was about to speak.

As the children left the house, Fred looked significantly at his sister.

"Wasn't Maude cross this morning? How she did bang things!"

Amy puckered up her brow.

"I can't understand it, Fred. Maude is always scolding."

"Yes, and she belongs to the church. I'm glad I'm not a Christian, if she's one."

"Oh, hush, Fred! Christian people are happier than we are."

"Humph! Maude professes to be a Christian, but she can't be happy. Seems to me she's the unhappiest person I know. Papa doesn't belong to the church, but he isn't always scolding."

"Well, I can't understand it," sighed Amy. "But, Fred, you know mamma was a Christian."

"She was a real Christian, too," said Fred, soberly. "But I guess it's hard work to be the real thing. Maude must be a make-believe one," he added.

"Oh, hush, Fred! I don't like to hear you say such things."

Left alone, Maude's hands were busy. At dinner time she ate lunch, and at 2 o'clock was through with her work.

"Everything in order," she thought, as she looked about the neat kitchen. "And I'm not going to touch a bit of sewing this afternoon. I'll go into the sitting-room and rest until it's time to think about supper."

In the pleasant little sitting-room she sat down in an easy rocker at the front window and looked out over the snow-covered fields. Presently she saw the bent form of a little old lady in a black coat and red hood coming up the path.

"Aunt Sarah Easler," she said to herself, "and coming here, too."

The old lady came in without knocking, and Maude rose to meet her. Aunt Sarah seemed much agitated. She took both of the girl's hands in hers, and bent over them, with tears streaming from her eyes.

"What is it, Aunt Sarah?" cried Maude. "Has anything happened?"

"My poor child! my poor child! May God help you!"

Maude felt herself growing faint, but she resolutely banished the feeling.

"What has happened?" she asked, in a voice so calm that it astonished herself. "The children?"

"The children are all right, my dear. It is your father."

"My father! What of him! Is he hurt?"

The old lady bowed her head and replied, in a broken voice, "Badly hurt, my dear."

Maude grasped Aunt Sarah's arm.

"Your face tells me that it is even worse than that," she said, calmly. "Is he dead?"

"My poor child!"

"You need say no more. I know he is."

Even as Maude spoke, she looked out of the window and saw four men bearing her father's form on a stretcher. She did not faint or cry out, but in a moment her mind went back over the three years that had passed since her mother's death, and she saw wherein she had failed as a daughter and sister. Tears came to her relief, and as they gushed down over her cheeks she awoke with a start! She was sitting in the chair at the window and no one else was in the room. She looked out of the window. Oh, thank God! no men were in sight, bearing her father's form on a stretcher.

"It was a dream," she murmured. "Heavenly Father, I thank Thee!" And she formed a few resolutions and lifted up her heart in prayer for help.

"How terribly I have erred and wandered from the way," she said aloud. "This dream has opened my eyes, and I see what I have been doing. What must papa have thought of me? No wonder that he is not a Christian. I have wondered, too, that the children have been so indifferent to religious teaching, but the influence of my life has spoiled everything. But, thank God! the present is mine, my dear ones are spared to me, and henceforth I will strive to have my life count for Christ."

When the children came that night they looked in wonder at their sister. There was a smile on her face, and her voice was gentle when she spoke to them. The tea-table was neatly spread and Fred saw his favorite hot rolls. Presently Mr. Melvin came in, somewhat timidly, expecting as usual to hear complaints and impatient exclamations from Maude. Instead, she greeted him pleasantly.

"Tired, father? Supper's all ready. I've made some of the toast you like and opened a can of peaches."

"I suppose you are very tired, Maude," said Mr. Melvin, looking wonderingly at his daughter.

"I'm a little tired, father; but I'm thankful for the privilege of getting tired. I have a comfortable home, and we are all in good health. You see, father, I am beginning to count my blessings. I have been a fault-finding, ungrateful girl, and have made you all unhappy; but I hope to make some amends for the past."

"God bless you, my daughter!" said John Melvin, huskily.—W. N. Jenkins, in Zion's Herald.

JACK'S GOOD NAME.

Sydney Dayre.

"And I can't do anything for him. Not one single thing."

Jack shook his head mournfully as he arrived at this sorrowful conclusion.

"I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more'a mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives, with whom he made his home, moved into Jack's neighborhood. Going on an errand he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time, and indeed on every other thing which might be said to belong with a growing boy. His duties were many and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in few words: "I'm going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it may be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this:

"Always tell what's so, no matter what.

"Never touch what ain't mine.

"Always be on time, or a little ahead.

"Always go quick when you're sent, and remember what you're sent for.

"Sweep clean and keep things fixed up.

"Keep myself clean and my hair brushed.

"Take my hat off and speak polite."

Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usually cheerful face.

"What's the matter, Billy?"

"They've been telling me," Billy shook his head despairingly, "that I won't get well till no telling when, unless I go to some place in the country where I could go away from here."

"Phew, Billy!" said Jack, in dismay.

"I thought, you know," went on Billy, "that I could get to work right off. I ain't any right to be a burden on the folks. But the folks here are telling me about a real nice place where I could go for \$25, where I'd get good treatment and stay as long as I needed. They think that's awful cheap, but," poor Billy sighed woefully, "\$25 is a lot of money, ain't it, Jack?"

"It is that!"

"So, I'll be back near you the beginning of the week. And then I'll be with you evenings. And," hopefully, "I guess I'll get well without any \$25."

Jack talked about it with his mother.

"I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack, in a discouraged tone.

"If it could be paid a dollar at a time—" she said, half questioningly "You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a bit closer."

After a little more talk Jack made his plans. He went the next morning to his employer and asked if he could advance the \$25, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy, as with much hesitation he pressed his request, telling of Billy and his needs.

"How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head forlornly.

"You might, you know, leave me before the 25 weeks were up."

"I'd promise not to," said Jack, earnestly. "But I haven't a thing to give for security."

"Your promise will be enough," Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than \$25. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words; Mr.

Strong added: "I'll speak more about it tomorrow."

"If—if—" Jack strove to stammer out his thanks. "If there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong, kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, in going home that evening, spoke to his grown-up daughter.

"Bertha, haven't you to do with some of these Fresh-Air businesses—?"

"Yes, father, you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you. One for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in His footsteps in showing loving-kindness to His little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for, surely, it must be something better than could be offered by anyone else.

Looking into his pay envelope at the end of the week he turned back with it to Mr. Strong.

"You've given me a dollar too much, sir. There's the expense for Billy, you remember—"

"I remember. But that goes in on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back. If he is your kind of boy he can have the place."—YOUTH'S COMPANION.

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Do not hang on to things that keep you back, that make you unhappy. Let go of the worry; let go of the anxiety; let go of the scolding, fretting and fuming; let go of the anxious over-strenuous life; let go of selfish living; let go of the rubbish, the useless, the foolish, the silly; let go of the shams, the shoddy, the false; let go of the straining to keep up appearances; let go of the superficial; let go of the vice that cripples, the false thinking that demoralizes, and you will be surprised to see how much lighter and freer and truer you are to run the race, and how much surer of the goal.

If you have had an unfortunate experience, forget it. If you have made a failure in speech, your song, your book,

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your article, if you have been placed in an embarrassing position, if you have fallen and hurt yourself by a false step, if you have been slandered and abused, do not dwell upon it. There is not a single redeeming feature in these memories, and the presence of their ghosts will rob you of many a happy hour. There is nothing in it. Drop them. Forget them. If you have been indiscreet, imprudent, if your reputation has been injured so that you fear you can never outgrow it or redeem it, do not drag the hideous shadows, the rattling skeletons, about with you. Wipe them out. Forget them. Start with a clean slate, and spend all your energies in keeping it clean for the future. Do not let the little enemies—worry and foreboding, anxiety and regrets—sap your energy, for this is your capital for future achievement.

A gloomy face, a sour expression, a worrying mind, a fretting disposition, are proofs of your failure to control

yourself. They are the earmarks of your weakness, a confession of your inability to cope with your environment.

Whatever is disagreeable, whatever irritates, nags, destroys your balance of mind, forget it, thrust it out. It has nothing to do with you now. You have better use for your time than to waste it in regrets, in worry, in useless trifles. Shut the door in the face of all your enemies and keep it shut. Do not wait for cheerfulness to come to you. Go after it, entertain it, never let it go.—From "The Optimistic Life."

Perseverance! Can you spell it? And its meaning, can you tell it? If you stick to what you're doing, Study, work, or play pursuing, Every failure bravely meeting, Bravely each attempt repeating, Trying twice and thrice and four times, Yes, a hundred, even more times, And its meaning, you can tell it! —Youth's Companion.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., MAY 12, 1916.

No. 19



Rev. James M. Barkley, D. D., Retiring Moderator of the
General Assembly, Meeting at Atlantic
City May 1881.

SHOULD SAN FRANCISCO HAVE THE PANAMA-PACIFIC EXPOSITION?
LAYMEN'S BANQUET OF SAN JOSE PRESBYTERY
PRIZE FIGHTERS FEAR TO TEST THE LAW
A TRIBUTE

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco Cal., under the Act of March 3, 1879

SHOULD SAN FRANCISCO HAVE THE PANAMA - PACIFIC EXPOSITION?

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CAN CONGRESS AFFORD TO COUNTENANCE GRAFT, LAWLESSNESS AND VICE, BY GIVING THE HONOR TO THIS CITY?

Shall the State, Whose Governor, in Defiance of the State Law and Public Opinion, Refuses to Prevent Prize Fighting, and the City Whose Officials Permit the Opening of a Tenderloin District in the Heart of the City, be Chosen as the Place where America Will Greet Her World-Guests?

[Note.—We realize how serious a thing it is to speak ill of one's country, but there is a loyalty to truth and honor that is higher than loyalty to country. We regret exceedingly that it has become necessary to make public in this way these statements of facts, but every other means seems to have failed to make the officials realize that graft and lawlessness are anything but matters to be laughed at. Let Congress withhold granting the Exposition to San Francisco till the next session, with the understanding that she can have it if she cleans up, and a better order of things may come about. These sentiments are not alone the expression of the writer but of many of the best people of the State.—Editor.]

"Lies only harm the liar; it's the truth that hurts."

Congress is considering the claims of San Francisco as the place for holding the Panama-Pacific Exposition in 1915, at which time America will invite the nations of the world to celebrate with her the opening of the Panama Canal.

It is to be a great event. The opening of the canal will mean great changes in the program of the world's commerce. America, which will then have built the canal, after many failures will be entitled to the congratulations of the world, and she will get them. Her ports will then be opened to commerce as never before. Her wealth and prestige will increase.

In view of what all this means to America should she

not choose for her reception place, where she will stand with outstretched hands in welcome to the members of the family of Nations, her most representative, well-ordered as well as her most beautiful city? Would not the reception be greatly marred and the nation misjudged, if the reception committee had on it men not fit to associate with kings and queens, and had a brothel keeper brought in to be presented?

San Francisco and California has many of the finest people in all the world, but these are not in the chief offices just now, and unless those in power deem it wise to change their program and redeem the name of their state and city we doubt the advisability of holding the Panama Pacific Exposition in San Francisco.

Let Congress halt and consider these things, and if the Governor of the State and the Mayor of San Francisco have a desire to make this State and city a worthy place in which to hold the great Exposition, let them show it by their acts before the time of the next session of Congress.

If the Governor will not protect the State from the disgrace about to be heaped upon it by the Johnson-Jeffries prize-fight, which is a plain violation of the State law, and the Mayor of San Francisco will not change his policy and redeem the name of the city, by stopping grafting and robbery and closing down the tenderloin, then let the Nation show her disapproval by giving the Fair to a worthier city, and let us bear our sin and shame alone, and not flaunt it before the eyes of the world.

San Francisco now has a reputation for being a city so keen for graft that the Johnson-Jeffries fight promoters would not take the fight there, where it would cost all the profits to pay for the graft to get the permit. She is accused of having a city administration so greedy for money that it will sell character, by licensing a tenderloin within 100 feet of Market street; brothels wherever men have the money to pay for the license; "transient" hotels throughout the city; a Barbary Coast tenderloin so brazen that its resorts display signs, "Special Attention to Tourists." She has been shown to have a city government so devoid of decency and chivalry as to deliberately plan and attempt to break up a woman's meeting called to protest against the opening of the down-town tenderloin; so bought by the grafters that have despoiled the city and defamed its name that its city attorney refuses to prosecute and insists the cases be dismissed without any hearing of evidence; so traitorous a chief of the police commission that he bargained to sell the city to "wire tappers" and "sure thing" men even before his election; so degraded lawyers that these criminals find protection and escape at their hands; so debased judges that justice is defeated and laws construed to save the guilty; so decrepit a street car system that present conditions of travel are most inadequate, and the future offering no relief, with a treasury depleted defending its officials on graft charges, and in buying newspapers to create public opinion.

San Francisco's Mayor is a man who has made good his boast to make the city the Paris of America. His acts have brought him into such disfavor that his recall is about to be attempted.

Is this the place for the United States to invite the world's nations to come and form their impressions of what America is? Will the representation of foreign nations be met at our shores by a delegation from the "bung-

starter's union," escorted up Market street by the Royal Arch band, playing "There'll Be a Hot Time in the Old Town To-night?" conducted to a "transient" hotel, where they will be presented to the Queen of the Tenderloin, be entertained at a banquet by the brewers, in a beer hall; shown the tenderloin as our most profitable business section, and the Exposition as the most glorious display of "booze" stuff the world has ever seen?

This is now a city where "booze" selling is considered so respectable that the committee appointed to secure funds for the Panama-Pacific Exposition unblushingly accepted about one-tenth of the amount subscribed from the Brewers' Association, Royal Arch and other liquor organizations, cafe proprietors and keepers of questionable resorts, whose pledges can only be met provided the representatives of this class of business are given large control of the arrangements for the Fair, and who will see to it that the Fair will be on a large scale, what our State Fairs have become on a small scale, the place for the display and dispensing of "booze."

Let Congress give the California officials time to clean house before they accept their invitation to use it as a reception room.

PRIZE FIGHTERS FEAR TO TEST THE LAW.

When Fight Promoter Is Threatened by District Attorney He Promptly Says He Will Move.

There is no question as to the California law forbidding prize fights, neither is there any question as to whether the Johnson-Jeffries fight is to be a prize-fight except when attempting to cloud the issue by saying there are technicalities in the law. The prize-fight promoters in private say there is no question but what it is a prize-fight, under the meaning of the California law. To show that they so consider it, note what action Coffroth is going to take if District Attorney Bullock of San Mateo county, attempts to prevent the Papke-Thomas fight Saturday, and this is not a 45-round contest, either. Coffroth says: "If Bullock gives me official notice he is going to interfere with my fight, then I shall immediately transfer it to San Francisco." Does not this show that he knows the law can prevent the fight? If not why does he not fight the matter and show that the law does not prevent such contests?

The action of District Attorney Bullock is caused, so the papers say, by a reform movement among the people of San Mateo county. This shows what can be done by a few people. Let us show what can be done to have the laws enforced by writing to the Governor and District Attorney Donohue. Everybody ought to write a good strong letter and it will do good.

If one knew all the forces that are at work in this matter they would be sure of the victory.

Not only are people in this State actively engaged in trying to prevent the fight, but men and women in many other States are using every influence they can command to bring pressure to bear upon the powers to be, to prevent the State being disgraced.

Rev. F. L. Goodspeed, of Oakland, sent an 80-word telegram to President Taft, asking him to use his influence with Governor Gillett; Rev. Mark A. Matthews sent a two

hundred word telegram to Governor Gillett; nearly all the ministerial bodies have passed stirring resolutions, and Oakland is to have a great protest mass meeting on Saturday night.

Let no one think we have made our protest and will now quit. We have not begun yet to do the things possible and practicable and we have all the time till July 4th to keep up the good work.

Some weak faith people say we can't stop the fight, but we can and will to the glory of God and the upholding of the Law.

Help, everybody, by writing letters. Let us show the officials what we expect them to do as our representatives. The law is all right. It's the law interpreters who are weak.

May 12. Coffroth changes fight to San Francisco.

CITY'S HENCHMEN TRY TO BREAK UP WOMEN'S MEETING.

Attempt to Get Control of Women's Protest Meeting in San Francisco Proves a Failure.

There seems to be no limit to which the city officials of San Francisco will not go to make it appear that a wide-open town is the wish of the people.

Last Sunday afternoon the women of the city had arranged a mass meeting in Dreamland Rink to protest against the opening by the city officials of the downtown tenderloin. About five thousand people gathered and as soon as the meeting opened it was seen that persons were there to make trouble. However, nothing serious occurred until the meeting was about half over, when an employe of the city arose in the center of the hall and demanded a hearing for a woman he named, whereupon men sprang up in different parts of the hall and applauding wildly tried to start a demonstration for the woman and against the chairman. The police who had been instructed to act with the rioters escorted the woman and man to the platform, where the woman tried to speak, but was not allowed to do so, and was compelled to retire. Later a demonstration for McCarthy was attempted, but failed, after which the disturbers retired and the women passed their resolutions demanding the removal of the tenderloin and objecting to the renewal of permits for the slot machines.

ANNUAL MEETING WOMAN'S BOARD OF HOME MISSIONS.

Sessions of the Thirty-first Annual Meeting of the Woman's Board of Home Missions, to be Held at Atlantic City, New Jersey, in Connection with the General Assembly.

Thursday Afternoon, May 19th, Registration at the Olivet Presbyterian Church, corner of Pacific and Tennessee Avenues. All Presbyterian women are invited to register. The badge will admit to the Steel Pier, where the meetings of the General Assembly will be held. After the election of the Moderator, the officers of the Woman's Board will be glad to meet visitors and delegates informally at Haddon Hall.

Friday, May 20th, Annual Meeting, 9 a. m. and 2 p. m.
Saturday, May 21st, at 9:30 a. m., a conference of synod-

ical presidents and vice-presidents of the Woman's Board, or their accredited proxies, who also are the voting members. No public announcement of this meeting will be made.

Sunday, May 22nd, Vesper services at 5 p. m., when missionaries will speak.

Tuesday, May 24th, at 9:30 a. m. and 2 p. m., business session; election of officers; synodical roll call; reports of committees.

Wednesday, May 25th, 2 p. m., conference for presby-

terial officers only. The Annual Meeting, are expected to stand together and repeat a short Scripture text, not consuming more than half a minute. The number in each delegation will be counted and the record kept.

Presbyterian women of California are asked to remember these meetings in prayer, and especially Miss Julia Fraser, who will have so large a part in the preparation for them, and the successful carrying out of all plans in connection with them.

For information concerning hotels, address Mrs. N. W. Cadwell, 311 Atlantic Ave., Atlantic City, N. J.

The same reduced rates granted Commissioners to the General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.



Miss Julia Fraser, Secretary.

terial officers only. At 4 p. m., a reception at the Chalfonte for Home and Foreign Missionaries. Daily prayer service 8:30 a. m., Haddon Hall. Except when stated otherwise, all meetings at Olivet Church.

At the Tuesday morning session of the Annual Meeting, in response to the synodical roll call the synodical Presidents or their representatives will in a two minute speech present one of the following sub-topics. Please note that this response will come Tuesday morning, May 24th.

The public is most cordially invited to attend this meeting, but the voting body is strictly limited, each synodical society being allowed two votes.

At the Friday morning session there will be a synodical roll call, when all the women from each synod, attending

MAY 22 WORLD'S SUNDAY SCHOOL DAY.

In connection with the preparations for the World's Sunday School Convention in Washington, May 19 to 24, several unique plans have developed. One is so unusual in character as to be fairly sensational: nothing less than the creation and circulation of the most widely distributed picture in the world.

Since May 22 is World's Sunday School Day, which is to be observed in all parts of the earth, it was planned to symbolize the world idea, the child idea, and the Christian Conquest idea, in one great painting. So a Boston artist, Mr. W. Stecher, has painted for the Sunday-school leaders a picture emblematic of the children of the whole world. Critics have pronounced the original painting at once the most human and emblematic of all the attempts to convey by brush or pencil the idea of cosmopolitanism.

The officials in charge of the Washington Convention, which will itself be the most cosmopolitan gathering ever held in America, were so impressed with this painting, "The Crusaders of the Twentieth Century," that they have arranged to have it reproduced on a large scale in living tableau at one of the convention sessions. The picture is being reproduced in colors for use in the schools, and it will be given to every one of the thousands of schools in mission-lands. With the unrivaled machinery of the modern Sunday-school to distribute it, the picture will doubtless be more widely circulated than even the copies of the most famous of the old masters.

In North America, the picture is being used to help carry the idea of World's Sunday School Day. All over this polyglot world Sunday-schools will celebrate May 22 as World's Sunday School Day. To make the services uniform, a special program has been prepared by the World's Sunday School Association, and it is being issued by all the principal denominations and by the Association itself, in the North American Building, Philadelphia. This unique program has been translated into more than 200 languages and dialects. The three hymns used are those which have been universally translated; there is a selection from the Psalter, a prayer written for the Exercise by an Episcopal clergyman; and a few facts concerning the growth of the World's Sunday School Association, with its present membership of more than 275,000 schools and more than 25,000,000 members.

The pastors of all Christendom have been requested to preach special sermons on the morning of World's Sunday School Day, emphasizing the importance of the Sunday-

school and the religious training of the child. Enthusiastic Sunday-school leaders say that on May 22 the thought of all churches everywhere will be centered upon the child to a degree without precedent in all Christian history.

A TRIBUTE

Though knowing that Rev. T. F. Burnham had been critically ill for some time the announcement of his death in the Pacific Presbyterian came as a shock to me. He was a long-time friend of mine and very dear, for he was a man of noble purposes, kind heart, and sterling character. I fully concur in and heartily appreciate all that was said of him in that issue as a man of ability, efficiency, and true worth.

I would speak also of some things that were not mentioned by any of these writers. At the meeting of the Synod of California at Pasadena in October, 1908, when his name was presented for Moderator it evoked much enthusiasm. The facts of his long and efficient service of our church in various ways and his good qualifications for a presiding officer, were at once recognized by his brethren, and with hearty good will he was chosen for that position, the highest in our Synod. He discharged the duties of the office well, and preached a scholarly sermon as retiring Moderator at the opening of the Synod in San Jose last October, and the brethren who were there will remember how faithful he was in attendance upon the sessions of the Synod and how busily he was engaged in its work.

Mr. Burnham was deeply interested in the organization and work of "The Presbyterian Historical Society of California." He was a charter member, and from the time of its organization until his death he was its secretary and treasurer. He took great interest in gathering up for preservation what he could of the early history and souvenirs of our church in California. On one occasion when we were together in Benicia we traveled over the town in search of some relics of the Presbyterian church founded there by Dr. Woodbridge, which was the first Protestant church organized in California. Later Mr. Burnham secured the bell of the school house in which the church first worshiped, had it put in good condition, and took it to San Anselmo, where it may now be seen in the library room of our Seminary.

In his noble efforts to make the Occident such a paper as he desired and to prolong its existence, he had to use his own money. When it suspended publication there were several hundred dollars due him. He had possession of the files of the Occident from its beginning. These were valuable historical documents, and Mr. Burnham could have sold them in the East for more than enough to have fully remunerated him for this deficit. But he felt they belonged to California and he refused all offers for them, and at additional expense he had them bound and placed them in the Seminary library under the care of the Historical Society for the benefit of future investigators and writers of history. Thus in many ways he touched and helped the religious life of California, and though we shall sadly miss him, we feel it may be truly said of him:

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;

While heaven and earth combine to say,
'How blest the righteous when he dies!'"

JAMES CURRY.

Brief Sketch of Dr. Burnham's Life.

The following brief sketch of a very full life, by the hand of one of Brother Burnham's long-time friends, will no doubt be appreciated:

Mr. Burnham was born at Deckerstown, N. J., August 31st, 1845, and was named for Hon. Theodore Frelinghuysen, for many years U. S. Senator, and everywhere honored as the "Christian statesman." His father was a teacher, the duties of whose calling necessitated the removal of the family in succession to Troy and Albany, N. Y., and later to Hoboken, N. J.

In his boyhood Theodore was for a time one of the "pages" connected with the New York State Legislature. At twelve years of age, owing to the broken condition of his father's health, he left school, and found employment as an errand boy for a New York stationer, and subsequently in a jewelry store. Later, and while still supporting himself by daily labor, he prepared for college, and entered the University of New York, from which institution he graduated. During this period he supported himself chiefly by tutoring the sons of some of New York's prominent families, and among these one of his pupils for a time was our honored ex-President, Theodore Roosevelt.

Mr. Burnham's studies for the ministry were taken at the Union Theological Seminary, under the direction of that famous trio, Drs. Shedd, Hitchcock and Schaff. Sometime in 1876 he was ordained to the work of the Gospel ministry, his first pastorate being at Freeport, in the Presbytery of Long Island. This church he served for nearly four years, and he was then called to South Amenia, in the Presbytery of North River, where he continued for twelve years. He then served the church at Millerton in the same Presbytery for about two years as Stated Supply, and was called to Vallejo, in the Presbytery of Benicia, in 1892, where he continued in active service until his recent illness compelled him to relinquish the responsibilities of the pastorate. His resignation was reluctantly acquiesced in at a recent meeting of the congregation, and it was his cherished ambition to preach a farewell sermon to his people on Sunday, May 1st. He had planned to leave Long Beach for this purpose on the very day when the summons came to him to enter the fellowship of the Church Triumphant.

Mr. Burnham was throughout his ministry much interested in journalism, and his contributions to the secular and religious press were numerous and highly appreciated. For several years he acted without salary as the Editor of the Occident, our Pacific Coast Presbyterian paper, and it was due largely to the over-strain caused by these labors in addition to those of the pastorate that he suffered a long and serious illness. It was under the circumstances thence arising that the Occident was compelled to discontinue its existence.

He was always interested in the philanthropic and educational enterprises of the communities which he served. It was through his efforts that the Naval Union at Vallejo was organized, and with this enterprise he was actively associated until its merger some three or four years ago with the Naval Young Men's Christian Association.

As one closely associated with Mr. Burnham for nearly

thirty-one years the relations of Presbyter and friend have grown very strong and sweet. The memories of precious seasons in service, prayer and Christian fellowship, as well as in the hallowed intimacies of personal friendship are a treasured possession. He was of a quiet, even disposition, exceedingly methodical, and of scholarly tastes and acquirements. He possessed a most genial and contagious humor. He was the life of any group of which he chanced to be a member. And above all, he was a man of God, deeply spiritual, intensely practical, staunchly true to the Gospel of Redeeming Grace. Liberal-minded he was in the best sense toward those with whom he differed, and yet true through and through always to Jesus Christ. A loving man himself, he won our fullest love.

A. B. PRICHARD.

THE LAYMEN'S PRESBYTERIAL MISSIONARY BANQUET OF SAN JOSE PRESBYTERY.

Harmon H. McQuilkin.

Tuesday evening, May 3rd, a gathering of about one hundred picked men from the churches of San Jose Presbytery gathered around the banquet table in the lecture room of the First Presbyterian Church of San Jose to consider the distinct responsibility of the men of these churches to the work of world-wide evangelism. It was a body of strong, clear-headed men, who are leaders in their various callings. They were there for business, too, you could see that written all over their faces as they listened to the different speakers. This is the superlative thing about this whole Laymen's Movement—the quiet facing of the proposition just as any business undertaking would be faced, the very quietness an indication that something will be happening after a bit. Well, that's the way these men did it. There was no clapping of hands over statements that were made, except when Dr. Dinsmore said something about a certain man who is expected home shortly from the jungles of Africa; but that was to be expected. But aside from that the whole attitude of these splendid business and professional men was one of profound attention and silent determination to "make good" in this most statesmanlike enterprise.

Mr. William G. Alexander, President of the Keystone Wholesale Grocery Company of San Jose, and an elder in the Second Church, acted as toastmaster and he makes a capital one. His enthusiasm and push are contagious on such an occasion, and his own remarks are always right to the point.

Rev. John W. Dinsmore, for ten years pastor of the First Church of San Jose, was the first speaker, and gave a telling address on "Men and Missions," pointing out in his own forceful and pungent way the remarkable character and ability of the average missionary on the foreign field and also the high esteem in which the foreign missionary work has always been held by the foremost statesmen and others in high position in this country.

Then Mr. Alexander Beck, a stalwart elder from the Watsonville Church, gave a carefully prepared speech on "Missions as an Investment," in which he urged the men

of the Presbyterian Church to put themselves and their money into this cause because, judged from every standpoint, it is good business policy. It was a strong and stirring appeal and went straight home like an arrow from the bow.

Mr. John Crummy, an aggressive young man from the First Methodist Church of San Jose, followed with a crisp, epigrammatic account of the way his church has organized and already completed an every-member canvass for missions since the San Francisco convention. Twenty-four young men went out two-and-two and called personally on every member of the church, and their missionary pledges are two and an eighth times as great now as they were last year, notwithstanding the fact that their people pledged about \$40,000 a few weeks ago for a new building. Thirty-five new subscriptions were secured by these young men toward the local expenses—this as a by-product; and it shows that foreign-missionary giving doesn't interfere with home finance.

The next speaker was W. E. Hazeltine, the Missionary treasurer in the First Church of San Jose, who gave his personal estimate of foreign missions, formed by wide travel in foreign lands with careful investigation into the efficiency and economy of the work. A retired banker, and a very conservative, practical man, he gave his enthusiastic commendation of what he saw on this tour of inspection. He described the "Parish-Abroad" and "Parish-at-Home" plan which is used in the First Church and by means of which the foreign missionary gifts have been increased at least six-fold in the congregation. He emphasized the advantage of having but two appeals a year for benevolences, and the necessity for a strong missionary committee in the church to manage the entire system. His remarks were emphasized by his own large annual investment in the cause.

Then Mr. Stevenson of San Rafael, and Vice-Chairman of the Laymen's Executive Committee for the Bay District was introduced and gave a quiet, but forceful account of the Laymen's Movement, which had a profound effect on the men.

The last speaker on the regular program was Mr. George B. McDougall of San Francisco, Chairman of the Laymen's Executive Committee. His speech betrayed him so soon as he began. It was easy to see that he is a Scotchman, and the canny qualities were in evidence all along as he estimated this new movement and the responsibility of the men of the churches to the non-Christian world. It was a clear, convincing talk. These two able champions of this noble movement did us men lots of good by their presence and addresses.

The speeches done, there was a half-hour of open conference for suggestion or questions which was profitably spent, and then, when a vote of thanks had been given to the First and Second Church men who had played the host, everybody stood and two stanzas of old "Coronation" were sung with genuine masculine energy and the benediction was pronounced by Rev. George I. Long, pastor of the Second Church.

It is the expectation that every church in the Presbytery shall elect a missionary committee and make a systematic canvass of its membership and get into line to help win the world for Christ.

CHURCHES

Rev. W. M. Barrett of Beaumont, Cal., is now at 927 Indiana street, Lawrence, Kansas.

Rev. J. W. McLennan has removed from Lone, Cal., to Hickman, Stanislaus county, Cal.

Rev. James Murray, who has been located at Asotin, Washington, is removing to Nezperce, Idaho.

Rev. H. T. Murray, formerly at Bridgeport, Washington, is now located at Mukilteo, in the same state.

Rev. Angus Matheson, who has labored for some time at Deeth, Nevada, is now at work at Elk Grove, Cal.

Rev. Lapsley A. McAfee, of the First Church, Berkeley, was the leader of a C. E. Bible Institute at Fresno, on May 12th-13th.

Mr. H. Bailey McAfee is sending in some fine lists of new subscribers for the Pacific Presbyterian from the San Joaquin Valley.

The Rev. Isaac Fleming closes his pastoral work at Calistoga, on Sunday, May 15. His address for the next three months will be Upper Musquodoboit, Nova Scotia.

The Fresno County C. E. convention which was held May 7-8 at Coalinga, was a largely attended and helpful gathering. Many came from the near-by counties to get the benefit of the meetings.

Rev. A. J. Compton, formerly of Elsinore, Cal., who has been for some months in charge of a church at Tarpen Springs, Fla., is about to remove to Charleston, West Virginia, and will return to California in October next.

Our General Assembly meets this year at Atlantic City, May 18-31. The Pacific Coast will be well represented by the Commissioners chosen, and we are sure they will give a good account of themselves upon their return.

The exercises of Mills College commencement week will take place May 14-16 at Mills College, Cal. Rev. George G. Eldredge, pastor of St. Johns Presbyterian Church, Berkeley, will give the baccalaureate sermon Sunday at 11 a. m.

Sunnyside, Wash.—Four were added to the church on April 24th, two coming by confession of faith in Christ. On May 8th the pastor, Rev. A. D. Skaggs, and the members of the church attended in a body the dedication of the new church at Toffewish, Wash., where Rev. Martin L. Ross preached the dedication sermon.

San Francisco, Olivet.—Last Sunday Mrs. Augusta Bainbridge, State Superintendent of Purity Work for the W. C. T. U., spoke to the church and Sunday school most acceptably. In the evening the pastor, Rev. W. E. Parker, Jr., spoke from the text, "He that hath this hope in him puri-

feth himself even as he is pure." On May 12-13-14 the pastor will be the principal speaker at the Sonoma County C. E. convention which will be held at Sonoma.

Oakland, First.—Last Sunday morning Miss Marie C. Brehm spoke, her theme being "The Mother's Interest in Temperance," it being "Mothers' Day." On Tuesday, the 3rd, the Presbyterian Brotherhood gave a dinner, having as the guests of the evening the choir and their lady friends. The occasion was a most auspicious one, the attendance being very large and Dr. Goodspeed's address very entertaining. Mr. W. A. Horn, formerly secretary of the Y. M. C. A., has been made the pastor's assistant and he will have charge of the church finances.

Portland, First.—Mr. W. R. Mackenzie has been elected as treasurer of the church building fund and will receive the money pledged for the new edifice. On April 24th the pastor, Dr. Foulkes, preached at the dedication of the church at McMinnville, Oregon, and Rev. E. M. Sharpe of Mt. Tabor church preached in the morning and Rev. Boudinot Seeley, Jr., of Rose City Park Church in the evening. The annual report to Presbytery shows that the 1415 members gave \$11,810 to home missions and \$6,545 to foreign missions. The contribution to temperance was \$1,240 and the Congregational expenses \$18,296.

San Francisco, Calvary.—On Sunday, May 8th, our pastor occupied his old pulpit at the First Congregational Church, Oakland, both morning and evening. We had the pleasure of hearing the Rev. John Steele, of St. Paul's Church, Oceanside, in the morning; and in the evening the Rev. J. S. Stuchell. Rev. Stuchell preached on the sick man at the pool of Bethesda, and gave us excellent advice on keeping well. He urged us to use freely God's three great agencies of health, Sunshine, Air and Water.

On Wednesday afternoon at 3 o'clock, our pastor will address a union meeting of all the churches in San Jose, in the Auditorium of that city. This will be at the time of the Rose Carnival. On the evening of Friday, May 20th, our talented organist, Mr. Ben Moore will give an organ recital in the main auditorium of the church. Mrs. Orrin K. McMurray, soprano, will assist him and the program will be composed of numbers from Bach and other famous composers.

"RING OUT" THE GOSPEL.

There is a brand new church at Cordova in Alaska. They need a bell. The Home Board has secured a price from the manufacturers and has estimated the cost of transportation. The whole bill comes to \$100. The handful of people under Dr. Hall Young's leadership have done heroically in building the church. Their fund is exhausted and the church has no bell. Cordova is the new town, some day to be a great commercial center of that region replete with what many a visitor has declared the grandest scenery in the world, unequalled glaciers piling their icebergs into the sea, magnificent mountain heights, splendid forests,—all of which makes the Prince William Sound region famous. Vast copper stores, fishing resources, the gateway to

the wealth of interior Alaska as yet only imagined help Cordova a strategic center. Has not somebody a hundred dollars to set the gospel ringing out loud there right now? The surroundings are set for it, and the many who are in the immediate future to press it at this gateway ought to hear that peal with the first sounds which greet them. Address the Board of Home Missions, 156 Fifth Avenue, New York City.

PRESBYTERY OF SPOKANE.

The Presbytery of Spokane met at Sandpoint, Idaho, Tuesday, April 19th, 1910, at 7:30 o'clock p. m. with the largest attendance in its history.

Rev. John M. Skinner, pastor of the church at Davenport, Wash., was elected Moderator.

The following brethren were received, viz: William L. Beaumont, Ph. D., from the Presbytery of Highland and has entered upon the work of the Kettle Falls-Garden Valley



Rev. Samuel M. Ware, D. D., Belegate to General Assembly.

field; Irving T. Rabb from the Presbytery of Wenatchee and is ministering to the Spokane-Monroe Park Church; George W. Healy from the Presbytery of Dubuque, who is pastoring the flock at Sandpoint, Idaho; and Harry D. Miller from the Presbytery of Ewing.

The pastoral relation existing between Rev. Albert M. McClain and the Manito Park Church was dissolved.

Two more churches go to self-support, viz: Rathdrum and Fairfield.

The "Blairsville" overture was adopted.

Commissioners to the General Assembly were chosen as follows, viz: Samuel M. Ware, D. D., of the Spokane Fourth Church, Rev. Roderic A. Finlayson of Post Falls, Idaho, Ruling Elders John E. Fraser of the Davenport Church, and J. Grier Long of the Spokane First Church. Also James

H. Shields, D. D., of Spokane Fifth Church, Rev. Elton F. Spicer of Northport, Wash., and Ruling Elders William A. Thomas of Coeur d'Alene First Church, and William V. Wuhrman of Spokane Emmanuel Church were chosen their alternates.

The invitation of the Coeur d'Alene First Church was accepted as the place to hold the next stated meeting.

Presbytery adjourned to meet in Spokane, Wash., May 2nd, 1910, at 2 o'clock p. m. EUGENE A. WALKER, Stated Clerk.

THE CAMPAIGN OF THE PRESBYTERIAN LAYMEN OF SOUTHERN CALIFORNIA.

The men of the three Presbyteries, Los Angeles, Riverside and Santa Barbara, have united their efforts in pushing the Missionary campaign among all the churches of these three presbyteries. A strong Promotion Committee under the direction of Acting Chairman W. L. Green of Pasadena is conducting in a very enthusiastic manner the follow-up work, suggested by the Central Committee of the Laymen's Movement in New York. Meetings have already been held in a number of the larger churches with very satisfactory results. Plans are on foot whereby every church in the Southern California District of the Presbyterian persuasion, if desired, may have a representative business man address them on the subject of the Laymen's Movement.

The response on the part of the pastors and the churches has been courteous and encouraging and large things are expected from these churches for the cause of missions.

Rev. E. F. Hall, Western District Secretary of the Board of Foreign Missions of the Presbyterian Church, will be in Southern California the latter part of May and will aid in the work.

A number of union rallies have been held in the various cities of Southern California and the spirit among all of the denominations seems enthusiastic and the extra \$100,000 pledged by the Convention will undoubtedly be over-subscribed.

LOS ANGELES.

Last Friday evening was a time of unusual interest in Presbyterian circles. First Church held a reception in celebration of the completion of two years of happy and successful work under the wise leadership of Dr. W. A. Hunter. A similar gathering was held at Bethesda as a help to starting their new pastor, Rev. C. D. Williamson on a like career. At Occidental College Dr. W. S. Stevenson, much beloved, gave a lecture on Faith and Economics that was highly appreciated. At Boyle Heights the Brotherhood held their regular meeting.

Sunday morning, May 8, there was a pretty general exchange of pulpits under the direction of the Church Federation for the purpose of presenting the work that the Federation, and incidentally the Federation Club, stands for. This week sees most of the commissioners to the General Assembly starting East. Friday, the 13th, is the time for the all-day meeting of the Evangelical Prayer Union, in First Congregational Church. The second Friday of every month is given to this helpful meeting. Sunday, May 15, will be observed in Central Church by special services in

celebration of the fifteenth anniversary of the organization of the church. Monday evening, the 16th, there will be a social reunion for all former and present members.

Still more of our people are hearing the call to come up to higher service. On May 4, at his home, 370 W. Avenue 53, the summons came to M. John G. Garth, in his sixty-fifth year. Mr. Garth was born in Scotland and possessed many of the sturdy traits that characterize the people of that land. From 1889 for some years he lived in Chicago, being an elder in the Forestville Church. Since his residence in Los Angeles he has served as assistant auditor in the Union Oil Company. He leaves a widow and two sons, James G., a real estate dealer, active in the Rescue Mission and other forms of Christian work; and John G., who has been studying in New York, preparing for special religious service.

At the Ministers' Meeting Monday morning, Rev. W. D. Landis gave a timely sermon on "The Deity of Jesus Christ." Too much emphasis cannot be laid on the fundamentals of the faith in these days of unrest. By the way if any minister, missionary, teacher or other Christian worker has not seen the little book, "The Fundamentals," write at once to The Testimony Publishing Co., 808 La Salle Ave., Chicago, Ill., and get a copy. It is intended for very wide distribution to meet the needs of the day on such vital topics as "The Virgin Birth," "The Personality and Deity of the Holy Spirit," etc., presented by acknowledged leaders of thought, of unquestioned orthodoxy.

By request Prof. Allen of Occidental College repeats his lecture on Comets, finely illustrated, before the monthly meeting of Highland Park Brotherhood. At Westlake the Brotherhood gives a farewell reception in honor of their president, Mr. John H. Brown, who is about to remove to San Francisco. San Francisco Brotherhood men take notice.

ORGANIZE THE YOUNG PEOPLE.

Rev. R. Logan, pastor of Lebanon Church, San Francisco, is a firm believer in young people's clubs or societies in connection with the church and Sunday-school. He speaks from experience. The Lebanon young people are thoroughly organized. In addition to a Y. P. S. C. E. of 35 members they have the following societies:

1. Lemajo Bible Class of young men and women numbering 40. The name has local significance only. Le stands for Lebanon, ma for the month of organization, and jo for the book in which their studies began. This class is under the leadership of Mrs. Ella Mellars. They have a social and athletic department and are enthusiastic boosters for the Church.

2. The Knights of King Arthur, with 45 boys from 12 to 18 years of age. They meet on Sunday morning for Bible study and on Friday evenings for the "Conclave" and athletics and games. They are under the leadership of the pastor. Of the fourteen who recently united with the church on profession of faith six were from this class, three of them receiving the sacrament of baptism.

3. Ladies of the Court of King Arthur, composed of about 30 girls under the leadership of Miss Lulu Jackson.

4. Queens of Avalon, about 35 enrolled, under Mrs. Charles Mason.

5. The Brotherhood of David, or Junior Knights, under the direction of Mrs. Ira Gentle. These number about 35 and are very enthusiastic. The three last named are associate orders with the Knights of King Arthur. All have their distinctive regalia, ritual, passwords and officers.

By a system of credits the young people are encouraged to attend the regular services of the church. Very many of them come from homes where they have no distinctive religious training.

THE WELSH CHURCH OF LOS ANGELES.

This organization is taking on new life under the efficient leadership of Rev. E. Edwin Jones, who came to them



Rev. E. Edwin Jones, Pastor.

a few months ago. The annual report, recently issued is full of encouragement. During the year, part of which was without a pastor, the net gain in membership was 15, making the present number 108. All bills have been paid and



Welsh Presbyterian Church.

a good working balance left in the treasury. The pastor and elders plan to push a campaign for missionary offerings. The second Sabbath evening of each month services are in the English language. Recently there was given a series of "Six Sabbath Evenings with II Kings," when the pastor presented such themes as "The Little Chamber on the Wall," "The Young Man's Best Friend," "The Day of Good Tidings." We look for more and even better things for the Master among this sturdy people.

FRUIT FOR OUR PRESBYTERIAN ORPHANAGE.

Does anyone realize how many prunes it takes for one meal for 112 hale, hearty children? If one does then none will wonder that Mr. and Mrs. Doane are crying (figuratively) for prunes.

If you cannot send many, send some please, which added to what others may send will greatly cheer our earnest superintendents.

A box of oranges gives one orange to each child. The picnic has been postponed indefinitely. M. F. B.
San Anselmo, Cal.

OUR WOMAN'S BOARDS.

During the fiscal year of eleven months, our six Woman's Boards of Foreign Missions turned into the treasury of the Assembly's Board in New York from their auxiliaries alone \$391,178.61, which is \$6,574.09 more than was contributed in the preceding year of twelve months. The offerings of the Young People's Societies through the Woman's Boards fell a little short, but made a sum total of \$39,356.69. May we not hope that we will report a half million next year? R.

INTERESTING ITEMS FROM MISSIONARIES.

Extracts from the report of the Foreign Corresponding Secretary, Miss Florence Latham.

By Miss Florence Latham, Secretary.

News of Dr. Sharrocks comes from Dr. Avison's report: he says, "In Syen Chyun (Korea) Dr. Sharrocks' work has been very successful and the hospital is certainly the neatest native style institution the writer has seen in either Korea or China. No other member of the Station has contributed more than Dr. Sharrocks to the business end of the mission work, to working out plans of finance, to erection of buildings, to organization, or even to evangelization. The total number of patients treated in eight and a half months, was 6742. During the year five medical students have studied well and shown much ability. This year they complete their fourth year, and will receive their diplomas next spring."

Mrs. Sharrocks writes, "My Thursday class varies in attendance, last week I had 115 women. One woman has never seemed to miss a word but her husband has remained a heathen. Last week this woman said, 'My old gentleman went to church last Sabbath. I want to give thanks to

God.' As she spoke a wave of praise passed over the women for often before had she asked prayers for him. I could not but think of the joy in the presence of God over one sinner who repenteth. My S. S. of 250 little girls sang 'Come to Jesus just now,' and that it might not be a 'useless word,' all had promised that on Christmas day each would speak to some unbelieving child and telling whose birthday it was, would say 'Come to Jesus.' On Christmas the Christians have no feast, no tree, no gift giving except an offering for the poor and they make it a day for special preaching, but nothing is spent on themselves for a festival. It is a day to spread abroad gladness."

Mrs. McFarland wrote from Taiku, "We feel that God has given us a wonderful opportunity in opening up a friendship with the family of the governor of this province. It is very seldom this reserved upper class of Koreans can be reached by the missionaries. However the wife and mother seem interested and have attended our church four times. Gov. Pak is as bright and able as can be. It would be a wonderful victory for Christ if that man's soul could be saved.

Mother and Father sent a pretty souvenir postcard book with views of California as a gift to Gov. Pak. With it Father wrote a letter, which we had translated into Korean. Mother sent a little gift for his mother, so Mr. McFarland took the gifts and called on the governor Christmas afternoon. Gov. Pak read the letter with interest and seemed much pleased with the postcard book. On New Year's we were surprised by seeing an elegant Korean chair carried by coolies coming up the road towards our house. Out stepped old Mrs. Pak, the governor's mother. A servant accompanied her, carrying a tray full of eggs and an immense box of candy for Ruth. Mrs. Pak said in such a loving way, 'Pouine, when we read in your father's letter that you were an only child it made me feel as if I ought to come to see you every day.' She seemed to enjoy the organ. I try always to explain the thought in each hymn. The old lady was more responsive than I had ever known her before. I wondered if it were because she knew there were no listening ears behind the scenes, to hear what she said. She told me of years ago when her 'boy', the governor, was away in Japan at school, she often felt anxious about him and would steal out sometimes late at night, lift her eyes toward the stars and pray the Unknown God, whoever he might be, to care for her 'boy.' Oh, it was pitiful to hear her in her poor, ignorant way say, 'Pouine that was years ago when my boy was little, that was before Jesus came.' I thought not before He came, but before any of us were willing to leave our comfortable homes and come and tell you about Him, and dear home friends there are others, she is not the only one whose aching heart has gone out to a God unknown but hungered for. I have had the privilege and joy of helping one of them find Him, but what of the others? Won't you, some of you, go to them?"

Writing of the women's classes, Mrs. Erdman, also of Taiku, says, "You can have no idea how ignorant the poor women are, nor how 'quaky' one feels to face 150 women and know that they expect one to teach them for the next eight days. Neither can you know the joy it is to feel that 'Our God is sufficient for these things,' nor how the heart leaps when you find you have actually conveyed an idea in the queer jumble of sounds called Korean."

Mrs. Reiner, of Seoul, describes it as follows: "I rode in a Korean Chair. This is only a big square box, about three feet each way, covered with cloth. I don't recommend them for comfort and was only thankful to be in it when passing through villages. The people were anxious to see the 'strange foreign woman'. At the first stopping place I was the 'center of attraction'. The usual questions were, 'How long have you been in Korea?' 'How old are you?' My shoes were of great interest, but when I wore my rubbers that capped the climax, they must rub them and examine them in detail. This is just one side of the story, the sweeter part is their great eagerness to learn, their gratitude for the help we gave them. In one village they asked us to stay there and live with them. In another place the women were so disappointed that I couldn't stay longer that they walked three miles over a steep hill to be taught with the women of the next group. It was always hard to take our leave. They would thank us over and over for coming and ask when we were coming again. * * * There is a joy in the Master's service which no earthly joy can equal."

Mrs. Callender wrote from Siam, "We reached Bangkok on Thanksgiving day—were met by friends and rushed off to a reception in honor of the day and our arrival. The next evening we were given a Thanksgiving dinner at the Consulate by Minister King and his wife. The journey up country was made by train, launch, on horseback and on foot. The baby was carried in a basket and household goods in baskets and boxes. We were placed in Lakwan and given Pre station to work, four days distant. There is much to be done as it has been closed for three years. We have a teacher ready to open school. Our house must be torn down in order to save it from the floods next rainy season. The river has changed its course and has taken most of the Compound. A new site has been chosen, but it will take so long to write to New York for the Board's approval that the house will be stacked until this time next year. This Station must be reopened next year. The people are losing faith in our promises and some are going back to their idols because they have no leader. Do pray for them."

Dr. Maud Mackey, of Paoingfu, China, writes, "We have the hospital full now—and when I see the crowded rooms I wonder where the next ones are to be accommodated, but we almost never have to send anyone away. Every morning we all gather for prayers and I never saw the patients so ready to listen and so glad to hear as they are now. The other day we sang a hymn speaking of heaven and I asked them what Heaven meant and what it was and one old woman that I had not noticed said, 'Heaven is my home'. She said it so gladly, as if she really looked forward to spending eternity there with her Saviour. I hope it may be true for many of them."

Rev. and Mrs. Roy Smith, of Fatehgarh, India, who are home on their first furlough have done a work for the boys of India which can hardly be estimated. The helpless condition of a native Christian who breaks with his family and caste has called forth the industrial work by means of which these people are becoming self-supporting.

Miss Churchill, of Canton, tells her supporters at home, "On all sides there is clamoring for education in China and there is great danger that the Chinese are looking entirely at the material side of things. This makes it all the

more necessary that a large portion of the school work be under the control of Christian missionaries who will exert themselves to the utmost to counteract this spirit of materialism and direct the Chinese to seek first the Kingdom of God and His righteousness. It is a privilege to be at the front, directly engaged in this glorious warfare, but it is just as great a privilege to be at home providing the ammunition whereby this warfare may be carried on. Without you we can do nothing; our hands are tied."

Mrs. Johnson, of Tsinanfu, tells of a summer spent at T'ai Shan: "Our cottages are built about 2000 feet above the city of T'ai An. Each Sunday we held a service for the workmen while the house was going up. The attendance was about forty and no doubt many of them heard the gospel for the first time. During the summer we went up to visit the famous temples on the mountain. The road which leads to them was built in the time of Confucius and has more than 6700 steps. Formerly there were over a million pilgrims a year, but now there are fewer. Some of these men and women go up the steps on their hands and knees, hoping thus to gain greater merit. At one point a shrine was erected 'to the Guardian of the Pass,' but he was lying in the midst of the broken shrine, a most useless god with the great pile of rocks and earth on top of him. We reached the 'S. E. Gate of Heaven'—the temple at the top of the stairs—and found temples of various kinds. There were a number of gods, but all were dusty and the temples very dirty. Chinese came in, bowed, lighted a few sticks of incense, threw down a few almost worthless coppers and their worship was over. As a rule the pilgrims think anything is good enough for the gods—that is all the respect they have for them. We were up next morning to see the sun rise and as it came up we sang, 'The Morning Light is Breaking,' and after seeing so much of heathenism we realized more than ever how much China needs not only the breaking of the dawn but the flood of the noonday sun."

Mrs. Kelly, of Nodda, Hainan, reports, "The past week about 100 catechumens have been here to study doctrine preparatory to our communion service. These poor, ignorant, superstitious women reach out so hungrily for the truth and their faces light up so wonderfully when they really grasp one's meaning. To teach these poor souls is a privilege that angels might covet. This is the season for weddings. Each guest is supposed to give a present of money sufficient to pay for what he may eat. By the time one has partaken of 15 or 20 courses of Chinese delicacies he feels that he has 'eaten full,' as they say when you finish a meal. A visitor to the station thinks that she absorbs enough of the odor of the foods to be well nourished without partaking."

Mrs. McLean of San Fernando, Chile, informs us that "We are the first missionaries to reside here and the only English speaking family in the city. In San Fernando and all the surrounding district there are only 34 professed Protestants. The last official census has revealed facts that have amazed the Roman Catholic church. The number of professed Chilean Christians is not less than 15,000 today, and most competent judges declare the figure is too low, for the methods employed by the census officials are calculated to discourage the confession of allegiance to any other than the State church. Yesterday Judas was driven out of our town. The priest, dressed in his gorgeous robes, riding in a coach, passed our house, ringing a small bell. There

were firecrackers, and pistols, and Judas was gone for another year.

Mrs. Dwight Potter, who has gone to Tripoli, Syria, has enrolled herself as one of our correspondents to our great joy. We will give extracts from her first letters:

"Dr. Stanley White closed a talk to the new missionaries going out with a sentence that has rung in my mind ever since—'Remember that you are chosen and sent to manifest an undying loyalty to the Lord Jesus Christ.' We had a perfect trip and little Dwight kept well all the way. I am to be in the Tripoli Girls' School. This is the fairest spot owned by Presbyterianism in Syria. I think you will never weary of studying these girls—many of them perfectly crude, straight from the villages, rough and uncouth some of them, but so dear and interesting. Some of the girls who have been here for years are so splendid. There are six Syrian teachers, just young girls, but well poised and selfunderstanding. I am fortunate in having a Bible class of the older girls who speak English, so I am getting into personal touch already although I can't speak Arabic yet."

THE HOME

Only a frown,
And the day is dour,
And chill is the air,
And the wide skies lower;
And dire foreboding,
With unknown power,
The soul makes bitter
And sad the hour.

Only a smile
On a pleasant face,
But it gives the sunbeam
A long stern-chase,
And it makes the hearth
A joyous place,
And it fills the day
With a nameless grace.

A cheery word
And a cheery smile,
How feat they foot it
For many a mile!
With what bright glamour
And what sweet wile,
They make home heaven
And life worth while!

KEEPING AT IT.

There is a very old but very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel. Noticing this, a benevolent old gentleman expressed his surprise and commiseration.

"My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel?"

"Oh, yes I do," replied the boy cheerfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that he best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.

If a man or a boy does a thing well, write and tell him so. It will give him new courage and help him to find himself. The best way to set the world right is not to find flaws and failures, but to commend, encourage and emphasize the good, and it is not necessary to flatter. Speak honestly and heartily. Look for the good. "If there be any virtue and if there be any praise, think on these things"—whatsoever things are honest, just, pure, lovely, of good report.

Learn to do things well. Never slight your work—never. Every job you do is a sign. Poor signs are useless for good. If you have completed a job in ten minutes try and see if you can not do it the next one in nine. But, my boy, never be in too great haste. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one-half its mysteries, then strike for higher wages; such men are botches and slouches.

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—The American Boy.

COMFORT IN LITTLE THINGS.

"For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the rider was lost,
And all for want of a horse-shoe nail."

"Evil is wrought by want of thought,
As well as by want of heart."

Is there an intelligent housekeeper in the land who does not sometimes wonder at her stupidity in having allowed little annoyances to disturb her peace perhaps for weeks when five minutes' attention to the matter would have sufficed to do away with that annoyance? Want of time is constantly urged or presented as a reason why the easy relief has not been sought before. Yet the excuse is lame, for the old adage that "A stitch in time saves nine," is one of the plainest of truisms, and what women fail to realize is, how rapidly the extra stitches count up that must repair the neglected rent, because ten stitches in time save a hundred out of time, and so on until the necessary stitches cannot be counted. There probably is no other characteristic more needed by the housekeeper than punctuality. We heard a lady recently, bemoaning not having put her furs away in season the last spring. She did not realize how promptly everything in nature acts, and that the sly, destructive moths were not going to delay putting in their work, because of the loss they would bring to the good lady, who could ill afford to meet the consequences of her

tardy care. We have known of cases where perfectly well-meaning housekeepers have put off having a much-needed kitchen utensil repaired until dinner after dinner was delayed, perhaps half spoiled, by such recourse as had to be made in order to do the cooking. One great wonder that is constantly repeated in the household is that women seem loth to spend money for different things to be used in the kitchen while they deny themselves but little in the way of ornamenting their dresses, or it may be the parlor mantel. They do not realize that throughout the whole domestic realm there is perplexity, delay and irritation because of this nipping kitchen supply. A lady who was visiting a friend went one day into the kitchen of her hostess to prepare a fancy dish in order to show just how things were put together. It seemed to surprise the visitor, seeing how quickly every kind of utensil was ready at hand that could be employed during the process of concoction. Remark upon it, her friend replied: "The one thing that I will have in my house is every kind of convenient article wanted in the kitchen. Nothing makes the whole round of domestic and especially culinary cares glide more easily than to be able to cook without feeling the need of some little article of kitchen furnishing the lack of which will at once cause inward disquietude if not outward friction. I would deny myself other things sooner than not have a fully-furnished kitchen." We can vouch for one thing: no housekeeper who has once realized or experienced the comfort and ease of having needed things at hand when cooking will ever be willing to lack these needed conveniences if she can in any way avail herself of them. The actual delight of being able to put one's hand on the nutmeg grater, pie lifter, cake cutter, potato knife, holders, dippers, the little saucepan, salt, flour and pepper shakers, fritter turner, strainers, all little things, to say nothing of the wide list of larger conveniences, is something that every cautious housekeeper should know all about. There are comparatively few women, except the very wealthy—and they are always in the minority—who do not occasionally do a portion of their fancy cooking at least. So it is not want of knowledge that causes indifference or carelessness in this respect, and throughout the entire domestic realm a good supply of working paraphernalia is needed by the wise woman. We have more than once seen nice carpets swept with old stubby brooms that would do more toward damaging the carpet than weeks of wear. Relegate the old sweeper to sidewalk sweeping, and buy a good, clean broom, see how much less strength will be required for the sweeping! Women or their maids will now and then bend laboriously over and sweep the dust and dirt into the dust pan with the big broom for want of a wisp-broom, one of the cheapest articles needed in the day's work. Whole households will dread, yet endure the squeaky door, sooner than apply a drop of oil to the hinge, not a minute's work. The whole side of a mat's binding will be allowed to ravel away before the matter is taken in hand. Two minutes' work would have saved the whole side had it been taken in time. A little leak in the pipe had it been soldered in time would have saved buying a foot of new pipe, and also saved the wooden floor beneath it from a brown patch of decay. The little place where the wall paper had peeled off would have been saved an unsightly patch had a bit of pasting been done in time. The tacks that slipped from the carpet on the stairs could have been hammered into place in two minutes, and saved poor grandma from falling and dislocating her hip.

One of the most important lessons that mothers and older people can impress upon young housekeepers is the necessity, if they would have home affairs glide along with real comfort, of looking to the need of comfort in little things, the stitches that hinder greater toil, remembering the supply of little things to be used in promoting the comfort of those who work in the kitchen, the dining room or my lady's chamber. Larger matters are more likely to receive attention. It was just the horse-shoe nail that was needed in the beginning to hinder great disaster. It is often want of thought, and at the right time, that brings about little evils in the household: annoyance, loss of temper, loss of material. Better the little salt-shaker than grabbing up half a handful of salt, wasting half, and half ruining the soup.—Christian Work and Evangelist.

EAGERING TRIFLES.

You can always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what to great characters would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not make a great ado because it rains, is hot, is muddy, or because he "does not feel like it." This would be too small, too picayune for the broad, large-minded character.

Some people are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake, or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children—they need to be encouraged all the time, for they can not work under discouragement.

"I have seen men lose their temper and waste energy swearing at a knot in a shoestring, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small, irritating things come to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes it to himself to live a real life, whether he is rich or poor; to be, and not to be seen. He owes it to himself at least to be genuine.

Isn't it pitiable to see a man made to dominate the universe and who ought to be a giant, going all to pieces over a trifle in his office, losing his head over little things with his office boy or stenographer, things which would not cause the slightest disturbance in a strong, robust man!

There are thousands of people in this country who are enduring a living death, who are tortured with ambitions which they cannot satisfy. Many of them are college-educated, and yet their hands are tied by the lack of health which they lost while trying to get their education, trying to prepare themselves for a great career.

If we could only have a national health ideal instead of

a national disease ideal—an ideal which is based upon our inherited belief that a certain amount of sickness and disease is a necessity—our health standards would be raised immeasurably in this country.

The time will come when we shall look upon all this waste of energy and loss of opportunity, the almost universal suicide upon many years of our lives, as a positive sin. Think of what a loss to the world results from the withdrawal from active work of millions of our people who are incapacitated by preventable ill-health!

Health and harmony are the great normal laws of our being, and our suffering comes from wrong thinking, from vicious or ignorant living.—Success Magazine.

THINNING OR PROPPING—WHICH ?

When the old friend of the family saw the loaded peach tree in the back yard of the new home, he told its owner that he ought to begin thinning the fruit at once. It was a fine, healthy tree, and the branches were already drooping slightly with green marbles that promised an abundant harvest. The young man listened politely, but when the guest was done he told his mother that it was all foolishness to destroy the good peaches. "The wormy and blighted ones will drop of their own accord," he said, "and I'll prop the tree. Richard & Allison bought the peaches off this tree last season, they told me, and paid a dollar extra on the bushel because they were of such fine size and flavor, and I don't intend to lose the chance to make as much money. Mr. Lee is a nice old gentleman, but he is apt to think his opinions are right and everybody else's wrong."

So the tree was propped with good, strong supports, and the fruit grew in size in the long, hot days. Every week or two the proud young owner of the premises counted up the extra money he would make; but one morning he went out to find two large branches broken down, and the immature fruit scattered about on the ground. In great haste he thinned the fruit on the other limbs, but it was too late. The overtaxed tree could not in its weakened condition ripen the fruit even when the boughs were relieved, and there was no sale for the little specimens that were finally gathered. The tree was ruined as to beauty, and nothing but good care could make what was left of it worth anything.

What goes on year after year in orchards where owners prop the trees is typical of many young lives of the present day. When it comes to the question of thinning or propping, most young people choose the props, in spite of all warnings. The fruit grower knows the penalty of leaving too much fruit on the limbs and trusting to props, and the young people have plenty of warnings all about them against persisting in trying to ripen too heavy a crop. But still the sacrifices—useless sacrifices—continue.

A very promising young lady was warned by her physician to give up part of her duties for the sake of her health, but she refused to heed. She was taking a college course, was active in society, was trying to keep up special work in languages and music, and with it all dabbled a little in home work for the sake of her invalid mother. The physician told her in plain language that if her life bore fruit at all, it would be small and worthless, but she replied that she could prop herself up until the day of graduation,

when she would take a complete rest. So instead of putting aside some of her duties and studies and pleasures, she propped herself—effectually, as she supposed—with tonics, strong coffee, tea, and headache powders to enable her to go on as before. She did go on for some months, but long before graduation she was a nervous wreck in a hospital, and the doctor would promise her nothing in the way of a cure. All the lovely and delightful fruit her promising young life might have ripened to perfection was lost and scattered because the props were not sufficient to bear up the weight put upon them.

In the same town was a young man who was making quite a success in business and was also quite popular in a social way. He began to dabble in politics, was in demand to sing at entertainments, and in various ways hardly gave himself time to eat and sleep, thinking all these activities would help on his business. He became restless and nervous and resorted to drugs to get him through trying days. Of course he knew what the consequences would be, but just at that time he was unusually busy and did not see how he could put anything aside conveniently. He never meant to fall into the dreadful habit that now chains him fast to drugs, but he kept on propping until disaster had to come.

And even where the life is not shattered by trying to bear too much fruit, the harvest is never satisfactory. Occasionally one sees in autumn a tree full of tiny, gnarled specimens of fruit speaking eloquently of greed on the part of the owner—fruit unfit to be gathered at all, and so left to hang useless on the limbs after the leaves are all gone. And it is just that way with hundreds of lives. They are full of fruit, it is true, but it is worthless. With a smattering of this and a touch of that, a little experience in political life, mixed up with business and professional wisdom and a dabbling in some trade or other, men fail constantly because they must be propped to hold up the little spoiled fruit they bear. Better thin out before it is too late, even if the fruit does look too promising to destroy. Only in this way can one hope to bring forth a harvest worthy to be gathered.—Hilda Richmond.

ONE OF THE EARLIEST HYMNS.

Clement of Alexandria gives the following as one of the earliest hymns, certainly as early as 150 A. D.:

Shepherd of tender youth
Guiding in love and truth,
Through devious ways
Christ our triumphant King.
We come thy name to sing.
And here our children bring
To shout thy praise.

So now and till we die,
Sound we thy praises high
And joyful sing;
Infants and the glad throng,
Who to thy church belong,
Unite and swell the song
To Christ our King.

THE BRAVERY OF BILLY.

Billy was hungry. He gazed wistfully at the bread in the little shop window, and hoped Mrs. Lewis would give him something to eat.

The baker's wife was a kindly woman. She pitted the motherless lad, and often gave him a jelly roll. Billy had not seen her for three days, but this was Saturday night, and he hoped for better luck.

Trade was brisk, and the customers passed in and out. One poor old woman was so laden with bundles that she could not open the door, so Billy ran to the rescue and opened it for her.

Mrs. Lewis turned to her customers with a smile.

"I'm right glad to see you, Mrs. Frazer," said she. "Sit down and rest a minute—do."

"Thank you; I'm tired," sighed Mrs. Frazer, as she put her bundles on the counter and sank into a chair. "I've that much to carry that I couldn't open the door. A bright boy opened it for me. He has been there a long time. I saw him when I passed an hour ago."

"Oh! it'll be young Billy McCaw," answered Mrs. Lewis. "He's on the look-out for something to eat. I give him a piece most nights."

When the customers were gone Mrs. Lewis called Billy into the shop.

"Here, Billy, my lad," said she, "go round and get my man's beer; I'll have something for you when you get back."

Billy's smile vanished. He was a Band of Hope boy. How could he fetch beer?

"I'm sorry I can't go, Mrs. Lewis," he answered bravely. "I'm a Band of Hope boy, and captain says we must always stick to our colors."

"Oh! indeed," answered Mrs. Lewis; "what next, to be sure? Don't dare to preach to me. If you can't do a message for a body, you'd better be off, and you needn't come here again, for you'll get no more from me, I can tell you."

Poor Billy! It was hard lines. He tried hard to imagine he wasn't very hungry, but he was.

He ran slowly down the street, and round the corner. There he bumped into some one who was kneeling on the ground. It was the woman with the parcels.

"Sorry, ma'am," said Billy, "what's the matter? Can I help you?"

"Oh! it's you, is it?" answered Mrs. Frazer. "If I haven't dropped all my bundles. Pick them up, there's a good lad."

Billy was sorry for the poor old woman and offered to help her home with her bundles. She thanked him kindly, and let him help her.

Mrs. Frazer talked merrily as they trudged along together. "Did Mrs. Lewis give you a roll, my lad?" she asked.

"No, I'm not going there any more," answered Billy, sadly.

"Why not, lad?" asked Mrs. Frazer. "I thought you went there most nights."

"So I did, but—well, I wouldn't fetch something for Mrs. Lewis."

"What was the something, lad?"

Billy hung his head and was silent. "Come, come, laddie, tell me all about it," coaxed the kind-hearted Mrs. Frazer.

"Well, she asked me to go to the saloon. I'm a Band of Hope boy, and I couldn't go," said Billy, reluctantly.

Mrs. Frazer's kind heart was touched. She gave Billy a splendid supper in her cheery kitchen, and sent him away comforted. "Good-bye, laddie, cheer up," said she, "right always wins in the end."

And it did. For, somehow or other, the captain heard of Billy's pluck. "Well done, Billy, my boy," said he as he gave him a slap on the back, "I'm real proud of you."

Billy was as happy as a king. Captain was pleased with him, and perhaps mother knew all about it, and was proud of her brave boy, too.—Youth's Temperance Banner.

LOST CHORDS.

By Mary Wells.

In Gaza's tower, with brazen fetters bound,
The slight captive treads his weary round,
The mock of those who in an earlier hour
Were wont to tremble at his mighty power.
That power, alas, is gone! His soul, dismayed,
In anguish mourns Jehovah's gift betrayed.

The Psalmist strikes his harp. A minor strain
Answers his stouch, then dies away in pain.

In accents pleading doth he still implore,
"Salvation's joy, O Lord, to me restore!"

No more he knows that kinship with his Lord,
No more resounds the rapture of that chord.

By alien fire now lingers fearfully
He who has sworn eternal loyalty
To that loved Master whom he now denies.

That Master turns and looks. O, loving eyes!
But with that look remorse which ne'er will cease
Fills Peter's soul; he weeps for his lost peace.

Lost joy, lost peace, some vanished strain

Each human soul strives ever to regain.
The chord is gone, but with the anguish'd strife

The awed soul learns the mystery of life.
In this world lost; but list that grand "Amen!"

By the white throne. 'Tis the lost chord again!

—Sunday School Times.

Easy.—"In what condition was the Patriarch Job at the end of his life?" asked a Sunday school teacher of a quiet looking boy at the foot of the class.
"Dead," calmly replied the quiet looking boy.—Illustrated Bits.

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A rather seedy-looking man hurried excitedly from the rear coach into the one ahead. "Has anyone got any whiskey?" he shrilly inquired. "A lady back there has fainted."

Half a dozen flasks were offered instantly. Seizing one, he looked at it critically, uncorked it, put it to his lips, and took a long, lingering pull.

"Ah!" he exclaimed, with gusto, "I feel better now. Seeing a woman faint always did upset me."—Philippine Christian Advocate.

Gentleman—It's no use your whining to me; I can see through you.

Beggar—So yer ought, guv'nor: I've 'ad nuthin' to eat for a week.—St. Louis Christian Advocate.

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VOL. VIII.

SAN FRANCISCO, U. S. A., MAY 19, 1910.

No. 20



Rev. A. B. Prichard



Central Church, Los Angeles

THE MODERATOR'S SERMON

PRIZE-FIGHTERS DRIVEN OUT OF ALAMEDA COUNTY BY CHURCHMEN



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319

MANAGING EDITOR ... Earl S. Bingham

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1905, at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

PRIZE FIGHTERS DRIVEN OUT OF ALAMEDA COUNTY BY CHURCHMEN

SAN FRANCISCO, LOS ANGELES, RICHMOND AND
MARYSVILLE THREATENED WITH INVASION
BY PRIZE FIGHT PROMOTERS.

Great Victory Won by Church Members Rallying to Call of
the Pacific Presbyterian and Flooding Officials with
Letters. Good Work Reaches Congress, and Will Result
in National Law that Will Kill the Fight Business.

"Keep your eyes on the papers and your pen loaded."

Mayor McCarthy must choose between the Johnson-Jeffries prize-fight and the recall.

Hiram Johnson can be elected Governor of California if he comes out square against the fight game now.

Governor Gillett is dead politically from spinal vacuum backbonetitis.

Berkeley First Presbyterian Church men will volunteer to act without charge as Deputy Sheriffs to stop the prize-fight.

Three thousand letters gave District Attorney Donohue moral stamina.

San Franciscans can and will prevent the fight, or recall McCarthy.

The fight will not take place in California, if at all.

A wave of reform, with a solar plexus blow that puts Jeff to shame, has landed on the Pacific Coast.

The Walter Smith anti-prize-fight bill introduced in Congress prohibiting pictures, transportation of pictures, and descriptions of prize-fights and bets, will pass, if the congressmen are supported in the fight. This bill will put prize-fights out of business in the first round with a killing blow on the pocket-book.

The Pacific Presbyterian was the first paper to say the fight could be prevented by flooding the officers with letters. The first paper to urge pastors to send petitions to the officials. The first paper to demand that the inefficient officials prevent the fight or face the recall. The first paper to declare that Congress should not give the Panama-Pacific Exposition to San Francisco unless the State and city officials will first show their intention of making a suitable place in which to hold the Fair by preventing the prize-fight and cleaning up San Francisco. The first paper to call attention to the liquor men's plan to capture control of the Exposition.

Alameda County has been saved from the proposed disgrace of being advertised the world over as the place of the Johnson-Jeffries prize-fight, but San Francisco, Los Angeles, Richmond (only eight miles from Oakland in Contra Costa county) and Marysville, are in danger of being besmirched with the calumny. Only determined and prompt action can prevent it, but every indication shows that the church people have the power to drive the fighters out of the State.

The Police Committee of the Board of Supervisors of San Francisco are expected to grant a permit for the fight, in that city, next Monday, May 23rd, and unless tremendous pressure is brought to bear on them they will.

We advise that all the pastors of all the churches call a mass meeting on Friday evening, May 20th, to protest, and name a committee of 500 church members to wait on the Police Committee and demand that they do not grant the permit. If the permit is issued it will be to James Griffin, of the Broadway Club, who will transfer it to Rickard and Gleason. This may be a violation of the law, as it is an evasion of the law, as Rickard and Gleason have no club to secure a permit for, as the State law prescribes.

If the officers give permission for the fight, let 1,000 of the ministers and church men volunteer their services to the Sheriff of the county, Thomas F. Finn, and be prepared to step into the ring and stop the fight.

If the Sheriff and Chief of Police will not act, a State official can be found who will go in over the heads of the city and county official and protect the law.

Let every churchman and woman write the Chief of Police, and the Sheriff, and the fight men will fade away to a more congenial climate.

Before the 4th of July we believe that Congress will pass Walter Smith's bill that will kill the fight business.

Let everybody help now as they have so nobly in the past two weeks, and we can save not only our State but our nation from being disgraced by this brutalizing business.

Write Walter Smith and any other congressman at Washington, the Governor at Sacramento, and the city officials of San Francisco.

SUGGEST CHANGE OF NAME.

A Friend of Pacific Presbyterian Says the Word "Pacific" Hardly Appropriate Now.

A good friend of this paper after reading the recent editorial utterances has suggested that while the name "Pacific" has been suitable enough in times gone by it does not exactly cover the kind of a journal we are issuing now and that a more strenuous word would be more appropriate.

We plead guilty as charged and if anyone has a sug-

gestion as to a more suitable caption for this kind of Roosevelt Presbyterianism we will take it under consideration. We do not propose to change the brand to suit the name, as long as there are great moral questions to be settled that can only be handled without gloves.

A GOOD CRITICISM.

We heard a good criticism of the Pacific Presbyterian the other day that we cannot miss the chance to pass on.

An Easterner was afraid the East would judge all the Presbyterians of the West by the paper and believe they used slang, which he thought would be a most humiliating admission.

We wish to assure the brother than we have just as cultured and refined people here as anywhere and no larger proportion of our people use slang than in the hub of the universe—Boston.

We wish also to affirm that we have a number of clergymen in the West who are delivering as finely-polished discourses to empty pews as are being proclaimed to any similar set of empty pews in any Eastern church.

The editor uses slang because he wants to talk to the people in a language they can all understand.

Paul said he would rather speak five words in a language the people understood than ten thousand in an unknown tongue, and we agree with his wisdom.

MEETING SAN FRANCISCO MINISTERS.

At the meeting of the Presbyterian Ministers' Union of May 16, the following officers were elected for the three months' term beginning with the first Monday in June: President, Rev. A. E. Street; vice-president, Robert Irwin; secretary and treasurer, Rev. J. M. McElhenny; executive committee, Rev. H. N. Bevier, Rev. W. E. Parker, Rev. Andrew Beattie.

In Mr. McElhenny's absence at the General Assembly, J. H. Laughlin was elected secretary pro tem.

The question for the day, "Resolved, that we approve of the policy of the Home Mission Board Regarding its Church Extension Work," was discussed by Rev. O. E. Hart, D.D., and Rev. G. A. Blair.

Dr. Hart said he would not vote to sustain a Board, because he did not approve of boards, whose secretaries manipulated the entire work of the denomination, but preferred committees, who were directly responsible to the General Assembly. But he could and did approve of the policy of the Board, for the following reasons:

1. Consistency. The policy of the board is not its own, but the Church's. Inasmuch as we are loyal to General Assembly and Presbytery, we must be loyal to their representative, the Board.

2. Unity. Every Presbytery knows its own needs, but does not know the needs of other Presbyteries. There must be some central body to consider and decide among them all, unifying the work.

3. Diplomacy. Strategy is needed to accomplish things. The Presbytery can get more from the Board by a friendly attitude than by an attitude antagonistic.

4. Personal Touch. The Board can know the actual conditions in all our churches as no Home Mission committee can. Its representative, the field secretary, has the right to enter and get acquainted with all the churches, and thus the Board becomes furnished with all needed information.

Mr. Blair, on the opposite side of the question, argued

(1) that the Board's policy in this region has a tendency to dissemination and disintegration, rather than to centralization and strengthening.

(2) That the field secretary and synodical superintendent are paid to do things which the stronger churches ought to do for the weaker, the very doing of them being a means of grace to the churches so acting. He concluded by acknowledging that he did not believe in his own arguments.

An invitation to unite in a memorial service to King Edward was referred to the Executive Committee, because of need of information concerning the matter.

The usual monthly union meeting of the ministers, in the First Congregational church, is to be held next Monday, because the last Monday of the month is Decoration Day. No meeting will be held on Decoration Day.

J. H. LAUGHLIN, Sec'y pro tem.

THE MODERATOR'S SERMON

DELIVERED BEFORE THE GENERAL ASSEMBLY AT
ATLANTIC CITY, WEDNESDAY EVENING MAY 18th.

"Bring ye all the tithes into the store house."—
Mal. 3:10.

"These all continued with one accord in prayer."—
Acts 1:14 f. c.

"With great power gave the Apostles witness."—Acts
4:33 f. c.

Within the lines of these three texts

"Old times and new,
New times and old."

meet and mingle as the waters of the Arve and Avayron meet and mingle in the waters of the Rhone in the sweet "Vale of Chamouni."

The appeal of the Old Testament is here, and here is the accent of the New.

Here is the high imperative, the solemn injunction of Ancient Prophecy. Here the lofty aspiration and the noble accomplishment of the New Evangel. Here is the challenging promise of the thing that shall be. Here the sententious story of the thing that is. As the three streams, springing from separate sources in the icy solitudes of the Alps, runs as one stream, "the blue, arrowy Rhone," to the sea, so these messages issuing from the altar of the Most High, and breaking forth into History at separate stages of the world's history, issue in one stream to make glad the City of our God.

These streams of revelation and of record are both old and new. Yet they yield one issue—abundant blessing.

Here is Giving;—and then, the opened windows of the skies and the outpoured blessing that fairly empties the heavens and submerges the earth.

Here is Praying;—and then Pentecost with its tongues of flame, its gifts of speech, its harvest of ransomed souls.

Here is Witnessing;—and then, great grace growing into generous deeds.

Giving, Praying, Witnessing;—these are the keywords of the conquering Church of the Apostolic Age.

With the virtues and graces which they employ, why may not the Church enter again into the exhilarating experiences of a militant power for the redemption of a sinful world?

Certainly the constancy of Divine grace and the fixedness of law in the spiritual world combine to beget faith in us that it may be so.

With the devout desire that thus it may issue, let us make these keywords of that Old time the magnetic centers about which our reverent considerations may cluster during this holy hour of New time.

Giving.

"Bring ye all the tithes into the storehouse."

God's Church is grounded in the grace of giving. The grace is fundamentally essential. It couches in the depths of the God-given human nature; and in making offerings to God it claims precedence over the owner's own necessities. Abel's acceptable act of worship brought the firstlings of the flock for God; and therein, too, it is revealed that the earliest recorded expression of devotion was, not in the stately psalm or the reverent prayer, but, in the proffered gift of a grateful heart. And antedating all altars and shrines and temples of worship, was this grace of giving.

And this primal law, graven on the fleshly tables of the heart, God wrought into written ordinances for Israel forever. But Israel forgot. Men do forget. Nay, they deliberately dispute the Divine claim. They disobey the deeper promptings of their own natures. That predatory instinct that has made graft and fraud the bane of so many nations, will make a man rob God. In no regard is human nature more self-contradictory than in this. While one will repress his hunger that God may have the firstlings of flock and harvest and vine, another will rob God. Abel and Achen are the antipodes of human nature in this respect.

Well, Israel forgot. They disobeyed. They denied God His offerings. They robbed Him. And here in the majesty of this mighty prophecy He is reproving their wickedness. With terrific emphasis on every word, as if it passed the possibility of belief that His own people would so behave, Jehovah cries, "Will a man rob God? Yet ye have robbed me. But ye say, *wherein* have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have **robbed me, even this whole nation.**"

And then, transferring indictment into entreaty, He earnestly cries, "Bring ye all the tithes into the storehouse: that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts: if I will not open unto the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

God is looking for an honest Church. He is putting the promise of immeasurable blessing as a premium on honesty in giving. He dares His people to the test. "Prove me now, (and see) if I will not pour you out a blessing that there shall not be room enough to receive it."

I turn abruptly from those "Old times" to these "New times," and ask, "are we forgetting?" Is History repeating itself here? Are we dealing fairly with God? Is it possible that leanness oppresses us with its weakness because of our withholdings? Are we **reaping** sparingly because we have sowed sparingly? Is the flood tide of blessing tarrying till the vow be performed? I can ask these questions, but I cannot answer them. Nor do I know anyone who can. No one dares dogmatize here. But we can take the drift of currents, and at least run into the region of "probabilities."

1. An Excursion into Figures.

Counting our home Churches only, we have 9,000 con-

gregations of our order in America. There are nine distinct causes that appeal every year to our Church. It is a very simple matter of arithmetic to show that to these appeals of these causes there are 88,218 chances of response. There are 88,218 channels—some of them mere rivulets—along which current gifts go to raise the tide of our Beneficences and, on the shoulders of that tide, to lift the world up Godward.

But during the past year, 43,626 of these appeals had no answer; 43,626 of these channels felt the cheer of no current. Going further into detail, there were more than 4,000 of our Churches that felt no stirrings either of piety or patriotism when our Home Board sounded its calls. They forgot. There were nearly 4,000 Churches that heard no Macedonian cries, although those cries sounded from every heathen shore, were borne on the wings of every wind that swept the oceans, and were caught up and eloquently echoed by the great Laymen's Missionary Movement that swept the country.

The splendid spectacle of a regiment of elect youth, schooling themselves to be captains of the Lord's hosts, failed to touch the interest or imagination of God's professed people in 5,000 Churches. When they want a new minister, who must be **young**, these 5,000 Churches will draw on the forethought and the generous providence of those other 4,958 Churches that did not forget.

Tennessee's evicted congregations, and Home Missionary congregations on the borders, and mansoulful pastors in Home Missionary territory where habitations are hard to get, appealed in vain to 4,500 of our Churches, but that is over 400 better than last year. And there are the scarred veterans of the cross, heroes of many a forlorn hope, who have earned the sacred right to ease with dignity in their declining days, over 4,000 Churches forgot them. Five thousand Churches evidently felt that the Negro problem had been "settled" again; for they gave no mite to aid in the solution.

Over 7,000 Churches, doubtless feeling that the temperance question ought to be kept out of sight for the sake of peace, let that cause severely alone; and 5,528 seemed oblivious to the fact that we have to sustain a reputation as a college building Church, for they put not the prop of a single dime under that reputation.

Thus, out of 88,218 chances for co-operation in advancing the Kingdom of God offered us last year, the Churches took 44,537, a trifle over 50 per cent. The rest were declined.

A ball player who refused that proportion of the chances of play offered him on the field would be out of the game in a week. "And they do it to obtain a corruptible crown, but we an incorruptible."

Is it not high time that about 50 per cent, at least, of our Churches should awake out of sleep? Christ put crimson into His sacrifice for us. Is it not time we put good red blood into His service?

2. But the Question of Numbers is raised by someone who says "these are the feeble Churches." And that contention is instantly granted; for they have powerfully proven their feebleness. And where the weakness is undeniable and unavoidable, there sympathy should be instant and help abundant.

But I refuse to believe that 47½ per cent of our congregations are yet in the pulping period of infancy. Some are doubtless suffering from arrested development due to

malnutrition and lack of exercise. Others are doubtless troubled by megacephalous development. And some others that still suck the paps of missionary aid, doubtless have substance enough in themselves to live—and to spare—and ought to be weaned. The trouble in so many of these Churches is that the elastic about many Presbyterian pocket-books is so inelastic that it is slowly starving and strangling the Church. The remedy is to rip off the elastic, let loose the contents and give the trustee-owner a chance to demonstrate that he is as true as his dollars to the legend "In God We Trust."

I refuse, too, to subscribe to the implied suggestion that the smallness of a Church is a reason for treating it and its offerings as negligible quantities. Rome, in her shrewdness, never does that. She knows the power of the littles. And Romanism will grow fat and flourishing off gifts and givers that Protestantism would overlook and excuse. We should learn the wisdom that inheres in that proverb of our Scottish forbears: "Mony a mickle maks a muckle." We should revise our penny schedule of collections upward; and remember that Jesus, sitting over against the treasury, was not applauding the littleness, but the largeness of the poor widow's offering. It might have been fifty per cent less than it was.

I resent the implication, too, that it is the small Churches that are always delinquents. It is not true. Many small Churches are delinquent. Many large ones are delinquent. In four Presbyterian groups of delinquents, where three of the groups were in great cities, the total average of membership in each Presbytery was 483. The averages by individual Presbyteries, were these:

In one Home Mission group of three Churches, the average membership of each Church was 127. In the other three Presbyteries, all City Churches, the averages were, in one 482, in another 603 and in another 721 members. The smallest Church in the group of 16 Churches had 82 members. It was a Home Mission Church in the far West. The largest in the group had over 2,000 members. It was not in the West. Of the 16 Churches, 7 had over 400 members, 5 had over 500, and two over 1,000 each. So the question of delinquency is not one of smallness of numbers.

3. Let us try for a new angle of vision, from which to look at this question. Let us scrutinize totals and averages of actual gifts. Let us then see what these averages argue as to probable incomes, and how these incomes seem to square with apparent facts.

Last year, for all causes referenced in our Church reports, our membership of 1,321,386 souls gave a grand total of \$22,455,758; that is each of us, on the average gave \$17. In doing this, did we bring "all the tithes into the storehouse"? If we did, then the average yearly income of each of these "thrifty people called Presbyterians" was just 10 times \$17.00, which equals \$170.00; and that counting out Sundays was an average daily income of less than 55 cents for each Church member. Does anyone seriously think, for a moment, that that was the average daily income for each of our people? Simply to ask such a question is instantly to demonstrate its utter absurdity. Then let us go back a moment to our searching question—are we Presbyterians robbing God?

But, says someone, "those statistical tables by no means represent the totals of Presbyterian Beneficence. We give lavishly to all interdenominational movements, and these

vast amounts ought to be reckoned in." All of which is instantly admitted. Our people are, proportionately, more generous to outside objects than to their own. So let us generously recognize this fact. Let us double the total amount given, and make it \$44,911,516. That raises the average individual gift to \$34, and the average income to \$340 per year, \$1.10 per day. That is less absurd. But it is still ridiculously absurd. And there is another consideration that makes it more so. Our 1,321,386 Church members were **not the only givers**. Many adherents of the Church gave to swell the amount given by Church members. And so, as we doubled our dividend, we ought to double our divisor, which would give us just about our original average of \$17 to all the Boards, Bible Societies, Miscellaneous Objects, Parish Support, etc., etc. And again the question comes, "Are we representing history? Is this rich Christian nation robbing God? Are we Presbyterians doing so? What seem the probabilities?"

As in the days when Malachi's virile revelation rang in Israel's ears, God is looking for an honest Church. Does He find it? I dare not judge. What would Malachi say? If the Church is in any degree dishonest, it is because **individuals in it are dishonest**. And anyone who knows anything at all, knows that there are such men in the Church of God. Many a man who would violently resent the imputation of dishonesty, has **not even thought** of being honest in first things. He is not honest with God the Highest, even on the basis of dollars, which is the lowest level of honesty. And the Church is discredited in the eyes of men by individuals false to their faith.

As in those "Old times," so in these "New times," God is challenging His Church to test the veracity of His word of promised blessing. Shall not the Church accept the blessed challenge? I verily believe that the Church of God could take no longer step toward a great epoch-making revival than by hearing and heeding this high imperative: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Praying.

"These all continued with one accord in prayer and supplication."

As the ancient Church began in Giving, so the Christian Church began in praying. Back to "Jerusalem from the mount called Olivet" came the company of the disciples. But they came changed men and women. Such is the fine sensitiveness, "the unutterable delicacy" of the human soul, that it cannot go through any deep experience and be just the same. And they had, in these few hours, gone through such experiences. With unspeakable surprise, they had suddenly seen their Lord lifted from the earth. They had "seen Him go into heaven." "A cloud had received Him out of their sight." And while they still stood with straining eyes trying to see Him again, the vision of the two men in white apparel broke upon them; and there came to them the voice which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." What a waking was that! Suddenly their sense of responsibility and their point of view were wholly changed. Jesus was gone. They were

alone. Upon them solely rested the responsibility for the Kingdom of God in the whole earth. And chiefest of all, the direction of the Divine revelations, of which Jesus had ever, in their experience, been the mediary, was suddenly switched to them. Henceforth they, and not another for them, were to hear the voices of the skies in revelation. How overpowering the sense of it all must have been! Could they come back again the same? Yes, the same; and yet forever changed. The translation of the Christ had been the transformation of the disciples. When they came to the "upper room" it was with affections keenly sensitized by separation from their loving Lord. It was with the bonds of their brotherhood more closely drawn than ever. It was with souls oppressed with weight of responsibility. It was with the sweet sense, half waking to the fact, of a promised and impending blessing from above. It was with the resolute purpose of obedience to the injunction to tarry in Jerusalem for the foretold endowment. Is it any wonder that they were united in praying? Is it any wonder that they continued to pray? Yes, **it is a wonder.** I greatly fear that we moderns with the temper of those times upon us, could hardly have been held to such patience and protractedness and unity of waiting. I am afraid that in our eager earnestness to realize results we might have mistaken the Olivet phenomena for Pentecost; and, so, have missed that mighty event altogether. For the fevered hurry of life in modern times has been drying up the dew of devotion. Waiting on God seems almost a lost art. Waiting for God seems almost a lost art. Labor saving and time saving machinery have given man more time than he ever had. The reaper has reduced the time factor in harvesting a bushel of wheat from three hours to ten minutes. Steam has crowded a day of the stage coach into thirty minutes of the Empire State Express. The typewriter has put the business of a day into a single morning hour. The telephone has, in many cases, obliterated the lightning express as a time saver. Never did the world see such redemption of time from waste as we see. And yet never did men have so little time as we have. Everything, even our lunches and our vacation trips is keyed to a quickstep. And the prodding devil of hurry pushes even devotion to the wall. We haven't time to pray as we ought to pray. Even the minister of the Gospel—and of the office hasn't time to pray.

Listen to this strangely-worded chronicle: "I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony from sun half-an-hour high till near dark that I was wet all over with sweat." Who is it writes in this passionate overpart fashion? Was Robert Brainerd.

"Aye sir," said a reminiscent housemaid, who had been wont to kneel at the family altar of one, about whom a visitor was questioning her,— "Aye sir, the Maister aft seemed sae strackit to ha' it oot wi' God that he was like ne'er to gi' ower praying." Of what Master wrestling with God at family worship was this testimony given? Of Robert Murray McChesney.

And the thing that made Susquehanna and Dundee what they were, will make other places, forbidding and difficult though they be, splendid with the same power. For the thing that made them what they were, was but a repetition. They were but echoes of that upper room into which that

changed company of disciples entered fresh from Olivet. Humanly speaking, **prayer**, obedient, protracted and united, was the thing that made that "upper room" the "battery room" of Christianity whence went the glad tidings of great joy, as on wings of lightning, round the whole world. Go through apostolic history, and you find that Antioch and Caesarea and Samaria had their Pentecosts. And these in turn had their echo in Ephesus, in Philippi, in Corinth and in Rome. America echoes Europe. Susquehanna and Dundee answer away back to the Jerusalem chamber, and dimly prophesy what might be. Kindle on every home altar in our Church the fire that burned in McChesney's manse, put into our every pastor, Brainerd's agony of appeal; and Pentecost, and the Welsh Revival, and the revival in Korea and in China would have their splendid counterpart in our own country. I do not pose as a prophet. I am not predicting that a revival is just at the door. I am only reminding you of the threadbare principle that like causes produce like results. Two centuries and a quarter ago Halley knew that men would today be repeating the experiences of his age and for the same reason. God, constant in the favors of His grace and the gifts of His power to men. The variant, inconstant factor in the problem is our inconstant humanity.

That company of disciples in Jerusalem, **obedient, prayerful, united, waiting** for the fulfillment of promise is the model for every company out of which we have come up to this solemn Assembly. It is the model for this great company. We are to be here ten days. We are here for business. And while we are to be "not slothful in business," may we not be "fervent in spirit?" And going down from this mountain, may we not each carry to our own company of believers the glow of the Spirit?

A tradition attributed to the ancient Fire Worshipers tells how their High Priest, standing near the altar on which glowed the sacred fire, was wont to touch his torch to it and light it. Then holding it back over his shoulder, the next nearest one lighted his torch at his, and in turn, passed it back to his nearest neighbor; and, so, the kindling of light ran on to the remotest worshiper.

Well, now, Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, hath loved us and washed us from our sins in His own blood and hath made us unto God and His Father kings and **priests**. We may stand here near to His holy altars. We may here relight our torches and take the light far hence to our brethren absent. And then—

"The darkened one whom thou dost light,

Shall light some other soul;

And so God's truth with saving might

Shall sound the ages roll."

We are all here with one accord in one place. Shall we project the parallel to that old time in the "upper room" so far as to "continue with one accord in prayer and supplication?" and then go hence to seed the whole Church with the spirit of prayer?

I do not presume to say that a **praying** Church is the want of the hour any more than I would presume to say that a **giving** Church is the eminent need of the day. I do not presume to know what the **supreme** want of the Church is. But I do know that the need for a Church that shall

be both **giving** and **praying** is so profound that no plummet can sound its depths.

To meet these mighty needs, the Church is not called to anything apart. Let no one begin to say, Lo here, or, Lo there is Christ! Neither in this mountain nor yet in that valley is God specially to be worshiped. No painful pilgrimages are required, no runnings to and fro in the earth. The thing to be done is, not to make prolonged preparations properly to pray and pay; but, for each, standing in his own lot, to just pay and pray, where we are, to Him that is in secret. And He that seeth in secret and heareth in secret shall answer and bless openly from the firmament of His power.

So it was with the waiting ones in that Old time, when the fiftieth day was fully come. Even as they "all continued with one accord in prayer and supplication" the breath of the Almighty fell upon them, and filled all the house where they sat. Then came the apparition of the flashing tongues and the baptism of the Holy Spirit. And then the

Witnessing

with other tongues as the Spirit gave them utterance. Their divinely designated calling had arrived. Jesus, in these last moments on Olivet, had said to them, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto us both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth."

Now, "the promise of the Father" had come. The Holy Ghost had fallen upon them. Here was the emergence upon them of an empowering force sufficient to sweep the world, which was their wide field of witness.

Jesus the Christ, with His Virgin birth, His virile life, His vicarious death, His victorious resurrection, was the unchanging theme of their testimony.

Peter preached to the Pentecostal multitudes "Jesus of Nazareth, a man approved of God among you." Philip, joining himself to the Eunuch's chariot, heard him read Isaiah's marvelous prediction of Messiah's passion. And beginning at "the same Scripture," Philip "preached unto him Jesus." Stephen's dying testimony was of the Son of Man standing on the right hand of God." Amid the mighty associations of Athens, Paul preached unto its curious citizens "Jesus and the resurrection." And the great multitude of Christian believers, scattered abroad like chaff by the beating of the iron flail of persecution, "went everywhere preaching this word."

But those disciples did not witness with words only; but also with actions. No apologetic counts for Christianity like a live Christian. And these Christians counted. Men took knowledge of these strong, simple minded men of faith that they had been with Jesus. Their simple living reproduced Jesus incarnate so vividly that men were reminded of Him.

They witnessed by giving. God's mighty message by Malachi praying His people to "bring all the tithes into the storehouse" did not at once take root downward and bear fruit upward. For at least four centuries and a half, while Socrates taught and suffered, while Alexander the Great reversed, for a season, the westward course of "the star of Empire"; while Rome mastered the world and Jesus

Christ divided the ages by His coming,—for all those ages that message by Malachi lay like a grain of wheat sealed in a mummy case. Only now, under the quickening rays of the Spirit, was it warmed into manifest life. Though but as "an handful of corn in the earth upon the top of the mountain," the fruit thereof shook like Lebanon. With the severe logic of consistency, having given themselves to God, these early Christians carried their belongings with them into the service of God. "None of them that believed said that aught of the things which he possessed was his own." Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet.

With such witnessing, what wonder those disciples of Christ had favor with all the people"; and that "the Lord added to the Church daily such as should be saved?" What wonder that a heathen philosopher, like Athenagoras, should write of these witnesses—"when struck they do not strike again; when robbed they do not go to law; they give to those who ask of them, and love their neighbors as themselves? What wonder that even their enemies had to testify that those witnesses, with their simple recital of the resurrection and passion of Jesus, had, in half a generation, "turned the world upside down?"

I dare not be dogmatic here more than in other parts of this sermon. But I believe that we are here face to face with the supreme spiritual need of our day—a **witnessing Church**. I dare not be a **pessimist**. Human pessimism and Divine Sovereignty are inconsistent terms. I cannot be a pessimist while "God is in His heaven." But I declare to you that, discredit the muck-rakers and the mock-reformers as we will, "the times are out of joint." If virtues are virile, evils are gigantic. Twin sins that threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins that have visited the whole world. It has produced the Achans, the Judases and the Benedict Arnolds of history. It has given us the grafter in office and "the white slave dealer" in society, those twin vampires of civilization. It has corrupted the functions of government and choked the channels of justice. It has oppressed the hireling in his wages and robbed the poor in his living. It begets betrayals of trust and prompts the robbery of widows. It lays its hand of greed and grasp on the most sacred persons and things and prostitutes them to its unholy purpose. Sunday base-ball, Sunday excursions, Sunday newspapers, Sunday saloons, Sunday theaters and the like, are its creatures. Not one of them is prompted by motives of benevolence. Not one of them leaves the world better, but worse, alike for its material, mental and moral status.

It is this money lust that promotes the prize-ring, with its survival of savagery that once butchered gladiators to make a Roman holiday. And as we think of this temper of our times we are reminded of what Horace said was the temper of his times: "Get money; honestly if you can, but get money." But bad as is the inordinate passion for wealth and its attendant evils, it is white and wholesome as compared to that second category of sins at which I

hinted a moment ago. This is that special sin that runs so often in the wake of wealth and luxurious living. It is that terrific wrong against which the great apostle to the nations shaped some of his sharpest sentences. Corinthianism has colonized in America. And the highest medical authorities are alarmed at its astonishing ravages. It is cutting with sarcomatous hunger into the health, the happiness, the mentality, the morality of this nation. It threatens not the guilty alone, but the innocent. I threatens, not the **individual** alone, but, so large a percentage of individuals as to be a menace to our national physical power. Ravages of tuberculosis and typhoid fever are as mere side issues to these terrific sicknesses that are the direct result of shameful and secret sin. And these physical sicknesses in their turn, are but superficial as compared to the sin itself which eats out the very soul.

I name only these two great categories of sin. They are by no means all. But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top that ought to be under, and things are under that ought to be on top. And I do declare it my solemn conviction that, for its uprightness, there is nothing this old sinning, sorrowing, suffering world more needs than a **witnessing Church**. It needs a Church that will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of Divine law in his times. It needs a Church so divinely enlightened that it received God's truth, lives God's truth and teaches God's truth as the positive remedy for the sins and wrongs of the whole world.

Under the white light and spiritual power of Pentecost these three things—**Giving, Praying, Witnessing**—were in splendid conjunction. And behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South,

"Where burning Sappho loved and sung" they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous immoralities of Corinth. With it they scaled the heights of Areopagus and met the philosophy of the world. With it they went to the palace of the Caesars. And with it they won, the world over.

And I believe that the need of these times is a whole Church testifying for Christ. Eloquent preachers have their place. And yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby horse of eloquence hard and got no whither. Edward Everett, the orator of the Academy, was eloquent for three hours at Gettysburg field—and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes,—and he got into the heart of every school boy in America. Why the difference? One with the grace of art orated; the other out of a passionate experience testified. We want great evangelists, and learned scholars and skillful teachers and diligent pastors. But back of these, and, just now, more than these, we need a Church that will **give and pray and witness**. And when the Church will bring these into her life again as at Pentecost, then she

shall be a Pentecostal Church. Then shall she "arise and shine, her light being come and the glory of the Lord being risen upon her."

TO THEODORE FRELINGHAUSEN BURNHAM.

By Thomas Franklin Day.

Brother of the knightly soul!
Wise in counsel, apt of speech,
Lavish of the golden deed,
Walking as the prophets teach;

Master of the quiet tone,
Strong in faith that love shall win;
Sword of Spirit in thy hand
Cleaving true 'twixt soul and sin;

By the tests which Heaven approves,
Soldierly thy work appears.
Through the grace thy zeal proclaimed
Thou hast conquered through the years.

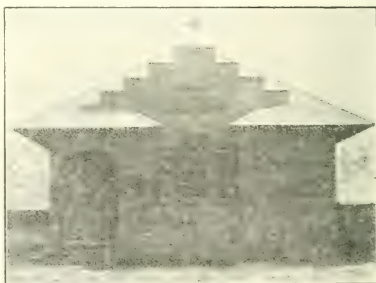
Borne from battle on thy shield,
Sword untrusty by thy side,
Thou art come with honored name
To thy rest at eventide.

Benisons we pour on thee,
Man of God, beloved of men!
Standing by thy tomb today
Pledge we all to Christ again.

San Anselmo, Cal.



Berkeley, Grace.—On Sunday afternoon, May 15th, the Rev. G. H. Whiteman was installed pastor of this church. Although the day was excessively warm the church was



Grace Church, Berkeley

well filled by the congregation, who very much enjoyed the service. Rev. A. K. Sanborne preached the sermon. Charge to the pastor was given by Rev. A. Beattie, Ph. D., and charge to the church by Rev. Alfred Street, who in the absence of Rev. R. S. Eastman also presided and put the



Rev. G. H. Whitman

usual questions to pastor and people. The trustees with the aid of the ladies had had the church stained and painted, finishing off the interior of the building for this occasion, which was looked forward to with pleasure and anticipation by the membership. During the year in which the pastor has labored as Stated Supply the church has grown and is now beginning to make itself felt in this community. The membership is composed of many excellent and earnest Christian people who rejoice that Mr. Whitman has become the permanent pastor of the church.

Napa.—On "Mothers' Day" the pastor was called to Vallejo to assist in the Memorial services and other services in that church. So we had no morning service. The Sunday school observed "Mother's Day" very appropriately. Invitations were sent to the mothers and many mothers who were not in the habit of attending Sunday school came with their boy or girl or both as the case might be. The rooms were filled to overflowing. It was a beautiful sight. Each mother was presented with a white carnation which she wore. The exercises were appropriate to the day. Pictures were thrown on the screen, showing the mothers of the Bible.

Los Angeles.—Central Church celebrated the fifteenth anniversary of organization May 15 and 16, with large attendance at all services. Sunday morning at the Sunday school there were greetings from former superintendents. The morning service was rich in its worship features. Mr. A. A. Pearson, clerk of the session, gave the Historical Outline; Mr. Henry Greenwalt a commemorative address; and the pastor, Rev. A. B. Prichard, an all too short sermon on Ps. 126:3. The evening service was a jubilee of sacred song, with an address by the pastor. Monday evening was

the time for the social reunion, with short program. The succession of pastors has been Rev. J. K. Fowler, D.D., 1896-1897; Rev. John R. Jones, 1898-1899; Rev. Chas. S. Stevens, 1900-1902; Rev. A. B. Prichard, 1903 to date—and may be long continue. There have been very many and serious difficulties met and overcome. The achievements have been remarkable. The missionary spirit has been a marked characteristic, even in face of almost insuperable financial difficulties. More than twenty from the membership are in mission work. In the fifteen years there have been gifts of about \$17,000 for benevolent purposes and nearly \$65,000 for congregational expenses. The present membership is about 270. The property is very valuable; but better facilities are much needed. It is our only downtown church and ought to be put in the way of doing the work that is set before it. The devoted pastor and people deserve all sympathy and support.

The Ministers' Meeting listened with real interest to an address by Rev. T. E. Stevenson of Inglewood on "The Children in the Temple." It was an earnest plea, with practical suggestions for efforts to increase attendance of children at services of the church. Bro. Stevenson and his people expect to occupy their new building May 22. Dr. Mundy is to speak at the meeting May 30. Resolution was adopted commending the Smith bill before Congress, aimed at prize-fights.

Receptions were given last Friday evening for Dr. Hunter, in the First Church, in recognition of the second anniversary of a successful pastorate, and in Bethesda for Rev. C. D. Williamson, just entering upon the pastorate.

Sympathy goes out to our brother, Dr. Hollenbeck of San Diego, in the sudden death of his mother at his home. Report comes that he has gone East for the burial at Binghampton, N. Y.

Los Angeles, First.—The ladies of the Missionary Society of the First Presbyterian Church, Los Angeles, introduced a very pleasant feature into their April meeting. In connection with the organization of a Baby Band a reception was given to the young mothers and little ones of the church. Luncheon was served to grown-ups and children, and it was a question whether the roses or the shining faces of the little ones were the most decorative about the tables. The small table held bouquets of Cecil Breuner roses and around it were ranged ten little candidates, while a number of infants in arms graced the larger tables. Toasts were given, the pastor, Dr. W. A. Hunter presiding. In a few happy words he introduced Mrs. Hamer, who presented the toast, "Mothers and Their Babies—also the Grandmothers." Mrs. Bishop, the young mother of three, gave the response to the first part of the toast and Mrs. C. C. Snyder replied to the latter half. The brief talks were bright and full of interest and the hour delightful.

Mrs. Shorten, the Presbyterial Secretary of Baby Bands, was present and gave an earnest talk upon the real object of the work. A Band of twenty-five little ones was organized under the leadership of Mrs. W. T. Goodhue. In the afternoon Mrs. Gage, Presbyterial Box Secretary, gave an address, and the new committee, under the leadership of Mrs. Ralph M. Smith, have begun work very enthusiastic-

ally. The new President of the Missionary Society is Mrs. W. A. Hunter, to whose energetic leadership the women are giving hearty response.

The First Church gave a very delightful reception last Friday night in the church parlors to their pastor, Dr. W. A. Hunter and family, in recognition of their second anniversary. It was a delightful social evening. May 8th the pastor preached an anniversary sermon, setting forth some of the accomplishments. The trustees say "The report is the best for six years." We "thank God and take courage."

Tutuila, Oregon.—The annual evangelistic meeting and Convention on methods of work at Tutuila was brought to a successful close Monday, May 9th. While the meeting was a little out of the ordinary of any of the Indian camp meetings so far held it was productive of much good in that it put before the older Indians as they never saw before the importance of the work in the churches at large in behalf of and for the children and the young people. And all that these same young people might be held and better trained for leadership in the church work in all lines of activity. The four speakers were the best to be had on their special lines that they were to present to the people and their addresses were equal to any presented to any great convention. Rev. D. A. Thompson of Portland spoke on C. E. Work, Rev. R. E. Storey of Pendleton on S. S. Work, Rev. J. R. Knodell of Portland on Temperance Work, and Mrs. P. E. Mossman of Portland on Woman's Work. Rev. J. G. Dickson, the new minister at Tutuila, was at his best. A number of visitors from different reservations were present, but not enough came to secure the cheap rate home. The Nez Perce ministers who were on the way to the Ft. Hall reservation in southern Idaho to conduct a mission there for several weeks remained over Sabbath at Tutuila. Besides giving the congregation of Tutuila a much wider vision and scope of the work of the Church at large in all its lines of activity, and the importance of the work for the youth of the Church, it helped all the Indians to realize that the men and women of the church who are grappling with these big problems are interested in and do care for the Indian, and will come to our meetings to speak words of wisdom and cheer and comfort to them. Mr. Knodell, secretary of the Oregon Anti-Saloon League, struck fire in the hearts of the members of the Temperance Society with his slogan—"Oregon dry 1910"—and many expressed a desire to sign the petition for the state-wide prohibition law to be voted on in November. In a careful talk interpreted by one of the women of the church, Mrs. Mossman, the President of the Woman's North Pacific Board of Missions, explained the workings of the Board and where and how all funds were invested that were sent to it. And all the people were glad to hear it from one so able to speak of it. Then too, several additions were made to the Temperance Society during the meetings and one adult and her child were baptized.

SAN FRANCISCO HAS ANOTHER PRESBYTERIAN CHURCH.

On Sunday afternoon, May 15th, at 3 o'clock, the Parkside Presbyterian Church was organized with 34 members,

three elders and five trustees. This new church is in the thriving suburb of Parkside, nestled in a beautiful sloping valley overlooking the ocean. Sunday school work has been carried on here since the 9th of May last year. Rev. G. A. Blair, our energetic Church Extension superintendent, planted the Sunday school and the watering and culture has been done by his able and efficient assistant and co-pastor, Mrs. G. A. Blair. Mrs. Blair has met regularly with the Sunday school on Sundays and has also maintained a study class on Wednesday afternoons. In addition to the Sunday school Mrs. Blair, with such help as she could secure, has held a preaching service after the Sunday school.

The sermon was preached by Rev. R. Logan from the text, "Except the Lord build the house they labor in vain that build it"—Ps. 127:1. Rev. Nat. Friend of the Howard church conducted the ordination services. The following elders were by prayer and the laying on of hands solemnly set apart for the work of the eldership: E. M. Hall, V. E. Boyer and F. P. Redner. Mr. G. C. Turner, elder of Calvary church, took part in this service.

The following trustees were elected for one year: Dr. Stoll, Percy Small, F. H. Moon, T. A. Monroe and C. T. Clark.

Two adults and two children received the sacrament of baptism. There was a good attendance and much interest was manifested in the organization of the new congregation.

A Bible was presented to the new church by a member of Howard church which was much appreciated. Mrs. E. C. Stackpole sang a beautiful solo. Rev. G. A. Blair presided at the organization.

A lot has been secured in a good location and very soon a new edifice will house this latest addition to the Presbyterian family in our city. This makes the ninth church organized since the earthquake and fire of 1906.

PRESBYTERY OF PENDLETON.

The Presbytery of Pendleton met in the Mt. Hood church, where Rev. W. L. Van Nuys is pastor, and was opened with a sermon by the retiring moderator, Rev. J. M. Cornelison, missionary on the Umatilla Indian reservation. The Rev. G. L. Washburn of the Valley and Fruitvale churches was elected Moderator, which office in this Presbytery holds for one year. The business sessions of Friday and Saturday were very full, so that the members of Presbytery were not able to return to the different homes for their noon lunch, therefore all played that they were school boys again and just asked the good ladies where they were entertained for a "hand-out" lunch, which was spread together at the church and all enjoyed the fellowship as well as the lunch and did not burden the good ladies overmuch, as would have been the case had they been compelled to come along and fix a big dinner at the church. This enabled all the people to be ready to attend all the popular meetings of Presbytery each evening, and much time of the business sessions was saved. The Rev. James E. Faucett was received from the Minot Presbytery, and the Rev. James G. Dickson was received from the Presbytery of Kendall. A call was placed in the hands of Rev. Levi Johnson from the Milton Grace church and was accepted and arrangements made for the installation. Also a call was put into the hands

of Rev. C. C. Babbidge from the Prineville church and he asked to hold the call till fall.

The Home Mission Committee's report was the hard part of Presbytery to digest. All the churches of the Presbytery except one were home mission churches, till this year Milton Graco goes on the honor roll and to self-support. Our estimated needs were cut, so we had to resort to the scaling process. And every time it brought blood, and means retrenchment from needy fields. For this Presbytery has to deal with one of the great home mission problems of the Northwest, and one of the greatest developing countries which is interior Oregon, in which two great railway systems are struggling like Titans for the control, and in which last February our Sabbath School missionary was "held up" at the cross-roads and made to preach at a near-by school house to a gospel-hungry community. We have the funds to put a new man into this great territory. But as yet we cannot find the man. He must be a "sky-pilot" indeed. "Who will go for us?" is the uppermost question in the Committee's mind. Who will rise up and write us, "Here am I, send me"? The salary will be about \$1,000.

The reports of the other permanent committees were good, and so good was the report of the committee on Systematic Beneficence that Presbytery ordered the chairman to have 1,000 or more copies printed in pamphlet form to be distributed to the churches. Other churches might get them at cost by addressing Rev. A. J. Adams, Moro, Ore.

The commissioners to the General Assembly were Rev. Levi Johnson, and elder W. W. Wellman. We were far up in the timber in the upper Hood River valley, where the famous apples grow, and where the forests are fading before the encroaching apple orchards, far from all the noise of any city and there was only the sighing of the great firs, the rippling of the rivers and the silent and majestic snow-capped Hood as friends, but all this was added to by the hospitable treatment of the splendid people of the community. So this meeting of presbytery was pronounced by all, and most of the ministers and some elders were there, as the most delightful session that the Presbytery of Pendleton had ever held since its erection in 1904. Then finally, the Mt. Hood and Parkdale churches have been under the care of Rev. W. L. Van Nuy only since December, 1909, but so well satisfied are they with his ministry that they extended to him a hearty call to become their pastor. This was surprising news to Mr. Van Nuy, but from the hearts of all. The call was accepted and arrangements made for the installation. The Presbytery adjourned to meet in Pendleton May 17th.

J. M. C.

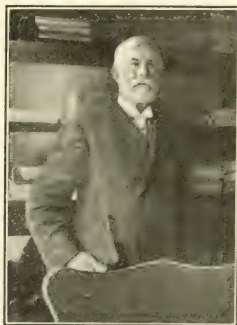
PRESBYTERIAN PASTOR WILL WORK AMONG PORTUGUESE.

Rev. James T. Houston for a number of years was a missionary of the Presbyterian church in South America and recently pastor of the Presbyterian church at Centerville, Cal. He is at present engaged in colportage work as a Bible missionary for the Pacific Agency of the American Bible Society.

The Rev. Houston's work is primarily among the Portuguese, whose language he is able to speak, but his sales and distribution are not only among the Catholic and

Protestant Portuguese, but among the Greeks, Spanish, Italians, Russians, Croatians, Japanese, Chinese, Austrians, French and Polish, as well as English Bibles, Testaments, and Portions. Surely this is bringing the message "in other tongues." To most of these nationalities the Scriptures are sold, though in some few cases among the needy a free grant is given.

The headquarters of the Pacific Agency of the American Bible Society are at 216 Pacific Building, 4th and



Rev. James Houston

Market streets, San Francisco. From this depository the Scriptures are being sold at cost and distributed by the Society's Bible missionaries in thirty-five different languages.

WILLIAM MOORE GRUNSLADE.

William Moore Gunslade, a native of Somersetshire, England, but a resident of Indiana and California since 1852, residing at Morgan Hill since 1907, went to be forever with his Lord May 11th, whom he had faithfully served as elder in the Presbyterian church over 40 years, and as an earnest Sabbath school worker. Fifty-two years of service for his Master here, now promoted to eternity of complete fellowship and service for his Master there.

ELDER JOHN ALEXANDER.

John Alexander was born in North Carolina in 1840. In 1862 he made confession of his faith in Christ by uniting publicly with the Church. In the same year he was united in marriage with Miss Harriet Morris. In 1871 he was ordained to the office of deacon. After removing to Los Angeles he, with others of like faith and training, longed for a Presbyterian Church where the colored people might worship by themselves. So he was one of the prime movers and charter members in the organizing of the Westminster Presbyterian Church of Los Angeles, which was effected in the Central Church, October 9, 1904. At this time he was elected and ordained to the office of ruling elder, and by re-election has served continuously in that office since. No interest was dearer to his heart than the interest of this

little church, for the sake of his Saviour and his people. He gave to it unstintingly of time, strength, means as the Lord gave these to him. In it all his wife was one with him, as was also his son and his wife; the son, F. B. Alexander being at a later time elected to the same office.

After several weeks of illness, at times with much suffering patiently borne, this servant of God entered into his rest, May 11, 1910. On the 14th the funeral services were held in the church, conducted by the pastor, Rev. R. W. Holman, who spoke appropriately on the text: "Well done, thou good and faithful servant." Tributes were also spoken by Rev. R. W. Cleland and E. P. Parker, and by Rev. R. H. Hunter of Pasadena, who had known Mr. Alexander in the

ion is the public opinion of their childish contemporaries, and they may live to look back and smile at both. But both are intensely important now. They are as solicitous about our manners as we are about theirs, as uneasy when we do not do ourselves justice, as disturbed if one of their friends carries away a wrong impression of us.

Mother is chagrined because young John bursts in on her caller with muddy boots and cap uncompromisingly firm, but she does not dream that he will suffer as keenly in his pride if Sam, in the background, overhears her rebuke him in tones that fall below the juvenile ideal of maternal tenderness and poise. Or Sam is to be sent home, since it is not a convenient time to have the noise of two boys about the house, but instead of being dismissed with the tact which mother would use so gracefully toward a grown person in the same circumstances he is curtly told that John can't play now, and John straightway falls into a fit of sulks, which is three parts disappointment, perhaps, but surely one part mortification.

The visit of a relative to one's school occasions a world of anxiety, and the considerate mother will certainly fortify herself beforehand with full particulars as to the etiquette of the occasion, and take the utmost pains with her toilet. To see one's mother set on a platform for fifty of one's friends to stare at is an ordeal for a sensitive heart, and nothing that the favorite hat or boa can do to make it easier should be omitted. Above all, mother must not show too much interest in John. To try to attract his attention as he passes by her in the line, or to stop him and arrange his tie, as fatuous mothers have been known to do, is to make both him and herself eternally ridiculous.

Displays of affection are peculiarly obnoxious to boys growing into the self-conscious age. Greetings on the street should be marked by decorous reserve. The goodbye kiss, if it is still valued, should be given within doors, never on the piazza.

"Do stop looking at me so," said a boy, irritably, to his older sister.

"What was it that you didn't like about the way I was looking at you?" asked the sister, after the other boys had gone home.

Fuzzling over the problem for an instant, he answered, "You looked at me as if you loved me."

It is the same feeling that develops, later, into the man's dislike of effusive partings in public places, a point about which women, as a class, are singularly lacking in fastidiousness. EX.

THE SONG OF ALL SONGS.

Childhood's Days Now Pass Before Me,
When This Old Hat Was New;
We Are Coming, Sister Mary,
Have You Seen the Boy in Blue?
Let Me Kiss Him for His Mother,
Underneath the Greenwood Tree;
Come Where My Love Lies Dreaming,
In the Cottage By the Sea.

Bob the Groom and Poor Tom Bowling,
Were In the Strand with Nellie Gray;
And the Maids of Merry England
Were Asked to Name the Wedding Day.



Elders Westminster Presbyterian Church, Los Angeles.

T. W. Jones, F. C. Alexander,
L. Lewis, R. H. Alexander.

South. Rev. R. Dodd offered prayer.

Many of our readers will remember that Mr. Cleland was the active and efficient chairman of Committee of Presbytery in the matter of providing a house of worship for the Westminster Church. Presbytery's Committee on Freedmen, Rev. W. D. Land's chairman, is now trying to provide a manse.

THE HOME

MOTHERS' MANNERS.

Parents do not realize how early the critical faculty develops in children, nor how soon they begin to be conscious of imperfections in their elders, nor what mortification they suffer in their proud and loving little souls on account of them. Their standard is often crude, and their public opin-

The Flag that Braved a Thousand Years,

With Joe the Marine Went Out to Sea;
They Are Coming Among the Barley,
In the Cottage By the Sea.

Fancy Painted Old Bob Ridley

Going Home to Dixie's Land,
Arm in Arm with Billy Patterson,

Who wouldn't give his heart without his hand,

Unless he married Old Aunt Sally;

Then how happy he would be!

The Ship's On Fire, so Man the Lifeboat,

In the Cottage by he Sea.

If Your Mother Keeps a Mangle,

Then No Irish Need Apply;

In Tara's Halls the Irish Immigrant

Said "Good-bye Sweetheart, Good-bye!"

The Cure he caused a Great Sensation

With Annie, on the Banks o' Dee;

The Good Rhine Wine was the Death of Nelson,

In the Cottage by the Sea.

The next that came was Annie Laurie,

Who said, "Come Back, Peter Gray,"

And the Young Man from the Country

Was caught ill-using Old Dog Tray.

My Jane, My Jane, My Pretty Jane,

And Rosa May, Remember Me,

Old King Cole took salts and senna,

In the Cottage by the Sea.

YOUNG PEOPLE

KNOTS.

Everybody had told Jamie he was stupid until he began to think it might be so. His parents were dead and he lived with Uncle Peter in the city. Uncle Peter sent him to school to Miss Nellie.

One day Miss Nellie told her boys she was going to the seashore, to Herrick Island, for her vacation, but that she did not like to go alone; it was much pleasanter to have some one for company, to run along the beach and find shells, to pull flowers on the marshes and go out sailing, or for a dip in the sea. She had no brother, so she wanted one of the boys to go with her, and this was how she would decide. Each boy should bring a collection of something selected by himself, either from his own house or the stores or from what might be given him by friends—whatever he chose, but it must consist of a collection of articles all belonging to one class, and every boy should inscribe his particular collection, tell where the articles were made or grown and their use. Three weeks would be allowed them to make ready, and then, on a Friday afternoon, a committee formed of the trustees and relatives and friends of the boys should decide which collection was best and who was entitled to the prize—a two weeks' stay at Herrick Island. How the youngsters' eyes shone at this announcement!

"What is the ocean like? I never saw it; did you?"

asked Jamie of his school-fellows at luncheon time.

"Course! lots of times!" responded Tommy Waddell, grandly. "It's something like a kettle of boiling suds, only a deal bigger, you know."

"Does it smell like that?" Jamie asked, doubtfully.

"No; it smells salty, 'cause there's codfish in it, I suppose."

"It sounds like a buzz saw when it's going," said Ned Dolan, with an air of wisdom, "and it's always going!"

Jamie knew all about buzz saws. Uncle Dan had one in his mill out in the country.

The boys were wild with plans; all talked at once; and each, it would seem, had already begun to make a collection of one thing or another, every one but Jamie—he had not a little store of treasures, not a solitary article of value.

"Uncle Peter wouldn't give me anything!" he thought, disconsolately. "He's got enough to do to keep me. Uncle Dan wouldn't, either. I wish I could find something, but I don't believe it's any use trying."

He stared hard at his desk, and, though he tried to keep them back, big tears filled his eyes. He shook them off when no one was looking, and then his gaze centered in a funny round knot in the top of his desk. He had seen it many a time before. Now, as he stared and stared at the little brown spot, a big thought was growing in his mind, it grew so big that it shone right through his eyes and laughed over his lips, and his whole face lighted up.

Miss Nellie, happening to glance in his direction at that moment, wondered she had never noticed before what a pretty, bright-looking boy he was. She did not know that it was the big thought that had so transformed shy, stupid Jamie.

"Let's all tell what we're going to bring," said Bobby Jones, the next day, as the boys sat in a row on the doorstep at recess.

"Corals," responded Ned Dolan, with sparkling eyes. "They're uncommon, and we've got a lot. Grandfather brought 'em to mother one time when he came from India—or somewhere. There are combs and neckchains and lockets and bracelets and oh, heaps of things. I'm studying 'em up."

The others looked discouraged—all but Jamie; corals were uncommon.

"Well, I'm picking up candies," said Tommy Waddell, recovering somewhat. "You've no idea what a lot of different kinds there are—balls, guns, lozenges, mints, kisses, mottoes, sticks—more than I can begin to tell. And it's easy to describe 'em. Made of sugar, came from the confectioner's, feel sticky and taste sweet."

"My, don't they!" his comrades agreed, smacking their lips.

"I'm going to choose pins," said Bobby Jones. "It takes seven men to finish one and put on its head. Sister said so. I'm going to have all kinds—black heads, white heads, brass heads, gold tops, some garnets and the finest pearl you ever saw. They'll be awfully pretty. What are you going to have, Jamie?"

The boys nudged each other and exchanged commiserating glances. They knew very well there was nothing in Uncle Peter's house that he could bring and he never had any money to buy anything with.

But Jamie only smiled as he replied quietly, "Knots."

This response was hailed with considerable merriment by his schoolfellows. "Hard knots, slip knots or bow

knots?" asked one. Jamie only laughed with them, saying, "Just wait and see."

At last the fateful day arrived. The corals were lovely, everybody said so. The pieces were laid out on pale blue velvet. "They cost hundreds of dollars, grandfather said," announced their exhibitor proudly.

The candies were sweet, indeed. "It too every cent I have saved this quarter to buy them, besides what was given to me," Tommy informed his friends. "I made the little shelves to put 'em on myself," he added.

To Bobby Jones' friends there was nothing so nice as pins; and no one would have thought pins would display so well. Bobby had stuck delicate little pink ones next to the blues, the lemon colored beside the greens, lovely pearls, filigree silver and cut steel contrasted with gold, garnets and jets; the effect was beautiful.

Johnny Towne had a fine assortment of fans; Ben Morris had buttons; Charlie Williams, soap in a variety of shapes displayed in an attractive box, and Silas Casey had sponges of all kinds and sizes, arranged on a pink cotton-flannel scarf, and there were many others.

Jamie's turn came at last. He had knots—nothing else. But such knots. He had coaxed Uncle Dan to let him come over to the mill one Saturday, and no miser picking solid nuggets from a gold mine could have been happier than the boy looking among the chips and saw logs for his precious knots. If you don't believe knots are pretty go to a saw mill some day yourself and see what exquisite things you can find. The shadings and streakings are so blended that no one color shows distinctly, but all are merged together in a hazy beauty that would make an artist fling down his brush in despair.

Jamie had shown himself to have an eye to effect, too. At his suggestion Uncle Dan had permitted one of the men to make each knot the center of a little square block. Then the boy had joined each block firmly to its mate, and so carefully that it was hard to tell where the joining was, excepting for the difference in color. It took two weeks, nights and mornings, to finish the whole to his satisfaction, but the result was the neatest and oddest piece of mosaic work imaginable. There were red knots and yellow knots, brown knots and black knots, smooth knots and twisted knots, knots with bark on and knots with bark off, knots with tracings like spider-webs, like animals, like human faces, like forests and mountains, windmills and villages, and one that was almost exactly like Niagara Falls; there was a little frosty knot that looked like a country church in winter surrounded by bare-limbed trees; but the one he liked best of all was marked in a light, towering shape, that Miss Nellie had told him was a remarkably good representation of the lighthouse at Herrick Island.

The visitors were loud in their expressions of approval of everything. "Such an excellent idea of the teacher!" they said, and all agreed that the boys had shown wonderful taste in the arrangement of their displays. Finally the committee sat down and conferred in low tones, the youthful exhibitors remaining standing.

In the silence that followed Miss Nellie announced, with heightened color in her cheeks: "We will now listen to the committee's report."

Then there was a silence. In his suspense, poor Jamie imagined he heard buzz saws everywhere. He was so wrought up that he started at the scraping of a chair

behind him as one of the trustees arose, and wheeled around so suddenly that he bumped up against that gentleman.

"Oh, please, I didn't mean—I mean—I'm sorry!" stammered Jamie.

"Never mind, we can excuse you under the circumstances," responded the trustee. "You are the boy who collected the knots, aren't you? Well, you've won the prize!"

There was a little hush. The other boys stared at each other. Jamie had to catch his breath to save it from slipping away. Had he really won? He looked appealingly into the trustee's eyes. "A good face that boy has," thought the man. But he noted that Jamie's shoes were patched, that his shabby suit was a size too small, that his cheeks were thin and pale, and he was glad of the decision that would give him an outing evidently much needed. "But I'll see that the little chap has some decent clothes," he promised himself. And he kept his promise.

"You have won the prize," he repeated, in response to the unspoken appeal in the boy's eyes.

It didn't seem as though that clapping and cheering could be for him. But he reached out his arms with a swift impulse towards visitors and school fellows, as if he would take them all in. His eyes were moist, and his voice trembled as he murmured his half-audible thanks. He didn't know what to do or say, he was so happy.

"To think of his winning the prize with nothing but knots!" exclaimed Tommy Waddell, munching one of his peppermints. "But you're the right sort, Jamie. We all think so, and hope you'll have a tip-top time at Herrick Island."—Boys' World.

A DISCUSSION.

By Laura E. Richards.

We sat 'round the fire one winter night,
My dear little boys and I,
And we talked of men that were wise and good,
And of things that were great and high.

Thomas looked up from his history book,
And slowly and thoughtfully,
"I wonder, since ever the world began,
What's the greatest invention," quoth he.

Then rose such a chatter, a cry and a clatter,
You'd think they were monkeys, not boys;
For this one was squeaking, and that one was shrieking;
The room seemed to shake with the noise.

Jimmy said, "Gunpowder," Teddy said, "Squirrels!"
"Candy!" cried Billy Bolee,
"Printing!" said John, as he lovingly glanced
At the book, where it lay on his knee.

"Trousers!" said Timothy, just out of kilts.
"Rootbeer!" cried fat little Joe.
"Fireworks!" "Steam Engines!" "Telegraph!" "Skates!"
"Children. Ma said they were; so!"

Then out spoke Tim Tiny, who sat in my lap,

As he raised from my shoulder his head.

"I tink"—and he rubbed both the sleepy blue eyes—

"Ze greatest invention is—bed!"

—Ex.

MR. BLUE JAY.

What a handsome bird he is! How cheerful and inspiring in his call! From early autumn he is a bright figure flitting about in the evergreen trees. He is one of our winter birds. He wears a beautiful blue coat of a deep sky shade, a black feather necklace adorns his neck and a tuft of feathers, lighter in color than the wings, make a fitting crown or crest for his proud head.

Did you not hear him calling, "Phee-phay, Phee-phay," all through the bright autumn days? He was then busy storing away nuts. He is fond of nuts and hides them in all sorts of places—in the ground, in the rough bark of trees, or in posts. It would seem as though the blue jay had read the latest works on how to preserve one's health, for he believes in a mixed diet. He hunts for corn and peas and tastes of apples and late berries. These hidden stores help to eke out his winter's supply of food; but many times he hides his treasures so well he never finds them again. Our jay is quite an epicure. Who does not like a fresh egg to eat, especially in early spring? So does the blue jay. To satisfy this appetite, he will plunder the nests of his inoffensive neighbors, thus making himself a nuisance in the bird world, and calling down upon his head the righteous wrath and indignation of those whom he has robbed. "Handsome is as handsome does" is the light in which the other birds view him. In spite of his handsome plumage, he is detested by the birds.

Nevertheless we are glad to see him about during the winter. He makes a speck of bright color in the white world. If you wish to have him visit you, just fasten up in a tree near your windows, so that you may watch him, a few bones on which there is left a little meat or bits of bacon or, best of all, a cob of corn. The news will soon go abroad in the bird world that a feast has been prepared for them at your home. The hardy sparrow and downy woodpecker and spotted chick-a-dee and our lordly jay will all come to partake of the good things you have provided for them. In this way you can observe the birds close at hand and become familiar with them.

When the jay gets corn, he fills his beak with it, then flies to the branch of a tree. He holds the kernel with his feet and breaks it with his beak, and you can easily see that he greatly enjoys this dinner of corn. I have often seen the jay and others of our birds clinging to the bone or corncob and turning round and round as the wind twisted the dainty about. They showed no fear even when we stood near them.

In the spring Mr. Jay and his pretty wife will build a nest of twigs. When the nest is completed, Mrs. Jay will lay five pretty eggs in it. The eggs are green in color and have brown spots on them. By and by there will be five hungry jay babies to feed, and the parents, who are extremely fond of their young, will be kept busy all day attending to the wants of the children. After

a time the young ones are taught to fly and to hunt their own food. How proud the mother and father are when the babies are grown!

I have read somewhere that blue is a rare color in nature. Few flowers are of a decided blue, and, if I mistake not, there are but four sorts of bluebirds known to the world. We are pleased to say that Canada has at least three of these bluebirds.—Fernview in Guardian.

SISTERS.

"Won't you come in and see my Easter lily, Miss Moran?" said Helena Reed, kindly.

The little dressmaker straightened her tired back. She was crippled and plain, but she limped into the front room with an air of dignified reserve. Circumstances had compelled her to turn her sacred parlor into a bedroom and rent it to this stranger, but she had not ceased to resent the situation.

After a minute her eyes wandered from the lily, and rested with satisfaction on a large, gilt-framed picture hanging at one side of the room. The subject was a man of perhaps forty, whose photograph had been transferred to glass and colored vividly. Beneath it was a shelf draped in a red canton-flannel lambrequin, and holding a wooden crucifix, and a drinking-glass which had been decorated with splashes of brown paint. From one side of the glass leaned a bunch of dry immortelles.

A sudden light came into Helena's face as she saw the meaning of the homely things she had despised, and

with a thrill of sympathy, she turned to another picture, which stood on the floor, leaning against the wall.

"This is my brother," she said, softly. "Tomorrow will be his first Easter in heaven."

"Oh!" The little dressmaker's troubled eyes traveled up to Jerry's picture and back again. Then sympathy triumphed.

"If you want to hang it up there," she said, "I—can take Jerry down."

"No, indeed!" answered Helena—swift to deny her positive intention of a few minutes earlier—and, lifting her brother's picture, she set it on the white-covered stand across the corner. On the ledge in front she laid her black onyx cross, and at one side placed the beautiful lily in the crystal vase, exactly as she had intended to arrange them on Miss Moran's shelf.

"It looks just beautiful there!" murmured the little dressmaker, in pathetic relief.

Then Helena took the needle-pricked fingers into her own soft hands.

"Miss Moran," she said, and her voice trembled, "I am sure we are both trying, by what we have done with our brother's pictures, to help ourselves remember that

"Calvary and Easter day,
Earth's darkest and earth's brightest day,

Were just one day apart."

The faded blue eyes lifted to Helena's were glassed over with tears until they looked like Jerry's in the picture.

"Yes—God bless you, miss!" whispered the little dressmaker.—Youth's Companion.

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VOL. VIII.

SAN FRANCISCO, U. S. A., MAY 26, 1910.

No. 21



The First Children's Day.

A CONSTRUCTIVE PROGRAM FOR THE COUNTRY CHURCH
CHILDREN'S DAY AND SUNDAY SCHOOL EXTENSION
LACK OF MORALS CITY'S GREATEST HANDICAP
THE TUCSON INDIAN TRAINING SCHOOL



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative. Telephone Home 33147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

LACK OF MORALS CITY'S GREATEST HANDICAP.

SAN FRANCISCO WILL PROBABLY LOSE PANAMA- PACIFIC EXPOSITION AS RESULT OF REFUSAL TO CALL OFF PRIZE-FIGHT ON JULY 4TH.

Only Hope of Saving State from Disgrace Is in Ten Thousand
Letters to Board of Supervisors. If They Grant Permit
State Will Be Branded, Whether Fight Takes Place or
Not.

BE STRONG.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to life,
Shun not the struggle—face it. It is God's gift.

Be strong!

Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
Maltbie D. Babcock.

Police Committeeman John L. Herget says "We will be acting within the law, and in the interests of the entire community. The contest will be very healthy exercise, held in the open air, and all that, and will do no harm. I'm sure, to either the moral or physical interests of anybody."

This is what the chairman of the San Francisco Police Committee of the Board of Supervisors thinks of the prize-fight, and we do not wonder as he is an ex-prize-fighter and surrounded by a class of people who know nothing better. We do not suppose he ever comes in contact with any other class of people, and believes that everybody is of his mind, except a few fanatics.

There is no question but what the Board of Supervisors will grant the permit for the Johnson-Jeffries fight at their meeting next Tuesday afternoon unless some powerful influence can be brought to bear. The only influence we know of at present that it is possible to use is the Panama-Pacific Exposition sentiment that is working against San Francisco as the place of the Fair, and letters from individuals and business firms.

Telegrams and letters from congressmen at Washington, press clippings from papers East, North and South all show that the only argument being used against San Francisco as the site for the Exposition is her condition morally, as shown by her willingness to permit a prize-fight in the heart of the city on Independence Day, and the licensing of houses for immoral purposes in the center of the town.

This sentiment is so strong that there is little doubt but she will lose the Exposition to New Orleans, which displays on the top of her literature sent to all the papers this significant heading:

"New Orleans Offers No Such Inducements As This"

and gives the following press comments:

San Francisco's Bid.

Mayor McCarthy of San Francisco, who is supposed to represent the protest of that city to the brief era of civic decency brought about by Francis J. Heney, is touring the country in order to arouse enthusiasm for San Francisco as the site of a Panama exposition.

In heralding his city as an ideal one for that purpose he offers the following propositions, according to the Chicago Tribune:

"A closed town is a dead town.

"The lid does more harm than good.

"There are no blue laws in San Francisco.

"We believe in an open town well regulated. A lid only hides vice and gambling and does not eradicate."

It is not our intention to discuss the merits of these propositions. We would but say to Mayor McCarthy that his proclamation of San Francisco's wide-open state as its chiefest recommendation for the Panama exposition site is as cheaply insinuating as it is hypocritical.

If a city has nothing better to offer than this subtle appeal to the baser desires of mankind and especially when it makes that appeal under the specious guise of liberality and sanity it had best quit the lists first as well as last.—Milwaukee (Wis) Free Press, May 11, 1910.

Giving a Place a Bad Name.

Gov. Gillet of California and Mr. P. H. McCarthy, called the "Labor Union" Mayor of San Francisco, have come to this side of the continent to urge the sanction of the Government for a Panama-Pacific International Exposition to be held in San Francisco in 1915. Mayor McCarthy says he aims to make his city the "Paris of America" because Paris is the most beautiful city. All this talk about a wide-open town is malicious and beside the mark. As to Mr. Heney, Mayor McCarthy is glad the reformer has left San Francisco, because, says the Mayor, "he gave the place a bad name." The usual gratitude of the "re-

deemed community; probably Mr. Heney's sense of humor will be equal to the occasion.

But if Mayor McCarthy wants a world's fair in San Francisco in 1915 he must make his city a safe place of residence for the visitors who might come to see the sun set in the water.—New York Sun, May 9, 1910.

Advertising Frisco.

San Francisco wants the privilege of holding the exposition that is to celebrate the completion of the Panama Canal. Its Mayor, with the Hibernian name of McCarthy, is traveling around the country seeking to secure approval of his town as the fair site.

Mayor McCarthy, however, has a novel notion of the inducements that will attract favorable attention to his propaganda. He sets forth as reasons why Frisco should be selected the principles upon which his regime is founded. In brief form they are expressed on his literature thus:

"A closed town is a dead town.

"The lid does more harm than good.

"We believe in an open town well regulated. A lid only hides vice and gambling and does not eradicate it."

San Francisco is unfortunate in its advocate. The Mayor's platform is characteristic of the element in the Golden Gate city that has dragged its fair name into disrepute.

The decent people of the country who ought to and will compose the majority of visitors to the projected exposition are not likely to regard a city where vice and gambling are condoned as one in which they will care to visit with their wives and daughters.

A lidless city means a city in which life and property are not secure; where the criminal element has the upper hand; where womanhood is exposed to insult. Mayor McCarthy is not only killing the chances of San Francisco as a site for the big fair, he is discouraging tourist traffic and perpetuating the stain upon his city's reputation that was left by the infamy of Reuf and Schmitz.

Frisco ought to recall its Mayor before he has done it irreparable harm.—Louisville (Ky.) Herald, May 7, 1910.

San Francisco is choosing between an International Exposition, and the prize-fight and a tenderloin. Present indications point to her choosing the latter.

A committee of seven from the Union Pastors' Meeting waited upon the Panama-Pacific Exposition Committee on Monday and advised the Secretary of the danger of the city's losing the Exposition on account of the moral condition of San Francisco, and suggested that the Committee could save the city's reputation by having the prize-fight called off. No action having been taken it is believed the Exposition Committee thinks the morals of the city do not enter into the contest to secure the Exposition.

The Committee evidently is dominated by a company of men of this belief or they would not have permitted the Mayor to go East with his "wide-open town" propaganda.

It is most unfortunate that San Francisco is controlled

by officials who are so lacking in morals themselves that they think that morals do not cut any figure in any of the affairs of business.

We believe that we should show the Police Committee of San Francisco that there are a great host of people who are opposed to the fight, and we can do it by writing them a letter expressing our disapproval and asking them to refuse to vote for the granting of the permit next Tuesday afternoon. Letters should be sent at once to reach the men before the meeting. Address,

John L. Herget, 79 Shotwell St.

Cornelius Deasy, 380 Tehama St.

John R. Knowles, 4096 Eighteenth St.

The following are the other members of the Board of Supervisors who should be written to:

Paul Bancroft, 731 Market St.

Edward L. Cutten, 2552 Sacramento St.

Matt. Harris, Sr., 45 Hartford St.

J. Emmett Hayden, 34 Market St.

Timothy B. Healy, 2400 Bryant St.

Oscar Hocks, 508 Church St.

John A. Kelly, 1185 Haight St.

Robert J. Laughery, 304 Bartlett St.

John P. McLaughlin, 314 Twelfth St.

T. P. Minehan, 27 Brazil Ave.

Chas. A. Murdock, 68 Fremont St.

Chas. A. Nelson, 1590 21st Ave.

Thos. P. O'Dowd, 258 Church St.

William C. Pugh, 745 Baker St.

John O. Walsh, 70 Eddy St.

There are enough people who are opposed to the fight, who if they will write will show these men under such an avalanche of letters that they will know that they are not representing the majority, if they vote for the fight.

Los Angeles Offers Help.

If our people in San Francisco will show the matter up, Los Angeles we can drive the fight men out of the city. In a resolution adopted by the Church Federation and Federation Council they say that the fight will be a felony under the law and will subject all who participate therein to fine and imprisonment, and that if the officials permit the fight to take place, then the Federation will (with other organizations) prosecute the participants as criminals, and written accusations be filed under section 772 to remove from office each official subject to the provisions of said section, who proves derelict in his duty in permitting the felony to be committed in the state.

The following is the California law relating to prize-fights, which clearly shows that the contest contemplated is not to be a boxing match.

Section 412 of the Penal Code of California reads as follows: "Any person, who, within this State, engages in, instigates, aids, encourages, or does any act to further a contention or fight, without weapons, between two or more persons, or a fight commonly called a ring or prize fight, either within or without the State, or who engages in a public or private sparring exhibition, with or without gloves, within the State, or who sends or publishes a challenge or acceptance of a challenge for such a contention, exhibition or fight, or carries or delivers such a challenge or acceptance, or trains or assists any person in training or preparing for such a contention, exhibition or fight, shall be guilty

of a felony, and upon conviction shall be fined not less than one thousand dollars, nor more than five thousand dollars, and be imprisoned in the State prison not less than one year nor more than three years; provided, however, that sparring exhibitions not to exceed a limited number of rounds with gloves of not less than five ounces each, in weight, may be held by a domestic incorporated club, upon the prepayment of such club of an annual license to be fixed by the board of supervisors of cities and counties, or the city council or other governing bodies of incorporated cities. Said exhibitions shall comply with the rules and regulations as the said supervisors, city councils or other governing bodies of cities and towns shall prescribe by ordinance; provided further, that the boxers, prior to such exhibition, must be examined by a physician, who shall determine whether or not they are in perfect physical condition."

THE BLUE AND THE GRAY.

Deck them with flowers—this proud, Memorial Day
With fragrant flowers, graves of the Blue and Gray.
Heap rose and lily, jasmine and bay,
Upon the hallowed mounds 'neath which there lay
The Blue and Gray.

Deck them with burnished gems—this cherished day—
Of glowing words, names of the Blue and Gray.
In graceful story and in tuneful lay,
Extol the valorous deeds that marked the way
Of Blue and Gray.

With grateful, kindly thoughts—this peaceful day
Bedeck the memories of the Blue and Gray.
Brothers at heart, though eager to obey
Stern Duty's call, they met in mortal fray.
Martyrs to conscience, very heroes they,
In Blue and Gray.

Deck all with flowers—this proud, Memorial Day!
The memories, the names, the graves, of Blue and Gray.
M. L. Theiss-Whaley.
San Francisco, Cal., May 30th, 1910.

UNION MINISTERS' MEETING.

The Union Meeting of Ministers was held in the First Congregational Church, San Francisco, on Monday, May 23, 1910.

Rev. S. C. Patterson presided, the president being away from home. Progress in missionary activities following the Laymen's Convention was reported for the Congregationalists, Methodists, and Presbyterians.

It was voted to request the Standing Committee to at once formulate resolutions denouncing the proposed prize-fight, and forward a copy of the resolutions to the district attorney.

Revs. A. C. Bane and Wm. Rader were appointed a committee to meet the Police Commission this afternoon, and express the sentiment of this body.

A committee of seven, with Rev. Dr. McAfee as chairman, was appointed to meet the Exposition Committee, and

call its attention to the necessity of improving the morals of San Francisco as a prerequisite to obtaining favorable action from Congress.

The speaker of the day, Prof. John W. Buckham, of Pacific Theological Seminary, announced his title to be an old fable newly applied—that of the father with quarrelsome sons, whom he persuaded to unity by the illustration of the sticks: easily broken when separated, but unbreakable when in a bundle. Unnecessary to inquire who is the father, and who the sons. The sticks are politicians, trusts, saloons—about everything except churches—all in bundles, hard to break. If the Protestant churches were so bound they would form the strongest bundle in the world.

The speaker appealed, not for obliteration of denominations, but for obliteration of the barriers between denominations.

An old Scotch minister said: "I am first a Christian, second a Catholic, third a Pedo-Baptist, fourth a Calvinist, and fifth a Presbyterian." That is the kind of men needed. Let there be federation, but it can't come without comity. The comity is coming. Within ten years it will be here; brought either by the wisdom of the leaders, or by the compulsion of public opinion.

Three obstacles: Discordant theology, diversity of government, difference in form of worship. The first by far the most important. Let us agree on fundamentals, and agree to differ on the non-essentials. The enemy (materialism, agnosticism, and skepticism) is at the gates.

J. H. LAUGHLIN.

CHILDREN'S DAY AND SUNDAY SCHOOL EXTENSION.

For fifteen years the distillery and saloon at Rock Creek did a thriving business. Under the "Four Mile Law" this saloon was compelled to close. Our Sunday School Mission-



Gathered by a Presbyterian Sunday School Missionary.

ary seeing in this circumstance the opportunity for which he had long been waiting, immediately canvassed the entire community and rented the saloon for the first session of the Sunday School which he intended to organize. The people responded heartily and the school grew very encouragingly. Evangelistic services were held and fifty persons

raised. The Sunday School missionary undertook the task of helping them erect the chapel, and in a few days succeeded in securing a donation of a piece of ground in a central location. It was impossible to raise enough money



Their First Day at Sunday School.

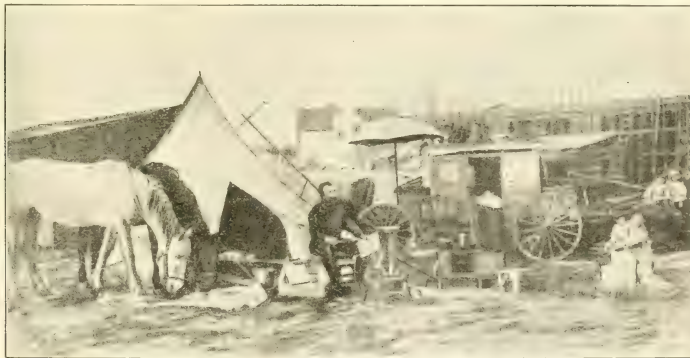
to buy new lumber, so the missionary opened negotiations with the owner of the saloon, purchased it for \$75 and moved it down to the ground that had been donated. With the help of a few friends who gave \$100, they reconstructed it, placing a small steeple on the front, and there it stands today as the Rock Creek Presbyterian Church. As soon as it was completed special services were held and twenty-nine more persons confessed Christ. This is one of the many instances where entire communities have been transformed through the agency of Sunday School missions. One of our best churches in northern Minnesota stands as an abiding witness to the zeal and consecration of one of our Sunday School missionaries who, after traveling 60 miles confessed Christ, most of them uniting with our Presby-

terian Church at Erwin, Tennessee, three miles distant. The need of having their own building became more pressing week by week. The people were very poor, but after all had subscribed they found that more than \$50 could be aford and by canoe to reach this point, toiled with his own hands to erect a house of worship, organized a Sunday School, and laid the foundation for the strong Presbyterian Church which has proven such a blessing to the community. In scores of towns throughout our land the history of the organization of the Presbyterian Church would be but a repetition of what occurred in these two instances.

It should encourage us as we plan for Children's Day, and gather our gifts for Sunday School Extension work, to think what a great influence has been wielded by this agency of our Church in evangelizing our own land. When we think of the tens of thousands of boys and girls to whom the Sunday School has been a blessing and an inspiration, who possibly never would have had such privileges except for the labors of our Sunday School missionaries, we should feel that our efforts have been worth while and strive to make each succeeding Children's Day the means of sending out more of these workers until every village and hamlet in our land shall have a Sunday School.

One of the leading ministers of our denomination in Colorado recently made the statement that within the bounds of his state there are at least 400 towns with a population of not less than 500 each, that are absolutely without any religious service. In other words there are at least 200,000 people in the State of Colorado who do not have the advantages of the Church or Sunday School. Our Board has only two Sunday School missionaries at work in that rapidly growing state. Not only are thousands of persons lost to our Church, but they are living and rearing families that make for unrighteousness. They have no conception of the reality of life; the love of the Father and saving power of Jesus are unknown to them.

A similar condition is found in a section of northern Wisconsin where we are told that there are at least four hundred communities without Sunday Schools. The wife



The California Missionary Gets in Early and Grows Up with the Town.

adds, "In ten to twenty years, if the Gospel is not given these places, a generation of children will grow up that know very little of Christianity, of Christian life, but a great deal of the vice which seems to make root in this virgin soil, as do the noxious weeds and brambles in a neglected field. Saloons, roadhouses and dance halls are planted everywhere long in advance of the coming of the missionary. What will you do with these four hundred villages and hamlets? The Board of Publication and Sabbath School Work sends one man from our Church and pays his salary and expenses. He knows and covers more territory in detail than any other Sunday School missionary I ever met. He is the pioneer who, by logging railroad, by stage and on foot, goes miles to give the Gospel and he is the man whose coming again the people will await and welcome—their only gospel service. Our Sunday School missionary is on the road all the time. He sees his family, on an average, one day in the week. He is solving the problem by casting 'the bread upon the waters, that after many days it may return.'"

These are but illustrations of the need that everywhere exists for such work as our Sunday School missionaries are doing. Appeal after appeal has come to us many of which we have been unable to answer because of insufficient funds. It is the hope of the Board that realizing the need and the opportunity, our Presbyterian Sunday Schools will contribute more liberally than ever before to the support of this work. You may be the means of saving hundreds of precious souls by your gift this year. Is it not worth the effort?

MILLS COLLEGE COMMENCEMENT.

Mills College Commencement took place on Monday, May 16th, one day earlier than usual because of the University of California Jubilee.

Addresses were given by Mr. D. P. Barrows, for ten years the head of the educational department in the Philippines. He is a relative of Mrs. S. L. Mills. This is the first Commencement with the new President, Dr. L. C. Carson. The music was exceptionally fine, most of it by the choir, which presented a striking appearance in their white surplices. The degrees were conferred by the new President, Dr. Carson. Announcement was made by Rev. Mr. Eldredge that the Alumnae Association have completed their endowment of \$25,000, which they had pledged to the College. This promise was made before the earthquake, five years ago, and they are glad to say it is finished. The interest has heretofore been added to the principle and it has been well invested so that hereafter the interest will be paid yearly for the endowment. This is very satisfactory to the founder, Mrs. S. L. Mills, and also the new President.

WORRY.

Rev. I. M. Condit, D. D.

Worry has been compared to one who "having purchased a through ticket to some place, and received a check for his baggage, gets out of the car at the end of a mile or two, and shouldering his trunk, starts to go the rest of the way alone." After we have cast our care and rolled our burdens on the Lord, worry is to take them all back again, and carry the load ourselves.

A Christian has no right to worry. He cannot do it and

be true to his principles. He is pretending to trust in God, and then is not doing it at all. When we lay our burdens on Christ, it is not Christ who rolls them back on us, it is by worry taking them back ourselves. We ought to leave them where we put them, and "Fret not thyself," as the same Psalm says three times over.

Mrs. Wiggs says, "When things first got to goin' wrong with me, I says, 'O Lord, whatever comes, keep me from gettin' sour.' Since then I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile."

It is not the Christian alone who worries—though he is the one who ought least to do so. Almost everyone does—rich and poor, men and women, the busy and idle, learned and ignorant, Europeans and Americans—everybody except the Chinese; they do not seem to have any nerves in them capable of worrying. As we go along the street and look into men's faces, we can see the lines of thought, of anxious care, of fear, of dissipation, of shrewd money grasping, but of how few can we say, "There goes one who must be a Christian, for he has such a sweet, happy, peaceful face."

Christians ought to recommend religion by carrying it on their faces. I know they are like the stained glass windows, whose beauty cannot be seen from the outside. You have to go inside to see how bright their colors are. You have need to see the inner life of a real Christian to appreciate the peaceful joy that is shining there. We are not joyful enough. A gloomy religion can never convert the world.

PREACHING CHRIST.

By Merchant S. Riddle.

Can a minister make a mistake in presenting Christ in every sermon? Can he make a mistake in urging sinners in every discourse to accept of Christ as a Saviour? It hardly seems necessary to answer such questions as these, and yet a brother minister asked me if I did not think that a minister could make a mistake in urging men too much to accept Christ. I said, "No, my brother, this is just what a minister should do." Christ is the very life and heart of the Gospel. Ministers should dwell on this topic continually, because there is salvation in no other name. There is no hope for a lost soul outside of Christ. Ministers should not cease to preach Christ because He is the great need of the soul. He is the bread of life and the soul will die if it does not feed on this bread. Only in Christ can the soul find all that it craves. Jesus only can satisfy a hungry soul. In Him all fullness dwells. We may preach other things which will please and gratify, but they can never satisfy the sinner. He needs Christ. Oh how we ought to pray that the Holy Spirit will show the sinner Christ, the only hope of the world.

Make Christ our constant study. We should study His conduct towards sinners. See how He loved them. Nothing will give light to a dark world, but "Him who is the Light of the world." Nothing will give hope and joy but a sight of Jesus. Paul says, "Looking unto Jesus, the author and finisher of our faith." We should make no mistake here. Look not to thy hand with which thou art grasping Christ, but to Christ. Look not to thy hope, but to Christ

the author of all hope. Look not to thy faith, but to Jesus, the author and finisher of the faith. Look not to thy prayers, or thy tears, or thy feelings: It is not tears or prayers, or feelings that save, but Jesus. We can never find pardon, peace and happiness by looking at ourselves, or anything we can do. It is what Jesus is and does for us, not what we are or may do, that gives rest to the weary soul. It is Jesus who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Oh! how we need to emphasize the wonderful truth of Paul's statement, "Christ is all and in all." We should preach Christ Jesus, because Christians need a constant supply from Him. We have often fed upon Him, and we still need to feed upon Him. The food you took yesterday will not satisfy your body today; neither will that we have heard of Him satisfy the soul without hearing more of Him. The soul says, "More about Jesus would I know, more of His grace to others show." We preach Christ because necessity is laid upon us; yea, woe be unto us if we preach not Christ. It is all the business we have—all the Gospel we have. Take Christ out of the Gospel and we have nothing left. Take Him out of the Gospel, and never should the lips of the true minister of Christ be opened to speak to the world. What would He have to offer the world? "God forbid that I should know anything among you save Jesus Christ and Him crucified." An aged and eminent minister of Christ said, when dying, "Were I to live to preach again, I would preach nothing but Christ."

Oh! brother minister of Jesus Christ, let us change our preaching about Christ, and preach **Christ the only hope of a lost world.**

Salada Beach, Cal.

CHRISTIAN ENDEAVOR BIBLE CONFERENCES.

Reedley, Camden, Fresno, May 10-13, were the places selected for the Fresno County Christian Endeavor Bible Study Conferences. The idea is not new but it has never been adapted to just this line of work here before.

The meetings were not large, rousing gatherings where the mere fact of numbers would make a person enthusiastic for the Lord's Business; but rather they were gatherings of people who were workers in Christian Endeavor but who saw the need of more training for greater efficiency.

While announced as technical meetings invitations for decisions were given and some accepted. Dr. McAfee cleared up many doubts as to the manner of the coming of the Holy Spirit into a person's life; he also explained how the Holy Spirit works and the work He performs. Miss Graves, State Intermediate Christian Endeavor Superintendent, gave fine talks on Bible Study and impressed us anew with the necessity and value of a thorough consecrated life. Paul Brown presided at the meetings and gave help in a way that only he can give.

The idea of the conferences was excellent; the detail showed that much thought and prayer had been used in its planning. The person, if there was one, who went away without giving help was certainly a great loser. Plan something of the kind for your county or district, write to the Fresno people or one of the leaders for ideas and get more Bible training, more enthusiasm among your workers, and greater consecration.

THE TUCSON INDIAN TRAINING SCHOOL.

This year marks the closing twenty-second year of the existence of this school. During that time hundreds of Indians have received an education who could not have received it had it not been for this institution; but, as it is my duty to give a report of the past year, rather than a history of the previous years, I must proceed.

Character of the Student Body.

It is generally conceded by the workers who have been here for many years, that the character of the student body during the present year has been the most desirable in the history of the School. Undesirable pupils were refused admittance at the opening of the year. Earnestness, conscientious study, and hard work have been the watchwords all through the year. The young men and young women alike have applied themselves earnestly to their studies, and industriously to their manual labors. The whole atmosphere of the School is uplifting and each student seems to think the success of the institution depends upon just how he conducts himself.

The General Health.

The health of the student body has been exceptionally good. We have not employed any physician by the month, as formerly, and up to the present time we have had occasion to call upon the services of an M. D. scarcely at all. The children are fleshly well, and happy. The excellent condition of the general health is due to a combination of facts: First, the children have all they want to eat and wear, and the food is properly prepared and nicely served. It is not only sufficient in quantity, but excellent in quality as well. We have had fresh, sweet bread daily, which has been baked by our own pupils. The food has been served from china dishes instead of tin, they drink from glasses instead of tin cups, and their tables are covered with clean linen instead of that dingy old oilcloth. Our sleeping apartments are well lighted and ventilated. The bedding is aired every day; and every pupil is obliged to bathe regularly and properly. Our hospital department has been of little use to us during the year thus far.

Course of Study.

Perfect harmony has existed between the work in the classrooms, in the shop, and in the field, to the end that the classroom work is being successfully correlated with the industrial branch. Our actual classroom work takes the pupil through the eighth grade. Then they are taught anything and everything that could possibly be of use to them in their Reservation homes.

The boys are taught the care of horses, cows and live stock in general; the use of the different farm implements and how to repair them; taught to make furniture, run the engines, dynamos and pumps, taught how to farm in general. The girls are taught to do the laundry work, make their own clothing, as well as to make, mend and darn the boys' clothing. They have a regular cooking class each Tuesday and Friday, when they are taught to cook all that any housewife should know how to cook. We have had this year a Bible Training class on a small scale, where the seniors have been trained to teach Sunday school classes.

lead Christian Endeavor meetings, and to read and explain the Bible somewhat. In the music department the girls are trained to play the organ for church services, and the entire student body is taught singing. The band also is a source of satisfaction to us all. The boys spend hours in practicing, and every Saturday night give us a very good concert. One of the older students leads the band. The instruction in the shop work has been largely extended over former years in scope and quality of instruction given, and we have some really good workmen.

The Farm.

We were late in starting, but the last four crops were excellent. A large amount of vegetables was produced and was an excellent addition to the students' table. Every acre of ground was utilized. We have cleared a field and have it ready for potatoes the coming year, and we expect to have all the vegetables needed. We have raised and sold hundreds of tons of alfalfa during the past season and sixty acres of barley was cut about the middle of April.

The Dairy.

The dairy has given excellent results, furnishing all the milk needed for both pupils and teachers, and the calves by the time school opens in the fall will be ready for beef for the children.

The Poultry.

Besides furnishing all the eggs needed for school consumption, a goodly number was sold to apply on the grocery bill.

The Piggery.

Our meat this year has been an expensive item, which will in all probability be eliminated next year. We have twenty-one hogs, and they have cost us not one cent for feed, being supplied from the kitchen with material which would otherwise have been wasted. We expect, by fall, to realize a good income from our pigs and hogs.

Buildings and Grounds.

The buildings are in excellent condition. During the year we have painted most of the roofs and also the body of the barns, shops and bakery. A new shed has been built for the farm implements, a new cow barn, cow corral, pig and calf corral and hen yards have also been built. The grounds are large and well kept. During the spring twenty-five cottonwood trees were planted, which will add to the general appearance. The ranch is being re-fenced to save pasturage.

Services.

Chapel services each morning at seven. The entire student body and all workers on the grounds attend every time. At nine Sabbath morning, regular Sunday school services. At three in the afternoon regular preaching service and at six in the evening the boys and girls hold their C. E. meetings in two different buildings. The children always attend these various services.

Does it Pay?

Letters and visitors often come to us with the questions, "Does this large expenditure made by the Home Board for the education of the Indian pay? Do all the students who leave the school benefit by the education which they have received? My answer to these questions, without any hesitation or mental reservation, always is

that these large appropriations are made for a good cause, and not enough is being appropriated for the training of Indian children in the ways of civilization and imparting to them a knowledge of the Bible and Christ. The results that have been obtained here have abundantly justified the expenditure of every cent that has been spent.

There is a verse at the opening of our Bible that we like for our motto. In fact, we think it should be over every school room door. It is that old sentence, "Let us make man." That is what not only our school, but what every school is for: not simply to teach this branch or that branch, however important it may be; not simply to discover some new sky or decipher some old inscription; but to make men, men of clear eyes and stout hearts and strong wills; men of understanding and information and resolution, men who know how to love devotedly and hate determinedly and act promptly and go on forever; men who not only know the right, but, knowing it, have the courage to do it.

I am, sincerely yours,

J. B. LAWRENCE, Supt.

A note from Miss Emma E. Leavitt, assistant and Bible teacher at Tucson, dated May 12, 1910, says: "Our school year closed in a very sad way, as Mr. Lawrence, our superintendent, died just the day before we had planned to have the commencement exercises. He was taken suddenly ill on Thursday, April 28th, with appendicitis. That same evening he was taken to the hospital and underwent an operation. The doctors found that his condition was extremely serious, as dangerous complications had resulted before the operation. However, he rallied for a few days but on May 2nd his heart began to fail and he died that evening. His death has cast a gloom over the whole community, and we especially feel his loss, but the Lord knows best, and we can only say, 'His will be done.' Mr. J. M. Robe of Oklahoma has just arrived on the field and will take charge of the work temporarily."



Napa, Cal. There was an unusually large attendance at the morning service of this church on Sunday, May 15th. The pastor, Mr. Wylie, preached a very forcible sermon, at the same time making it plain what was expected of the "Elders" and "Deacons." At the close of the sermon five elders and three deacons were ordained and installed. It was a very impressive ceremony. The newly installed elders are Wm. T. Smith, Clarence D. Clark, Wm. W. Imrie, Chas. J. Crosbie and W. S. Dickie. The deacons are E. H. McMillan, F. E. Redfield and John Keene.

Dinuba.—God has blessed the church with a fine lot of good consecrated singers. The choir of eleven voices had the responsibility of the Sunday evening service on May 15th and a large house attested the appreciation of work done. On Monday the primary folks left their play to attend their choir practice so that they could sing the "penny" song better next Sunday. Mrs. LeRoy Smith, superintendent of the primary department, has fifty hard-working pupils under

her and has the reputation of having the best primary department in this end of the valley. She is using the new graded system of Sunday school lessons.

Elk Grove, Cal.—The Presbyterian Church at Elk Grove, having been for some months without a pastor, warmly welcomed to its pulpit the Rev. A. Matheson, who comes to us from Wells, Nevada. The energy, perseverance and consecration of Mr. Matheson are already making themselves felt, though he has been here but a few weeks. The Ladies' Aid Society has been reorganized, and prayer meetings instituted. Considerable interest is being manifested in the Sunday school, which was also reorganized and grade last Sunday. The following officers were elected: Superintendent, Rev. A. Matheson; Superintendent of Primary Department, Mrs. Matheson; Secretary, Mrs. S. Markover; Treasurer, Mrs. J. A. Polhemus; Librarian, Emma Polhemus.

The church unanimously feels that Mr. Matheson is the right man for the place, and trusts that under God's guidance, and with His help, a great work may be accomplished in Elk Grove.

Los Angeles.—Moderator Barkley in the General Assembly in Atlantic City, raises his voice against the giant evils of our day. Nathan Newby, Esq., before the Federation Club in Los Angeles, presents a clear-cut argument against prize-fighting, and in the same place Judge Houser speaks on the subject of divorce evils. Hon. Robt. Watchorn at the Ministers' Union gives a ringing address on "The White Slave Trade, its Cause and Cure." Prof. L. A. Handley before the Church Federation urges the duty of the Christian citizen to put a stop to these and other evils, which he can do to a large extent, **if he will.**

Various bodies have adopted resolutions about these evils and that is well; but better still, something effective is doing and going to be doing more and more under aroused Christian consciences.

Rev. Paul G. Stevens of Covina reports a Laymen's Missionary meeting which between fifty and sixty men attended, addressed by Messrs. W. L. Green of Pasadena and A. G. Paul of Los Angeles. Good interest was shown, bound to bear fruit.

Long Beach plans for the dedication of the new church June 5. Drs. McAfee of Berkeley and Gilchrist of San Jose are expected. Installation of Rev. O. H. L. Mason, D.D., as pastor is set for the evening of June 6. This is to be followed up by a week of special services.

Sacramento, Fremont Park.—A most interesting evening was enjoyed May twentieth at the home of the pastor, Rev. Warren C. Sherman. It was a reception to Miss Bruner as a "farewell." The program was a "Trip to Siam and Return." The "traveling party" made the descriptions so real, some forgot we had said it was only represented as real. Extracts from imaginary diaries were given, amusing incidents were related, but truth in description was strictly adhered to. Many who do not enjoy missionary meetings forgot that feature and received the facts concerning the work with new pleasure.

The "Korea" was our steamer, so one of the party described the various stopping places just as Miss Bruner had taken it seven years ago. Another of the party told

of the trip from Bangkok to Chang Mai, including the results of the Gospel seed-sowing there. Peletrabure was described, and then Miss Bruner gave an account of a two weeks evangelistic tour into the country and her return trip from Bangkok to Sacramento by way of Europe.

This gave us a very instructive and entertaining trip around the world. It afforded us added pleasure to place in Miss Bruner's hand a well-filled purse, as a token of love from the many friends of this church in whose hearts she holds such a warm place. Miss Bruner sails away from us again at noon May 31st, carrying the prayers of God's children.

Mr. A. J. Messenger, our Sunday School Superintendent, is attending General Assembly as delegate from Sacramento Presbytery.

Los Gatos.—Eleven new members have been added to the roll of this church, three joining by profession. This brings our membership up to two hundred and fifty again. We have lost over sixty members in various ways during the past year and it is hard work to build up in a community where so many come to stay only temporarily. But we are sending out valuable workers to aid in other fields.

Our Laymen's Banquet, given by the Ladies' Aid Society on May 4th, was attended by over forty men who listened with much interest to the reports of the meeting in San Jose and San Francisco. Speeches were made by Messrs. Creffield, Simmons, Craig, Seeley, Judge Reininger, Rev. Dr. A. Fuller, a former missionary to Turkey, and lastly by our pastor, Rev. H. H. Winter, who in his happy way showed the need of conducting this work in a business-like way and made a frank earnest appeal for a generous support of the benevolent work of the church. Pledges were made to be divided between the Home and Foreign Boards. A committee was appointed to call upon every member of the church for pledges to be paid weekly. It is hoped we may raise double our former gifts to these two Boards.

The Woman's Missionary Society holds an all day meeting every quarter, to which the men are invited and fed from a basket lunch. Our Sunday School has lately bought a fine new piano. New hymn books also add interest to the musical services of the school which are led by an orchestra of young people. Mr. George Lewis, the superintendent, has been doing faithful work for many years. The teaching force has lately been increased and all doing good earnest work without any cheap or sensational attractions. The school has one of the best and most complete school buildings in the state for a church of the size, with separate class rooms, library room, closets, blackboards, maps, wall pictures, etc., to make it cheerful and convenient every way.

Rev. Charles P. Spinning is about to leave for the East to spend the rest of his life with his children there. He has done faithful, acceptable work as teacher of the Bible class, and supplying in prayer meetings. He will be greatly missed and we hope he may be permitted to enjoy many years yet of rest and peace among his loved ones.

A NEW CHURCH ORGANIZED.

The new church at Granada, San Mateo county, was organized Sunday the 22nd at 2 p. m., with 27 charter members. Three elders were elected, ordained and installed as follows: O. E. Valentine, G. F. Doeltz and J. L. Schmidt.

Five trustees were elected, as follows: Robt. Magler, W. H. Monroe, Carl Miller, Gilbert Robertson and J. L. Schmidt.

Rev. M. S. Riddle preached the sermon, and G. A. Blair presided and conducted formal organization. Two adult baptisms and two children baptized. The new building was dedicated same day. Rev. G. A. Blair preached the sermon and the building committee's report showed a total cost of \$2,361 and the dedicatory prayer was offered by Rev. M. S. Riddle. The building is 32x42 feet, and is a gem of beauty. The San Francisco Presbytery will hold its meeting in this church June 14th, and Rev. Dr. Rader will deliver his lecture entitled "Uncle Sam and His Ideals" at 8 p. m., proceeds for benefit of the church fund. The ladies spread a bountiful dinner at noon on the lawn, which was heartily enjoyed by a large crowd.

Mrs. M. B. Steele rendered a delightful recital on Saturday afternoon and netted a good sum for the new church. Other buildings are being erected at Moss Beach and Salada, which will be ready for dedication in July. To God be all the praise. G. A. B.

A CONSTRUCTIVE PROGRAM FOR THE COUNTRY CHURCH.

In the past year the Department of Church and Labor has held twenty "Country Church Conferences" in the leading agricultural states. These meetings have in each case assembled the ministers about a central place for an all-day discussion of the country church and the country community. In every case the ministers have unanimously agreed on a certain broad program for constructive and vital service to be rendered by the country church. The main elements of this program are given below.

The work of the past year has been thus agitation and the mapping out of effective lines of work. Dr. Warren H. Wilson has represented the department in this work, and has presided over the discussion in all these meetings. During the coming year this discussion will be continued in response to invitations from Indiana, Michigan and the Northwest, and from Kentucky, Tennessee and Georgia. Generally the work of the Department of Church and Labor has been confined to those sections where the church and community have come from Texas and California, to which it has been impossible to respond.

In addition to the continuing of "Country Church Conferences," the Department is securing the co-operation of about a score of country ministers. These are men who have succeeded in their own parishes in an exceptional degree. They will meet this summer for discussion and conference, and during the coming year will respond to special calls for this kind of work, to which Dr. Wilson himself cannot respond. In this way the work of the Department will be multiplied.

During the coming year it is planned to hold in four Demonstration Centers in the country a Conservation Congress, which shall in a more public way present the work and the proposals of the Department on behalf of the country church to the laymen and business men, and to all classes interested in country life.

The Country Life Institute at Bellefontaine, Ohio, May 9th to 11th, summed up the year's work in seven recommendations which seemed to the ministers present an adequate policy to meet the peculiar needs of the country

churches in the Synods of Ohio, Michigan and Indiana, whose representatives took part in that Institute. The program is as follows:

First—Financial Reconstruction of the country churches, to adjust their local expenses to the new economic standard of life in the country community.

Second—The Reconstruction of the Common Schools: Improvement of their standards by teaching; centralizing of the one-room schools in large districts, with transportation of children, to form a strong, educational group. The purpose of this is to retain leading farmers and ambitious families in the country, who now retire to the town.

Third—Federation of Churches where advisable; and co-operation of the church with other congregations and with all serviceable institutions of the community.

Fourth—The Promotion of Public Recreation in a playground for every community, the purpose of it being clearly recognized as an ethical school of citizenship and public righteousness.

Fifth—The Advocacy by the Church of Scientific Agriculture, in order that the farmers may produce enough to supply the nation, and may preserve the fertility of the soil, and may themselves prosper.

Sixth—The Country Church to be a Community Center, in which every interest of the whole people shall have sympathetic place.

Seventh—The Policies of the Country Church are to be directed to the spiritual life and upbuilding of the people of the country community.

This constructive program grows out of no man's mind, but of the continued discussion among the churches of the Middle West from New York and Pennsylvania and New Jersey to Nebraska, Iowa, and Missouri. It is the result of perfectly open conference, and in these seven principles of action hundreds of men widely separated, in different communities, have agreed. They offer a basis for the work of employed representatives who serve on behalf of Synods, Presbyteries, Conferences, and other missionary agencies among the country churches.

BOARDING SCHOOL FOR CHRISTIAN BOYS AND GIRLS AT FATEHGARH, INDIA.

There is a Boarding School for Girls and one for Boys. These schools have the following objects: (1) To make a good education possible for every boy and girl; (2) To develop every child physically, morally, and spiritually; (3) To teach self-help, manliness and womanliness, and the dignity and grace of labor; (4) To make a large number available as preachers and teachers.

In addition to the children of the Christian community, we have since the great famines of 1897 and 1900 educated a large number of famine orphans. During the last seven years the average attendance of these schools has been 270, about equally divided between boys and girls, and would have been more could we have had the funds. The rapid growth of the church in the villages makes it necessary that these schools grow apace. While we continually see the wonders of God's grace among the adults recently become Christian, yet our great hope is in the children when trained away from heathenish customs and ideals. With over 3,000 Christian children of school age in our fields we

are in no way keeping pace with today's needs, to say nothing of the needs which are soon to be.

Like everything else in this growing Mission these schools are crying out for funds. Even our present inadequate attendance cannot be maintained without more money. The gradual outgoing of famine orphans deprives us of the special funds given for their support. Thus we lose the pupils, and have no funds with which to support their substitutes. And now word comes that the special funds are exhausted and we are faced with turning pupils away who are nearly educated, unless more funds can be raised or money taken from other needy work. Not only is our income curtailed by reason of our success in sending out a finished product, but our real income is diminished by the rise in the price of grain. The cost of foodstuffs has gone up until \$1.00 per month does not provide so good a living as 60 cents did eight years ago.



Boys of 1900.

hammedan boys, and they stand high. The girls, while not having the advantage of such competition, stand well in their classes, the teachers from the boys' school often being judges. Football, cricket, and numerous

native games keep Jack from being a dull boy, while Jill has her own ways of finding amusement and relaxation. The religious activities of Church and Christian Endeavor and daily Bible study develop the spiritual life.

The results of this school work have quite justified the



The Football Team.

starting and maintaining of these institutions. The Theological Seminary and the women's class connected with it, are largely filled with young men and their wives from these schools. Other young men and their wives have gone directly into the evangelistic work, while still others are working at their trades and serving as elders and teachers in our churches. Were it not for the products of these two schools, the records of rapid advance in other branches could not be written.

Funds in the shape of endowment or annual contributions is the great need. One hundred scholarships could place one hundred bright boys and girls into school at once. The children of our Christian community are only longing for a chance. They can't make their own chance, both be-



(1) a boy of 1837 (2) one of his 7 children (3) 4 of his 12 grandchildren
(4) 9 of his 42 great grandchildren

cause of uninterested parents and because of their dreadful poverty. A cash income of from twelve to twenty-five dollars per annum for a family does not leave much for education. An annual contribution of twenty dollars per year, or five hundred dollars put on deposit, will under God's blessing make a man or woman of power and influence out of one who would otherwise be ignorant and inefficient. Give them a chance.

Money for this purpose may be sent to Mr. Dwight H. Day, Treasurer, 156 Fifth Ave., New York; or to Rev. Ray C. Smith, 135 Center St., San Rafael, California.

CHURCH FINANCES.

There is often criticism of the way church finances are conducted as if the methods were very loose. The facts are that no business is more carefully kept. The officers meet frequently to discuss the affairs of the church, and they know how the business is going right along. Only in rare instances do things get in a tangle, while in the business world there are failures and shortages every day. The way Belle Jenkin of Oakland, Cal., skipped out with about \$15,000 and left the books of the Holcomb Realty Co. in such a shape that an expert accountant could not unravel the snarl in three weeks is a recent example. This woman was known to be going the rounds of road houses with the man she fled to Honduras with, for the past two years, yet the firm kept her, and gets this reward. No church would have permitted such a person to handle their finances.

The church is a bigger and far better financial institution than people realize, except those who are familiar with its workings.

GREAT THINGS IN THE MODERATOR'S SERMON.

Did you read the Moderator's sermon in our last issue? If not do so as there are some great and good suggestions in it.

That statement regarding the contributions to the church by its members is worthy of a place in every sermon on that subject.

Dr. Barkley says that we gave \$17 per member to all causes last year, which if we gave one-tenth of our income it would show our average incomes to have been \$170 per year. Simply to ask if such are the facts demonstrated its utter absurdity.

What is your income if we may judge it by your gifts to all church causes? There are many good things in the sermon worth considering.

Manila, Buenos Ayres, or almost any foreign city will make or break a young man, for he stands so much alone, writes one with a world outlook. A member of a Manila Y. M. C. A. Bible class is quoted as saying when entertained at dinner in a Christian home: "This is the first time in seven years that I have sat at a table where a blessing was asked." And a bookkeeper remarked on hearing it, "I did not speak to a white woman here for five years."

THE HOME

MISS SYBILLA.

By Evelyn Orchard.

"Men, my dears," observed Miss Sybilla, with a little toss of her head, and an indescribable inflection of scorn in her voice. "They're always in the front seats, except when they're on the platform talking about themselves, but you take my word for it they're poor creatures at bottom, even if they seem all right at top. You take my advice, and stop single, every one of you. Marriage is about the very poorest way of getting a living there is. You ask any of the down-trodden, draggle-tail women who have run their heads into the noose; only it's about as hard to get the truth about matrimony as about money. But there can't be two ways about it. It's the root of all evil, at least of all the evil that gets in women's lives, spoiling the brew for them from the cradle to the grave."

The little tea-party gathered on Miss Sybilla's lawn were all young and looked conspicuously happy, in spite of the hard words of counsel and reproof which fell so glibly from her tongue. You see, her looks belied her words, for though she was over fifty, and her face a little faded, she had a kind of charm. She was very neat and dainty, if a little old-maidish in her looks, and there was no doubt at all about the kindness of her heart. In fact, there was nothing acid about her, except her tongue, and then it was only when she got started on one theme.

And the girls, with their saucy ways and their love of fun, never lost an opportunity of trying to lead her into the subject of iniquities of men. Not that they believed a word she said, or had the remotest intention of acting on any of the advice so freely bestowed. But somehow Miss Sybilla's strictures gave a sort of fillip to stolen interviews and exchanged glances, and all the little plots and counterplots for which youth and love are responsible.

"Some more tea, Kitty, and go on with the muffins, Sally Westlake. What I want to tell you is that the other day Jane Wackett came down to see me from Peartree Farm. Remember Jane Wackett, don't you? what a handsome, dashing girl she was, and how the men ran after her, as they always do after a pretty face, especially if there ain't any brains to speak of behind it. All they care about is that the object they honor with their notice and affection, save the mark! should make other men envious and jealous. Then they're as proud as peacocks, only not half so pretty.

"But to come back to Jane. She's a washed-out rag, and all the spirit has gone out of her, and she hasn't hardly enough to live on, and is very glad to creep back with her two little babies to get a rest and a holiday at Peartree Farm. Ever noticed the difference, girls, between the girl who leaves the old home in a blaze of glory, so to speak, and the woman who comes back, when she is allowed, to get a rest and a bit of coddling? You haven't? and you don't believe it? Then go up to Peartree Farm any day in the next week. Jane ain't gone yet, though every day expecting her marching order from her general. No, bless you, he won't come. He ain't proud of his job, and maybe he's a bit nervous about old Ben Wackett's tongue. Though that would do him a power of good, if it were only laid on thick enough."

She took a drink out of her cup, dispatched a morsel of muffin, and went on again:

"Jane's husband happens to have had a mother, she tells me, such an astounding thing that he keeps on talking about it. And this mother, it seems, could do things that no other woman ever thought of doing, and that poor Jane couldn't do if she spent her whole mortal life in trying. It's 'mother this' and 'mother that,' and 'why don't you make vittles like my mother's?' till poor Jane is wasted to a shadow, and the funny thing about it is that the mother died when Joe was seven, before he was big enough to know what his stomach liked. An' Jane hasn't had a new frock since the wedding day, and not likely to get one in a hurry either, if all she says about her ways and means is true. But he has enough for his beer and baccy, and his football, and such-like rubbish. My lord won't go without his little pleasures. Not a bit of him. If anybody goes without, it's the other one.

"A little more tea, Phyllis Lloyd, and don't think I didn't see you the other Sunday at Upcott's Corner. If you don't look out, you'll be another Jane Wackett before you know where you are. No, I'm not angry, only a little vexed and disappointed. I suppose you can't help it. It's the spring-time, and in May the spring gets in the blood. I sometimes make bold to think that if the Almighty wouldn't mind mixing up seasons a bit, there mightn't be so much mischief done. Now, honestly, my dears"—when Miss Sybilla said "my dears," and with her elbows on her knees looked across at them with such sweet earnestness, all their hearts melted within them forthwith—"what does the average woman get out of matrimony, especially in our class? There isn't much money, and thrift has slipped out by the back garden gate. And there isn't a bottom drawer that I know of in Cleathorpe from end to end. And don't forget that the pay that has hardly been enough for one has to be stretched over two, and maybe three; it will be **you** that'll have to go without.

"That's the woman's way; it's what we're born for, and what we mostly die of, not having had enough of anything all our born days. He has everything. It's his by immortal right, and he'll grab it too, and stick to it, posing as the breadwinner and the lord of creation. And though the Book says it's more blessed to give than to receive, she don't get a mite of thanks for all her giving and doing without. It all goes slap on the general dust-heap of a man's selfishness. We're not so very far removed yet, after all, from primeval times, and I don't see that the man who crushes his wife's heart by his selfishness is one whit less of a savage than the naked heathen that hits her with a club.

"What are you laughing at, Nancy, pray? There isn't anything funny in that. If it's anything out of the common at all, it's tragic."

"Oh, you do say such things, Miss Sybilla! And they can't all be true! Men can't be such monsters as that; why, they're quite nice, the most of them, and I know heaps and heaps of married women who are quite happy, and wouldn't change back even if they could."

"Just like them if they said any such thing. Give them a chance, a real chance, any one of them, and then see how they'd jump at it. So you are contemplating matrimony, are you, Nancy? Well, well, if you're quite determined, let me turn over the leaf and give you a scrap or two of advice, which may come in handy after you've really cleared the fence. The first thing you've got to remember every

time, and all the time, is that a man never grows up. It isn't meant that he should grow up, evidently, because the very best and cleverest of them only know one thing at a time, and stop babies for the whole term of their natural lives. And because they never grow up, and can't, however hard they try, they don't want any particular brains in the girls they marry. All the brains a girl needs in matrimony are just what will help her to pretend she hasn't got any at all."

"Oh, come, Miss Sybilla," said Nancy, protesting. "I'm sure men don't want to marry fool girls like that. Why, they'd never respect a girl like that."

"Don't they? that's all you know, Nancy. I tell you the wisest woman in the world is the woman that can play the fool and play up for all she is worth to the man at her side. You see there isn't anything in the world a man resents so much as to feel or to know that his wife is superior to him. He hasn't any use for any superiority that doesn't emanate from himself. He can't wear a borrowed plume or a halo lent for the day gracefully. I tell you, girls, if you only have sheer sense enough to let a man think that you think he never had an equal on this earth, and can manage the looking up business so that he feels completely satisfied with himself, then you've got him, and can wind him like a wool skein, and keep him as tight, too. That's your cue, if you **will** marry; but oh dear, dear, why should you want to marry, when most of you have got comfortable homes and kind parents, and nothing to worry about?"

"Haven't you ever had a sweetheart, Miss Sybilla," asked the daring Nancy, her round cherubic face looking a little wistful and entreating.

The color mounted slowly to the sweet faded face of Miss Sybilla, and she passed her hand over it a trifle confusedly, while the others darted glances of disapproval and surprise at the one who had dared to put such a question. And yet they all waited a little breathless for the answer. It came at last, and the sharpness had gone out of the quiet voice, and another note very like regret had crept into it.

"Yes, I had a sweetheart once, more than one, girls, if the truth must be told. And it's because I know so well what men are, and what havoc they make in women's lives, that I would like every one of you to steer clear of them."

"But isn't it a bit lonely here all by yourself sometimes, Miss Sybilla?" pursued Nancy, as if goaded to probe into the very heart of things.

"Yes, it is lonely, I frankly admit, but at least I have my little home to myself, and—and nothing in the world to worry me."

She rose then, and began to gather the cups and saucers together, and very soon after the little party broke up. It was just as if a cloud had descended upon it suddenly. Late that evening, when Miss Sybilla was sitting all alone in her snug little sitting-room, counting her stitches under the lamplight, someone knocked at the door. It was quite a loud, bold knock as of one accustomed to quick answers and immediate satisfaction. And presently a heavy foot sounded in the little passage, and the maidservant showed a man into the room. He was a strange man, whose looks were unfamiliar to Miss Sybilla. Only, however, until he smiled, then she went all of a tremble, and held out her hands, with a touching gesture of humility and gladness.

"So it's you, Tom, after all these years!"

The tall stranger took both her hands, and when they

had fluttered to quiet in Li-grasp, he bent down and kissed them, not once, but many times.

"I was a fool, Sybilla, and I've taken twenty-five years to find it out. When I did find it out, I hadn't a moment to spare, you understand? I've crossed that sea in the fastest boat that ever sailed. Don't tell me it is too late!"

What did Miss Sybilla say? It would not be fair to tell. But though the spring was late, it had power yet to stir the blood in all her veins. She forgot all the tenets of her creed, all the good advice she had bestowed, the long account she always said she had to settle with men.

In this sweet forgetfulness she only showed herself a very woman. When love knocks at the door, she will rise and open to him, and let him enter joyfully, and find him the best seat in the house.

For, in spite of the spinster's views on men and all their germs of truth, it is love that makes the world go round.—British Weekly.

YOUNG PEOPLE

"THE WAIT-A-MINUTE BUSINESS."

"Marguerite, will you be kind enough to bring papa's slippers down-stairs?"

"Wait a minute, papa; I'm just putting my dolly to sleep."

"Marguerite, will you put your playthings in their place; they are in my way," as kindly asked her mamma from the dining-room a few minutes later.

"Wait a minute, mamma, I must run upstairs for papa's slippers."

"Marguerite, will you help hunt my ball among these weeds?" called brother Thomas from the back yard.

"Wait a minute, Thomas, I must put my playthings out of the way; mamma said so."

"Supper, children!" called papa.

"Wait a minute," called Marguerite, "until we find the ball."

Marguerite was the sweetest, daintiest little lady imaginable. An erect, well-poised, supple, active little body surmounted by a haughty little head, with a dimpled kindly face framed in a mass of golden fluffy curls were her physical charms.

Her mental charms, too, were equal to those of the little body. Her cards came home from school each month with good marks, and were signed by both devoted parents with as much pride as they took in keeping the little body in good health.

During the last two months a little fault had begun to grow upon the happy little lady which threatened to interfere with the good marks on the cards, as well as the happiness of the family and of Marguerite herself, if not interfered with. A triumvirate was formed that evening in the home, composed of father, mother and Thomas. Their object was to make the beloved little daughter and sister see the evil of this constant putting off of disagreeable tasks.

"Mamma, I tore a snag in my dress while on my way from school; will you please darn it, at once, so that I can go to follow the organ-grinder with the girls?"

"Wait a minute, dear," calmly responded mamma, as she quietly stitched away at her mending.

"But mamma, I can't wait; if I do, the organ-grinder and the monkey will be gone."

When the mending was finished, mamma folded it quietly and carefully, and then as deliberately and carefully mended the "barn door" in red cashmere dress of the impatient Marguerite.

In a few minutes, the little maid returned with tears of disappointment streaming from her eyes. "I was too late; the little monkey with the crimson cap, the organ-grinder and the children had gone when I got out, and all because I had to wait until my dress was mended."

"I felt over some playthings last evening, too, my dear, because some one was not ready to put them away when I requested it."

"Thomas! Thomas!" called Marguerite half an hour later from the wood-pile, "come and help me lift this board over the fence, so we can make a see-saw."

"Just wait a minute, sister, I'm mending my foot-ball," called Thomas, as he quietly pasted the patches on the weak places in his football. Ten minutes later, Thomas gallantly obeyed the summons from the wood-pile, dragged the heavy board over the fence, and was as gallantly teetering on the short end of the see-saw when mother called. "Supper, children!" Thomas promptly alighting, obeyed the summons from within, but Marguerite followed afar, reluctant to go at the first call.

"There, Thomas Holt, you spoiled the whole thing just because you fixed that old football before you made the see-saw."

"And I," replied Thomas, "had to leave my best baseball out in the rain last night because you were not ready to help hunt it when I asked you."

"Papa, will you hear me read my first lesson for tomorrow, now?" asked Marguerite after supper.

"Wait a minute, daughter, until I finish my paper." When at last the paper was finished, the little head rested quietly on the snowy pillow of her cot, and the little mind was free from the cares of the day.

Next evening, Marguerite came home in a flood of tears. "I was kept in, and all because papa would not hear me read when I asked him."

"And papa was compelled to walk upstairs last evening for his slippers after his long walk home, because his little daughter was not ready to go for them when he asked her," replied mamma.

Marguerite threw herself for a minute on the couch, and then brushing away the tears, walked sturdily to the sitting-room to her mother.

"Say, mamma, let's give up this 'wait-a-minute business.' I don't like it; do you?"

"No, indeed, I do not, dear; and I am glad to give it up; when shall we begin?"

"Now," said Marguerite.

Papa and Thomas also were willing to abandon the "wait-a-minute business;" and from that day to this, "wait a minute" has never been said by the members of the Holt household; and were the humblest stranger to request a glass of water at the wayside home, the little golden-haired daughter would be the first and most gracious in serving it.—Margaret Baird, in Pittsburgh Christian Advocate.

OCCUPYING CHILDREN SUNDAY
AFTERNOONS.

There is nothing unique about the suggestion I have to offer, but it "worked"—worked so well that I knew a family of lively, healthy, mischievous, dear girls and boys for months to spend their Sunday afternoons quietly, happily and helpfully.

This is what they did: Every Sunday afternoon when the family began to settle down after dinner, mother went to her room, opened a drawer in her writing desk and took out four boxes of crayons—nice crayons, in the very brightest colors. The books were "scribblers," but scribblers with the prettiest covers that mother could find in any of the shops. The leaves of these "Sunday drawing-books" were of nice, plain, smooth, cream-laid paper; but each book cost only six cents.

These books were given to the children, and they drew pictures in them, illustrating the Sunday school lesson for the day and any illustrative story that had been used by the teacher in connection with it. The children always copied the pictures of the lesson from some which had already been drawn on an adjoining page. These had been prepared the previous week by mother, father, or often by the two together in the evenings—in the doing of which they spent many merry minutes, for neither of them had any pretense at being very artistic. Sometimes they had one of the Sunday school teachers prepare them, and then again some young man or grown-up friend of the family would do it. Sometimes the "copy pictures" were colored in, then the children colored theirs the same. Or, if the pictures admitted it, they would color theirs, even if the originals were not colored.

After copying these pictures each child was supposed to draw anything additional that he could remember in connection with the picture-roll or lesson of the day.

Next came the illustration of one of the previous lessons, each child choosing for himself which it should be.

Then, if there were time enough for it, it was understood that they could illustrate any Bible story which they had ever heard and with whatever drawing they wished.

The children were not supposed to use more than four leaves of their book each Sunday. This was, I think, to encourage them not to hurry with their drawings, and to make them as nice as possible.

They were usually left alone at their drawing for at least two hours while mother and father rested. At the end of that time they were returned to the room and some minutes were spent examining and commenting on the drawings that had been made. It was wonderful to see with what delight, Sunday after Sunday, the children would run with their books and greet the entrance of their parents, with such remarks as, "Oh, papa, just see this picture!" or, "Oh, mamma, I made the loveliest!"

One little girl seemed always to take as her "old" lesson for illustrating the

Christmas one, and never wearied of drawing the Christmas Star, the Wise Men on their camels, in which the hump was all that led to their identity, the hillside shepherds, etc.

After the drawings were duly commented on and various improvements suggested the books and crayons were put away, not to be taken out until the next Sunday, unless, probably, it was to show them to the Sunday school teacher when she called, or to some other interested person.

Next in the Sunday afternoon proceedings always came the "Sunday Concert." Mother usually presided at the piano, and each member of the family in turn, from three-year-old Elizabeth to father, selected the piece he or she wished sung, and then all joined heartily in singing it.

In summer, when the days were fine, the drawing-books were often taken outdoors; and, sitting on the grass under the trees in the garden, or at a table there, the children went on with their occupations. Sometimes, too, the "concert" also took place there, minus the piano, of course; but this only served to make it more novel and therefore more interesting to the children.

After seeing how successfully this plan worked with these children I passed it on to a friend, who began it at once with her children.

For her books she bought cheap notebooks; but, as she thought these were too much like the common, everyday ones, she covered them with bright red, and in the center of each cover pasted a pretty picture of the head of a girl or boy, and at the bottom of the cover the name of the child for whom the book

was intended. The pretty letters used for these were cut from papers, calendars, or picture-books. This mother sometimes drew the golden text for the day in large, double letters, and this was supposed to be colored in by the children.

Those who have had any experience with children can readily see why this form of occupation, though simple, would not easily lose its charm.

—Selected.

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VOL. VIII.

SAN FRANCISCO, U. S. A., JUNE 2, 1910

No. 2



Welcome to Children's Day.



KILL PRIZE FIGHTING BY ENDORSING ANTI-PRIZE FIGHT BILL
TEN THOUSAND ATTEND WORLD'S SUNDAY SCHOOL CONVENTION
"FROM DARKNESS TO DAWN"

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1316.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foulkes, D. D.

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in advance. Clergymen and missionaries \$1.50 in advance.

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Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879

KILL PRIZE FIGHTING BY ENDORSING ANTI-PRIZE FIGHT BILL

**Panama-Pacific Committee Refuse to Take Action to Stop
Fight, but Admit Moral Conditions in San Francisco
Are Hurting the Cause.**

The Board of Supervisors of San Francisco, on May 31st, by a vote of 16 to 2 granted the permit to the Broadway Club for permit which will be transferred for a consideration to the promoters of the Johnson-Jeffries prize fight on July 4th.

One hour after the permit was granted the Secretary of the Panama-Pacific Exposition Company telephoned requesting that the committee appointed by the joint Ministers' Meeting which had waited on them for a hearing eight days before, appear the next morning at 11 o'clock.

At the time appointed Rev. L. A. McAfee, Rev. W. J. Fisher, Rev. J. E. Squires, and Earl S. Bingham met at the Exposition committee rooms with four of the committee-men who stated they were without power to act for the Executive Committee, but desired to hear what the committee had to offer.

The ministers stated that they were interested in the matter of securing the Exposition, but had found that San Francisco was handicapped in her contest to be selected as the site of the Fair, by the reports circulated in the East as to the moral conditions here, and that the welcoming of the prize fight into the heart of the city was an indication of this condition of affairs.

The Exposition committee members admitted that this was a fact, but stated that they could not take sides in the matter but would bring the matter to the attention of the Exposition committee at its next meeting.

The ministers were urged to send a telegram to Congressman Julius Kahn at Washington stating that the ministers consider San Francisco the logical place to hold the Exposition and urge him to do all in his power to secure the Exposition for this city. The telegram as suggested was dictated and sent. It is to be hoped that it will not be used to represent anything more than intended, which was the individual views of the men signing it, as those present

distinctly stated they were not empowered to act for the body they came from.

The Panama committee are in a tight place, and will welcome help from any source, as the probabilities are that Congress will take no action till the next session, when that body may be Democratic, which would favor New Orleans. We regret that the Exposition committee men have not the moral courage to take a stand in the matter. If they will not act in this crisis what may we expect of them when the Exposition is theirs and moral questions come up regarding the management?

If we may prophesy, it will mean an open Sunday show place, and one where liquor will not be debarred.

There is need for a few Christian men on the committee. While it looks as if nothing could prevent the fight now that the permit has been granted, there are thirty days yet in which many things can be done. If we put our letters to work on the members of Congress, whose names any one can secure from "The World Almanac," we can do much to have passed the Walter Smith anti-prize-fight bill that will kill the fight business all over America. Write your Congressmen asking them to favor the bill.

POOR RETURN FOR KINDNESS SHOWN.

Columbus, Ohio, May 30.—Protesting against the Jeffries-Johnson prize fight, the Columbus Presbyterian ministers' association today addressed a letter to Governor Gillett of California. It is cited that San Francisco was given material aid at the time of the fire and now proposes to give poor return for the kindness.

Another instance of how helpless one is if by any accident he falls into the hands of the officers of the law, is illustrated by the case of Louie Schneiderman of Fullerton, Cal., who was arrested without a warrant, held six days in the Orange county jail, and then taken to San Antonio, Texas, before it was learned that he was not the forger wanted, but a returned Methodist missionary from South Africa.

He was arrested by the detective agency of the American Bankers' Association, and although he showed papers establishing his identity he was not allowed to communicate with his friends, and was only released after the bankers at San Antonio had stated he was not the man wanted.

Such outrages should be prosecuted, and a man should be given opportunity to prove his innocence before being subjected to such humiliation. It should be as much the duty of officers of the law to protect the innocent as to prosecute the guilty.

CHURCHES SHOW A GREAT GROWTH.

**Increase in Congregations for Six Years Is Larger Than
Increase in Population.**

Church growth in the United States has been greater than the increase in population between the years 1900 and 1906, according to a special census report now in press.

Out of every 1,000 persons in the 160 principal cities of the country having a population of more than 25,000, there were 469 church members, while for the area outside

these cities there were 363 and for the entire country 291. As compared with 1890, the report shows a gain of 90 communicants in each 1,000 of population for the principal cities and 51 outside.

Female members in 1906 outnumbered the male members by 32 per cent in continental United States, while in the principal cities the excess of female members was proportionately less, being 960,526, or 23.5 per cent.

TEN THOUSAND ATTEND WORLD'S SUNDAY SCHOOL CONVENTION.

Washington Thronged for the Most Cosmopolitan Gathering Ever Held on Continent.—Five Thousand Men in Bible Class Procession Down Pennsylvania Avenue.—Congress Adjourns for Parade.—President Taft Makes Speech and Mrs. Taft Gets Ovation.—World's Largest Organization Sets a New Convention Mark.—Spectacular Features.

Unprecedented for its cosmopolitanism, unequaled in the magnitude of its constituency, and unsurpassed as a spectacle, the World's Sixth Sunday School Convention in Washington, D. C., May 19-24, marks an event in religious history.

President Taft was not alone in expressing amazement over the size and character of the Convention. He looked out over a sea of faces on the opening night, while outside the Convention Hall a still larger number of persons congregated, unable to enter. Nearly twenty-five hundred of the official delegates wore red ribbon badges with the legend "North America." Some five hundred others wore blue badges bearing the names of more than fifty different nations, as remote as China and South America, Turkey and Australia. In addition to these three thousand official and representative delegates from every State and province in the United States and Canada and from foreign lands, there were about seven thousand unofficial delegates or visitors. Sometimes three and four simultaneous Convention sessions were inadequate to hold the throngs.

A Great Spectacle.

It was a spectacular Convention. The great Men's Bible Class Parade on the afternoon of May 20th opened the eyes of Washington to the virility and masculinity of modern religion. In order that some members of Congress might march in the parade, as they did, and that others might witness it, Congress adjourned early on the day of the demonstration. Torrential rains immediately preceded and followed the parade, largely reducing the ranks; nevertheless five thousand men in a banneted procession a mile long marched down Pennsylvania Avenue, and were reviewed at the Capitol by a throng of ten thousand persons.

All these marching men belong to the Sunday School, and the thought uppermost in the minds of many of the spectators who lined the sidewalks was expressed on one banner, "Where the men lead the boys will follow." A huge mass-meeting for men, with ringing speeches by Rev.

Dr. Homer C. Stuntz and Rev. Dr. S. Parkes Cadman, followed the parade. At the same time two big meetings of women delegates were in session.

Another spectacular feature of the Convention was a great open-air gathering on the east steps of the Capitol, when a multitude of people joined in the singing of Christian hymns.

The demonstration accorded President and Mrs. Taft—whom the former introduced to the cheering throng as "the real President"—stirred the nation's Chief Executive greatly. He declared his belief in the fundamental importance of religious training of the youth of the nation through the Sunday School.

Met Under a World Map.

The Convention sat with a monster map of the world before its eyes. The official button showed the globe with a red cross superimposed thereupon. Part of each day was given to a "Roll Call of Nations." The ends of the earth came together at Washington.

Strikingly, the note of international peace resounded from session to session; the depth of conviction upon this subject which possessed the delegates made the gathering worthy to rank among the great peace conferences.

On the closing night of the Convention there was a tableau of seventy-five children reproducing the picture which this Convention has made famous: "The Twentieth Century Crusaders." The children of many nations gathered under the Sunday School flag. At the same time delegates from many lands—Korea, China, India, Japan, Mexico, Brazil, Turkey, etc.—gathered on the front of the platform and all sang together to the one tune, but each in his own tongue, one of the familiar Christian hymns that is sung the world around.

The World's Largest Organization.

The statistics of the Convention were presented at this time, the flag of each nation being added to a display stand as the figures from that land were given. The total showing is 27,888,479 members, of whom above 16,000,000 are found in the United States and Canada. This includes 2,500,000 officers and teachers; the number of schools reported being 285,842. All ages from octogenarians and other adults by the million to infants on the cradle roll and in the kindergarten department are now found in the Sunday School. This vast company is scattered over the habitable globe, the increase in non-Christian lands being especially noteworthy.

Various factors combined to make the convention a missionary occasion. Many distinctively missionary addresses were made. The presence of several hundred missionaries helped. So did the Missionary and Educational Exhibit. The realization that the agency which deals with childhood is the most potent evangelizing force contributed powerfully.

The widespread observance of World's Sunday School Day, in more than two hundred languages and dialects, as reported to the Convention by cables from various lands, was a real missionary factor. Literally thousands of sermons upon the religious training of youth seem to have been preached upon that day.

\$75,000 in a Few Hours.

For the first time in its history the World's Association tried to raise a budget for the expenses of the en-

suing triennium. The sum asked for, \$75,000, was all secured in a few hours. This will be used largely in paying field workers in foreign lands to develop the Sunday School idea and organization.

The Convention sessions were too numerous to be mentioned in detail. On Sunday afternoon there were twenty-five, and on Sunday night over a hundred, all with regularly appointed speakers from a wide area. Convention Hall holds six thousand persons and it was packed mornings as well as evenings, and the simultaneous sessions often overflowed also. Frequently the Convention broke up into sectional conferences.

Especially notable among the speeches were those of President Taft, Dr. S. Parkes Cadman, of Brooklyn; Hon. John Wanamaker, Rev. S. M. Zwemer, of Arabia; Bishop J. C. Hartzell, of Africa; Mr. Robert E. Speer, and Dr. J. Wilbur Chapmann. Rev. Dr. F. B. Meyer, of London, who presided, had a profound influence upon the Convention.

The retiring Chairman of the Executive Committee, Dr. George W. Bailey, was elected President for the next three years, and Mr. E. K. Warren, of Three Oaks, Mich., Executive Chairman.

Because of its size and representative capacity, and because the delegates were for the most part middle-aged leaders in Christian work, and also because of the new notes of world peace, world Christianization, and virile allegiance to the Bible, the Convention will doubtless exert an extraordinary influence over the immediate future of all the churches.

"FROM DARKNESS TO DAWN."

Sermon Preached by Frank Lincoln Goodspeed, D.D., in the First Presbyterian Church, Oakland, Cal.

John 20:15, 16, 18, 28. "She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Mary Magdalene came and told the disciples that she had seen the Lord.

And Thomas answered and said unto him, My Lord and my God."

These passages illustrate three characteristic attitudes toward the risen Christ. There are still three classes in the world of whom these texts are typical. To some Christ is only a "sir," a gardener, a man; to others he is a master, a prophet, a teacher with some authority; and to still others he is Lord and God. Some live in despair, some in hope, and some in blessed assurance.

Think of the significance of Christ's first appearance after his crucifixion. "He appeared first to Mary Magdalene out of whom he had cast seven devils." She had been forgiven as no woman had ever been forgiven up to that time. She had wept as no woman on earth up to that day had ever wept, unless it was Mary, the Mother of Christ. Mary the mother had been taken tenderly by the hand and led away from the cross by John. But there

seems to have been no one to lead Mary Magdalene away, and she was last by the sufferer. She had been less than a woman once, but now she was a ministering angel. How she spent the three days of darkness no one knows. But at length Christ comes forth. To whom shall he first reveal himself? Victors are often forgetful. The memory of some men is so poor and their gratitude so short-lived that it does not last through a political election. But with Jesus memory lasted through death. He might have proceeded to the place of the High Priest and confounded his Pharisaic foes. Or will he go to Pilate, and show his triumph over Roman cross and Roman guard? Or, there are the three men who had been his chosen companions in Transfiguration glory and in Gethsemane agony, Peter, James and John, the men who are to be his evangelists and the founders of a kingdom that shall last till the end of the world, and the end of time. Shall he not first reassure them? He will appear to Mary! She can do nothing to celebrate his triumph. If she announced his resurrection, men would not believe. To have her an actor in this drama at all might arouse serious doubt. For she was an outcast. Nowadays, the world is run by "influence," and men are careful to enlist the proper forces, employ the powers adapted to win popularity and success. But Mary had no influence. Through death the Master kept his memory of her devotion, through death the sense of human need and sorrow. The divineness of our Lord is shown nowhere else in greater measure than here. To confound the priests, to astonish Pilate, to excite the marvels of the multitude would have been a temptation to an ordinary man. But to Jesus that was as nothing compared with bringing hope and help to the needy and despairing. And so, contradicting the general rule that gratitude is ever apt to be short-lived, to her who loved him much and needed him most, to her whose forgiveness and restoration had been a miracle of grace, to her who of all the men and women of earth had most reason to be last at the cross and first at the sepulchre, he first appeared.

It was like that other word spoken by the angel at the broken tomb, "Go your way, tell his disciples—and Peter." Oh, the tenderness of that "and Peter!" This impetuous, weak man named when all the others are not named, the denier singled out for a special reassuring message because in his heart he was still true, because he was a penitent man who would yet lay hold on his life and conduct it up into heights where earthly ambitions are left far below, and where, through doubts and mists, through fears and tears, through tragedy and mystery, there should fall upon his great and loving soul the golden dawning of a perfect day. Surely, henceforth no woman who had sinned like Mary and no man who had denied like Peter could ever doubt that nothing shall separate us from the love of Christ.

The Litany of Pessimism.

Mary comes to the tomb in the early morning and finds it empty. She thinks the body has been removed, and she is ready to find for it another resting-place, ready to do any loving ministry for the casket which had once enshrined so great a jewel of a soul. It is to her honor that she longed to offer such a service to the goodness which has stirred in her the pulses of a better life. As she turns away from the sepulchre at the bidding of the angels, through the sweet dawning light she discerns a human figure. She could not through the twilight and her tears yet understand

that it was her Lord. Who should be in the garden at that early hour but the keeper of the place! The faint shadow in the entrance to the tomb must be the form of the gardener. Alas! How many live there, and never rise above Mary's fear and doubt! To many in this world Christ is not risen. The form which the Christian sees is not the risen Lord. It is only a "Sir," a mere man, the gardener. This is the level of despair. To these doubting souls Christ has not risen and has not been "declared the Son of God with power, according to the spirit of holiness, by the

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."

And what Matthew Arnold has uttered in those two examples of philosophic doubt, James Thomson has emphasized in that gloomy and inexpressibly sad, though stately, poem, "The City of Dreadful Night," well called "the litany of pessimism." Out of a wayward life grew cheerless moral despair and a surrender of faith in God and goodness. He says,

"If any cares for the weak words here written,
It must be some one desolate, fate-smitten,
Whose faith and hope are dead, and who would die.

"We do not ask a longer term of strife,
Weakness and weariness and nameless woes;
We do not claim renewed and endless life
When this which is our torment here shall close.
An everlasting conscious inanition!
We yearn of speedy death in full fruition.
Dateless oblivion and divine repose."

How such a lack of faith as that cripples a man and limits him and shuts him in! The man who sees in the risen Christ only a "Sir," a mere human being, a gardener, makes himself a temporary and a cowardly thing. He will begin nothing great because he cannot finish it before the sun goes down. And the sun does not rise tomorrow! These prophecies within us that seem to be foretastes of immortality, are only mockeries. Our best faculties are falsifiers. The more a man's nature retires from sin and opens out into intellectual and moral glory, the greater will be his disappointment. All the deep, deep wishes of his soul, all the transcendent hope, all the longing for accomplishment, all the sublime passion to discover and know and be and do—all these overmastering impulses of a man's nature must be satisfied before the curtain falls, or never be satisfied at all. Everything he would do and be must be accomplished to-day, for there is no tomorrow. Then his noblest longing and divinest trust are stuff as false and fleeting as the unsubstantial fabric of a dream. The great prophecies of the soul must be read backward, and its glorious anticipations are a vestibule that leads to nothing. Then the best we can do is to try to please these men with the cramped and crippled minds, win their poor applause, accept the daily round with all its sordiness, its fitful fever, its unremitting toil, its narrow ends and aims, and prepare ourselves as best we may to have the precious faculties of love, of hope, of aspiration, dissolve in Lethean darkness or sink in the sea of dreamless sleep. But oh, what a superficial slave I am when God's providence and immortality are shut out! The world and all its fleeting show as deceptive as the gold of Tantalus! Trampled into the mire of the present by an ill-judging and narrow and selfish world! With no incentive to live a life above a dog's life because we are to die like a dog! But if we are to live forever, if God is our judge and our reward, if, out of the



Frank Lincoln Goodspeed, D. D.

resurrection from the dead." The heart of hope dies out from their breasts. Evil is mightier than good. Wrong controls the courses of the world. The triumph of the devil is the sum of human history. The form of the gardener that Mary saw is to them the symbol of the world's moral despair. They declare with the poet,—

"Now He is dead! Far hence he lies
In the lone Syrian town,
And on His grave, with shining eyes,
The Syrian stars look down.

In vain men still, with hoping new,
Regard his death-place dumb,
And say the stone is not yet to,
And wait for words to come."

It was the same man who wrote that who has given us the gloom and sadness of this other; perhaps one is the natural result of the other, for if we deny the resurrection all faith dies.

vestiges of paradise lost we are to spell the meaning of paradise regained, if all that is in our nature is to be allowed, somewhere, somewhen, to unfold itself and come to its best, then we will break our chains, throw off our tyrannies, champion the truth, and cultivate the soul, because we have eternity in which to perfect it all. And in doing that, our conviction of immortality will be confirmed. For it is not in the hour that a man has been a beast or a gambler, nor in the hour when a man has been dishonest or uncharitable, that immortality seems supremely reasonable. But in the day that we have been kind and noble and worshipful, in the moments that we have lived a life transcending the physical,—that is the time when the kingdoms of this world lose all their glory by reason of the glory that excelleth, and the prophecies and foretastes of life eternal become almost evidences, and the doctrine of immortality becomes superlatively believable.

The Dawning.

To Mary standing there by the "empty and angel-haunted grave," came a great solace to her agitation and alarm. "They have taken away my Lord," she says, as if speaking to the hunting fear of her own heart, "and I know not where they have laid him." And as she turns away, her trouble absorbing her whole soul, she entreats of the supposed gardener, "Oh, sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away." And then the Master, with one familiar word of love, rescued her to herself out of all her agony—"Mary!" Instantly her faith arose. In times of intense excitement, of overwhelming joy or sorrow, those who are accustomed to speak a language different from that of their youth will revert again to their native tongue. And so here, attempting to slasp the hem of his garment and perhaps going back in her own history to the speech she used at the time of her deliverance, she cries in her native Aramaic, "Rabboni!"—my Master. Gently checking her enthusiasm, Jesus sends her as his first messenger to announce to his disciples his resurrection. With solemn joy she hastens to do his bidding and it is her high honor to convey that glorious news which thrilled the minds of the disciples by its first utterance and has been such holy music to mankind through all the ages since, "I have seen the Lord."

Immediately despair is changed to hope. A distinct advance is made in the growth of a great creed. Now, Mary stands for those who hope, who rest their souls on the intimations of immortality. They possess no full-orbed and splendid assurance, perhaps; but they expect one day to look in the faces and clasp the hands of those "whom they had loved long since and lost awhile." They rejoice in the light Christ pours upon the world's great mystery. Up to that time death had been a dark prison-house, to which no one could find the key. Egyptian mythology had tried to find it; but her flowers and butterflies and winged bulls were symbols of life, not conquerors of death. Greek philosophy also had sought the key with much wisdom, and longed for some power to open the prison of the underworld. But the key was not found. Virgil, the Isaiah of paganism, sang of a golden day to come by and by. But he had no key. So men sighed and waited; but neither in the hot sands of Egypt, nor along the great rivers of Baby-

lon and Assyria, nor among the mountains of Judea, nor along the slopes of Hellas, nor amid the gardens of Italy was the key found. But one day it was discovered! Not in the temples of Egypt, nor in the Academy of Athens, nor in the ceremonies and sacrifices of Judea, nor in the priestly schools of Rome. It was found in a grave, in the new tomb of Joseph of Arimathea! The Son of Man wrested the key from death, unlocked the grave, and standing forth turns his face toward all nations and races and tribes, and says, "I am he that liveth and was dead, and have the keys of death and the grave."

That resurrection was what transformed the disciples from broken-hearted and discouraged men into such brave souls that they could attack a world in the name of the new faith. That was the reason the early church repudiated the very idea of death. The catacomb was designated the *cocmetarium*, or sleeping-place, and the inner funeral vault the *cubiculum*, or sleeping-chamber. They did not speak of the dead as "buried." They avoided the pagan expressions *conditus*, *compositus*, *situs*, and substituted the word *depositus*, meaning that their dear departed were only "laid down" in their lowly beds till the awakening on the everlasting morn, consigned temporarily as a precious trust to the tender keeping of mother earth, and "lying in wait for the resurrection." The bridal morning of the soul should find them awake in the likeness of the Bridegroom, and satisfied. Men's language about death changed. New meanings transfigured the old words and new words were employed to express the larger hope and the fuller trust. No longer the synonym of darkness and decay, the grave became the vestibule of hope and life. The key sought by ancient philosopher and sage had been found. The hope of prophet, priest and poet was fulfilled. Henceforth, man was to taste the sweetness of the rose at the heart of the thorn. Henceforth the gathering shadows of life's extremity were illumined by an angel's face. The tender mother folding the little dimpled hands and closing the bright eyes all aglow with love and joyousness, friend parting with friend and pouring into the moment of parting the earnestness of eternity and the affection of an hour that seemed to touch heaven in its sacredness—all was transfigured in the hope of a great and beautiful future, and henceforth many a sad heart looked out through the night and beheld some fair soul shining as a blessed prophecy of the skies.

Full Noon-Day.

"I have seen the Lord," exclaimed Mary in the ears of the astonished disciples. Note the growth of her creed—Sir, Master, Lord! Gardener, Teacher, Saviour! Thus doth Christ grow in the soul's loving apprehension. Beginning oftentimes in fear, we pass upward through an intellectual dawning to spiritual adoration. The honest seeker will go on from the darkness into the dawning of full apprehension of his risen, ascended and glorious Lord.

Seven days go by after the resurrection. The disciples are gathered together. Thomas, absent on a previous appearance of the Master, is now present. To him the news is too good to be true. He must have tangible evidence. Once more Jesus appears. Thomas is given permission to touch the nail-prints and spear-wounds. But he needed no such material evidence. The appearance, the tone, the

characteristic bearing of Jesus availed to convince, without the actual touch, and in proof of his restored confidence Thomas made the sublimest confession of faith the world has ever heard, "My Lord and my God!" Thus does the growing human apprehension of the risen Lord climb up from the lowest to highest, from earth to heaven, on the rounds of human, superhuman, supernatural, divine!

As the apostles go forth into the world, that confession of Thomas is their watch-word. They are the unimpeachable witnesses. Remember that their testimony was against all their worldly interests. Here were keen-witted and brave-hearted and truth-loving men made converts to a faith which could bring them nothing but pain and loss. And within thirty years of the resurrection we find the Apostle Paul appealing to the testimony of the eleven and of himself, to be sure; but we find him also boldly appealing to five hundred witnesses. It must have been a well-known fact throughout Galatia and Rome and Corinth, or he could not have appealed to it, confident that the enemies of the new faith could muster no contradiction. Paul, in his masterly and downright fashion, states the case in this way: "Are we, the eleven disciples and myself, are we liars, or are we not?" He declares that if Christ did not rise, they are "found false witnesses of God." Could these men hope to advance God's kingdom by laying its foundation on the most colossal falsehood ever uttered? Would the God of purity and truth be pleased with such a monstrous lie? And would such a lie produce an enthusiasm in the souls of the apostles which would enable them to carry the torch through storm and persecution all the way from India to Spain? Would a conscious falsehood create a self-sacrifice so utter and astonishing as that? And would it produce a morality loftier than all human systems combined? To suppose all that is to show our want of understanding of the human mind and the human conscience. There is your problem. If these men were deceivers, they carried their deception through lives of unparalleled pain and persecution and through depths of agony and martyrdom. And they found such glorious strength in the deception that they died with "Jesus and the resurrection" on their victorious lips. It is utterly unthinkable! When flowers of paradise will spring from the seeds of the deadly nightshade, when men gather grapes of thorns and figs of thistles, when a righteous God builds a system which has been the greatest blessing humanity ever had on a lie and puts his seal upon it, then we may say that these men were found false witnesses of God, but not till then.

Neither was there any illusion about it. The disciples did not expect the resurrection. Think of the situation in which they are left who reject it. Mary imagined she saw him! the eleven disciples who had known him intimately for three years all imagined they had seen him! The men on the way to Emmaus imagined that he drew near and talked with them and made their hearts burn within them, and imagined that he was made known to them in the breaking of bread! They imagined they heard him say, "I go before you into Galilee!" They imagined they met him there! They imagined they were with him for forty days! They imagined they saw him go up into heaven! The five hundred people of whom Paul speaks as having seen him at one time all imagined they saw him—all of them at the same time! To such desperate shifts is unbelief

reduced in order to discredit a fact which has behind it more proof than almost any historic fact whatever!

Let not your heart be troubled. Christ arose, and that great accomplished fact interprets natural law, confirms what we had believed, that the prevailing force in the universe is not death but life, corroborates the promptings of our spiritual nature, and enables us to chant with a grand assurance the apostolic song, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" "I am the resurrection and the life," said Jesus to the weeping sisters long ago. How beautiful do precious words of boundless hope like these make all the resting-places of our loved ones look. No decorations, though they be rich with all the floral charms of nature's sweetest flowers and best, could add such glory to the little mound, where child, or friend, or sainted mother sleeps, as Jesus' heavenly words of comfort and of hope. "Why seek the living here among the dead?" Our vanished ones are not within the dust of earth. They walk with God in white. As shone the angel faces and the angel robes of those who in the early morning long ago sat in Jesus' empty tomb, so shine their faces and their white-robed forms in light. We grieve the empty chairs; but where they passed the time of their sojourning with us there seems to be a presence sweet and dear, a very glory in the air, as though an angel had swept by us on his gleaming wings and left a train of light from earth to heaven. Seek not the living here among the dead! Lift up your tear-stained faces toward the light, and know the Lord, and with him all his own, are risen forevermore.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace twenty nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact, work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian, and other foreign-speaking peoples in Chicago and its environs. In addition to this The Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages.

The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions.

Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

PASTOR'S DAUGHTER MARRIES.

Miss Helen Boyd, eldest daughter of Rev. Thomas Boyd of Fresno, California, was united in marriage to Mr. Edward Camp of San Jose at the Fresno church on May 24th. At the same time Dr. Boyd was given a farewell as he started on his six months' trip abroad. The trip being at the expense of the congregation shows in what high esteem Dr. Boyd is held by his people.

CAURCHES

CHURCH OF EXETER DEDICATED.

The flourishing little town of Exeter is situated in a rapidly developing section and has within the three county foothills, over which one has a magnificent view of the rugged, high and snow-capped Sierras. Here the Rev. John W. Graybill, M.D., then Home Missionary in Lindsay, began to hold services at regular intervals for the several Presbyterian families of the town in the spring of 1903. As a result a church of nine charter members was organized three months later by Dr. Graybill and Synodical Missionary Rev. Wm. B. Noble, D.D., Dr. Graybill continuing to supply the field until 1907. When the church was organized, the



Exeter Presbyterian Church, Dedicated on May 29.

services; yet progress was made.

The present supply, Rev. Edward R. Piepenburg, came to the field just three years ago, and until April, 1910, supplied it jointly with two other points. He found a small but united, loyal and enthusiastic membership willing to launch out into larger work requiring no small amount of sacrifice. In the last two and a half years the membership has been quadrupled. A Sabbath school of 26 members, organized by Sabbath school Missionary Rev. Hugh J. Furneaux in September, 1907, has grown to a membership of 115 with a present average attendance of 75. A Christian Endeavor Society has been organized now numbering 47 members.

During the last year the organization received the well adapted and beautiful church building shown in the accompanying cut, designed by architect Henry M. Starbuck of Oakland. It contains a large basement, used for social purposes, auditorium, Sunday-school rooms and study. The Sunday-school rooms open up into the auditorium and when so affixed an audience of 200 can be accommodated. The cost of the building, including the ground, including curved hardwood pews for the auditorium, is \$5,500. Most

of the funds for this plant were raised on the field, but the Board of Church Erection aided materially.

On last Sunday morning, May 29th, the building was dedicated to the worship of God and the service of man with appropriate ceremony. The Rev. Homer K. Pitman of Modesto, chairman of Presbytery's Home Mission committee, preached the dedicatory sermon and the Rev. Hugh McNinch of Fowler, also a member of the Home committee, preached in the evening. The entire day proved one of



Rev. Edward R. Piepenburg.

great blessing to the church. The completion and dedication of this building marks an epoch in the history of the organization. The people of the church are looking hopefully into the future and are laying plans for a wider, more useful and more aggressive work.

Particular mention should be made of the valuable work of the Woman's Aid Society connected with this church. In the first years of the history of the church it was this Society that held the organization together. Although not large in membership and never numbering over 30 members, this Society has contributed over \$1,300 toward the church building project. It has also been largely instrumental in encouraging and developing a healthy social life.

Los Angeles.—Central Church has been uniting in tent evangelistic meetings with the Friends Church, Rev. H. E. McGrew pastor. The evangelist was Charles F. Weigle. There was good interest and a number of conversions. Last Sunday the services at Central made a happy combination of memorial and home mission features. Bethesda held a memorial service Sunday morning attended by the Bartlett-Logan Post. Addresses were given by the pastor, Rev. C. D. Williamson and the pastor-emeritus, Rev. J. M. Newell, D.D., who himself wears the bronze button, the little badge that means so much,—so much more than most of the men of this generation can know. Dr. Wishard preached at Highland Park, giving in the evening a splendid sermon on child training.

A week ago Rev. J. D. Habbick of Redeemer preached at Immanuel and Rev. R. A. Hadden of the Bible Institute in the evening. Both gave strong messages, well received. Redeemer Ladies' Missionary Society held a meeting at Sycamore Park last week, picnic style. As the Ladies' Aid from Rivera were picnicing in the same park at the same time it gave opportunity for pleasant fellowship.

The monthly all-day meeting of the Evangelical Prayer Union will be held Friday, June 10, in the Young Women's Christian Association building, Third and Hill, beginning at 9:30 and closing at 5. As it is planned that this will be the last meeting for the season it is hoped there will be a large attendance. The hour from 2 to 3 will be led by Dr. Rowell, the president, on the topic, "The E. P. U.:—Prayer for Its Extension." The closing hour will be led by Rev. H. C. Waddell, founder and director, and will be given to "A Review of the Year." These meetings have been greatly blessed and are a growing power in the Christian life of Los Angeles and Southern California.

Richmond, Cal.—The vacancy in the pulpit of the First Presbyterian church of this city caused by the recent removal of Rev. William McLeod probably will be filled by Rev. J. P. Gerrior of Elmhurst. The latter has been asked to assume the office, and although no definite announcement to the effect has been made public, it is generally known that he will take the place. The newly appointed pastor's service in building up the church at Elmhurst has called forth commendation, and in taking charge of the local pastorate he will have the conscientious support of the church members.

ASHLAND, OREGON, REPORTS PROSPEROUS YEAR.

Regal entertainment was preliminary to business at the annual Presbyterian gathering at the church last Thursday evening. All the auxiliaries were represented at this delightful social reunion, where hospitality reigned supreme and formality was a minus quantity. The Ladies' Aid, Wednesday Afternoon Club, Missionary branches, Brotherhood and Christian Endeavor Societies each lent a helping hand, while many friends not actively affiliated in the church organization supplemented the work along regular channels, to the end that this annual dinner was a notable one.

Dinner over, there followed the social hour, replete with the amenities which go so far towards forming new friendships and cementing old ones. Over 300 individuals took part in this annual reunion and it was one of the most successful in the history of local Presbyterianism.

The sum of over \$40 was contributed as a free will offering on the occasion of this dining social feature.

The business meeting followed, which was also very well attended. Reports were the order of the hour—some written, some verbal—and in a terse way they covered every phase of the church's many activities, including the practical, social and financial.

The clerk read the minutes of former session, after which routine matters were taken up.

The Ashland church is a pioneer among those constituting the Southern Oregon Presbytery, according to various items submitted in the pastor's report. The aggregate of benevolences during the year ending March 31st exceeded

\$1,000. Membership, 307, and there were reported 288 communicants. The pastor has officiated at 12 weddings and 11 funerals, and made 1137 pastoral calls. There were also many minor items of information embodied in Mr. MacHenry's outline of the status of the church and its affiliations.

Revenues and expenditures of the church nearly balanced, and approximated \$3,000. Treasurer H. E. Badger has the finances in hand, and he is a Trojan in planning for and working out the problems of the budget, and for this good record he is kept perennially in office. Present indebtedness, about \$800. The budget for the forthcoming year plans estimates for the expenditure of \$2,500, not including benevolences. The painting of the church edifice and the paving assessment will also have to be provided for. The duplex envelop system was adopted as a means of



Presbyterian Church at Ashland, Oregon.

expediting and simplifying the keeping of accounts.

The Sunday school was reported as being in a most gratifying condition, with 27 teachers and over 250 pupils. Increase over last year, 33. C. B. Lamkin is the efficient superintendent and is enthusiastic over the work, renewing an urgent invitation for all to participate, an exhortation which the pastor ably seconded.

Christian Endeavor reports were submitted by Miss Eita Martin, secretary, and Howard Brown, president, the latter of whom in addition to submitting facts and figures, made a spirited appeal regarding the Christian Endeavor movement in general, exhibiting intense zeal over the subject. The pastor emphasized the remarks by stating that the C. E. movement was one of the greatest single factors among the auxiliaries of the church.

Home and Foreign Missionary Society reports were submitted by Mrs. Charlotte Bartow, while Mrs. Louis Lager exploited the Woman's Missionary Society in brief and witty remarks which were applauded, advocating a "seed sowing circle" phase to this branch of missionary effort.

Reports from the Ladies' Aid Society were made by Mrs. Gash and Mrs. Walker, regarding various activities in which this society is identified, especially market day occasions and other features, investment of funds, etc.

The Wednesday Afternoon Club's share in the work of the church was dwelt upon by Mrs. Lamkin, who recap-

intulated the measures for which this important organization stands sponsor. Membership, 60, and during the past year the ladies have raised over \$400 to be applied in behalf of various extension projects.

Brotherhood features were dwelt upon by Louis Lager, official "dish-washer" of the fraternity. The cultivation of fellowship is the chief motive of this organization and with the acquisition of this requisite, all other good features follow. Louis Werth, as treasurer, reported a small deficit, but the Brotherhood was not organized to make money, and from the fellowship point of view a trifling financial deficit in no wise betokens a lack of surplus energy.

H. E. Badger was elected treasurer; C. H. Gillette, clerk; Miss Nellie Dicky, assistant clerk.

Elders—R. P. Neil, H. E. Badger, C. H. Gillette.

Deacons—A. H. Hays, W. E. Moore, W. Wallace.

Deaconesses—Mrs. Gash, Mrs. Childs, Miss Mabel Russell.

Sunday School Superintendent—C. B. Lamkin.

Trustees—Messrs. Gillette and Wallace.

Rev. J. V. Milligan, a former pastor of the church, was called upon to preside, and after stating that the final business before the session was the election of a stated supply for the ensuing year, Rev. W. W. MacHenry was elected as such supply at a salary of \$1200 and the manse, after which the session stood adjourned.

PRESBYTERIAN BROTHERHOOD OF SAN FRANCISCO.

The Brotherhood will be the guests of the Brotherhood of the Howard Presbyterian Church, Oak and Baker Streets, on Friday evening, June 3d, 1910.

The Reverend Ernest F. Hall, D.D., secretary of the



Rev. E. F. Hall.

Presbyterian Board of Foreign Missions, will deliver an address.

Dr. Hall was one of the speakers at the Men's Missionary Movement Conventions, and an interesting account of the various meetings may be expected.

Election of officers for the ensuing year will take place. Invite your gentlemen friends and be present at this meeting.

Geo. S. Vail is the corresponding secretary of the Brotherhood, and Geo. A. Mullin the president.

The Presbytery of San Francisco will meet at Granada, Cal. (on the Ocean Shore line), June 14, at 10 a. m. Committees to report are: Education, Brotherhood, Temperance and Sabbath Observance, Freedmen, and Church Erection. Moderator's council will meet at 920 Sacramento street, San Francisco, June 6th at 1 p. m. to form docket for Presbytery.

C. S. TANNER,
Stated Clerk.

The Berean Society of Calvary Presbyterian Church, San Francisco, will hold their next meeting on Monday evening, June 6th, at 8 o'clock, when Dr. Martin A. Meyer, the recently installed Rabbi of Temple Emmanuel-El, will be the speaker, taking as his topic, "Constructive Civic Work." The meeting is open to all men.

Rev. Wm. A. Hunter, pastor of the First Presbyterian Church, Los Angeles, has been called to Illinois and Indiana for a few weeks. His address during June will be Macomb, Ill.

SABBATH SCHOOL MISSIONS IN THE SYNOD OF CALIFORNIA.

California and Nevada are almost ideal territory for Sunday-school missionary work; California, because of its climate, which admits of missionary work the whole year through, and Nevada because of its mining industry which presents much that partakes of frontier life. New mining and lumber and railroad construction camps furnish the best opportunities for the work of the Sunday-school missionary. California's varied resources of sea-coast and mountain and plain will make possible this type of missionary work for decades to come.

Not all the work of the Sunday-school missionary is with the children. Ordinarily the Sunday-school is the nucleus for religious work in new communities, but in many places a Sunday-school cannot be started, then the missionary will preach, visit the families and men in their bunk-houses, distribute a package of literature, and pass on to another field. Here and there the seed of truth has been dropped that will in time bring forth fruit.

In the past ten years the Sabbath School missionaries in this Synod have reached hundreds of new or remote communities that otherwise might have remained for years without gospel privileges. To give a summary of the work may not be desirable, but it may be of interest that we have about sixty mission schools in this synod constantly under missionary care. A few of these do not prove to be permanent, disbanding from local causes, usually through changes in the population of the community. A number of the schools are each year developed into churches, thus becoming permanent, and in their turn supporters of the Sunday-school mission work. More than fifty churches have grown from our mission Sunday-schools in California and Nevada.

Four missionaries are at present working in the

Synod and we hope to secure two more this year. Rev. F. H. Robinson in Nevada Presbytery, Rev. Geo. C. Butterfield in Los Angeles Presbytery, Rev. Elmer E. Fix in San Joaquin Presbytery, and Rev. Arthur Hicks, constitute the missionary force.

In addition to the work done by the missionaries, many Sunday-schools have been started by pastors in districts adjoining their fields. There is no better way of starting Sunday-schools, for the new school has thus immediate church care and assistance and is likely to be permanent in its life and influences.

About 2000 scholars have been added to the Sunday-school forces of our Synod during the past year. The Sunday-school army of this Synod will soon number 40,000. What a force these may be when enlisted heartily to help in the solution of our church problems! What magnificent results may be looked for when each of these schools becomes a center of missionary activity!

Other girls and boys should be the especial care of the boys and girls already in our Sunday-schools. Children's Day furnishes such an opportunity. Shall we realize the possibilities in the observance of Children's Day both as regards the local school and the generous support of the Sabbath School mission work?

Sincerely yours,

ARTHUR HICKS,
Synodical S. S. Supt.

GREAT WORK IN SIAM BEING DONE BY OUR MISSIONARIES.

Rev. C. R. Callender Tells Interesting Story of People Hungry for the Word.

Our trip from Bangkok was unique for this country.

Heretofore we have had to go up the country to our several places in river boats, occupying from a month to six weeks. Now, however, we go by rail. The railroad which we came on extends from Bangkok almost to Pre. In course of time it is hoped that it will be extended to Lakawn, and possibly to Chieng Mai and Chieng Rai, and eventually to meet a road that is proposed by the British to come down through Kengtung Province. But this is in the future. However, there is sufficient in use now to make one feel that great changes are taking place. There are several lines of railroad in Siam, aggregating upwards of a thousand miles. The train on which we came stopped one night at Pitsanuloke and one at Ta It, where we stopped another night and prepared our stuff for two days of travel to Pre by ponies and carriers. The trip from Bangkok to Pre was made in five days. This time will be reduced as facilities are bettered.

From Pre to Chieng Mai is eight days of ordinary travel, to Chieng Rai a little more, to Lakawn only four, and to Nan five. So any one of our stations can be reached now in much less time. All the missionaries are now patronizing the railroad. Freight, also, can be sent by rail to some of

the stations to good advantage. So Siam is moving forward. She is moving forward in other respects, also. As is known already, a treaty was ratified with England some time ago, which places the relations of these two countries on the same basis as those obtaining between other civilized countries. And a similar treaty may be ratified between Siam and the U. S. A. soon. The Siamese are working for and expecting it, and our Minister at Bangkok is in favor of it, as well as many of our missionaries. Some think the time is not ripe for such a move, but the history of the development of Japan suggests the safety of such a move.

The Annual Meeting was one of the best I ever attended. One whole day preceding the business was devoted to prayer and services, as a preparation for the transaction of business. The spiritual uplift of these meetings was carried all through the meetings and we believe will be felt throughout the year. Mr. Gillies, the retiring chairman, gave one of the most spiritually inspiring sermons I ever had the privilege of hearing. His subject was "Being Filled with the Fullness of God."

The Mission requested of the Board new forces to the extent of five new families, one man for Chieng Mai Prince Royal College, and three ladies for school work. One of these men to be a physician to enable us to remain Pre Station. For about five years Pre Station has not had resident missionaries, but the field has been worked from Lakawn and Nan. Since Dr. and Mrs. Thomas left on account of the illness of Mrs. Thomas the station has been left without resident missionaries. The experiment to work the station from a distance is not satisfactory. Many went back into heathen practices, owing to lack of proper missionary oversight. The lack of a physician is especially detrimental to the progress of the work, as the Christians are sorely tempted to resort to non-Christian doctors who always connect doctoring and disease with spirits. Without a missionary doctor, it is no wonder that some have resorted to that which the country affords—spirit doctors. The temptation here to return to non-Christian practices is beyond all human conception. It takes first of all a Personal Savior to keep them, then a personality through which the Holy Spirit works and reveals the Savior. Theoretically, God is able to keep all anywhere, but as a matter of observation He chooses to work through humble followers who are imbued with his Spirit. The condition of Pre is pitiable—they are truly "like sheep without a shepherd." When will the many physicians at home who are not needed there awaken to their responsibility? So many cases come to us for treatment that we cannot touch, owing to our lack of medical knowledge. These Christians at Pre have been promised help so many times of a permanent nature, as to cause them almost to doubt our sincerity.

So it was a great relief when at Annual Meeting the Mission took action to remain Pre as soon as men and women can be had. With this in view two families, one of whom is to be a physician, and one single lady, are asked for. May the Good Shepherd send them "quick."

My family, myself and Mr. Yates, one of the new missionaries, were assigned to remain in Pre during the dry season, or as long as practicable. About the first work we did was to dismantle one of the fine missionary residences.

preparatory to moving it onto a new site on the other side of the city. Mr. Yates was a great help in this work. That is something that a new man can do about as well as an older one. We have been trying to get authority to re-erect this building on the new site this season, but may not be able to do so, owing to the attitude of the Siamese Government toward our property, pending the proposed new treaty. If the treaty is ratified our property will likely be taxed, while under the old regime all our property used for mission purposes only is exempt from taxation. This building had to be torn down on account of the caprice of the river which is yearly eating into the bank until now it is unsafe. The other house is not in immediate danger, so it is being left till next year, and possibly may be left permanently. The new site is ample for all mission purposes, however.

A day school, with a native teacher to instruct, and the missionaries as principals, has been in session for nearly two months. All the expenses are met by the Church. No foreign funds are used. The people are hungry for education. A Government school has been established in the city, but it teaches Siamese only, while our schools teach Siamese, Laos and English. Some of our Christian boys are attending the Government school, owing to lack of school privileges on the part of the Mission. The opportunities for the educator are great. What single lady will volunteer to come out for this work? Mrs. Callender and Mr. Yates have taught some English classes and Mrs. Callender has conducted the singing. And that reminds me of the much appreciated gift from the good ladies of the Occidental Board—an Estey portable organ. It is the best one Mrs. Callender ever had. The tone is fine, and we trust it will wear as well as the tone is good and the make convenient. God bless these good, consecrated workers in the home land! This organ was presented to Mrs. Callender the day we sailed.

The Pre field is most interesting and encouraging. All it needs is oversight, the proper watering, and God will give the increase. It is evident that in spite of the fact that resident missionaries have not been here for years, some have planted well. Mr. Gillies had charge of the Pre field last year. The field has been visited by many other missionaries, and good work done, such as can be done in temporary sojourns and touring. But all feel that Pre has been neglected and must receive more attention. So we rejoice that the Mission voted to make it a four family station as soon as possible. Two weeks ago eight were received into the church communion, most being children of Christian parents. One elder was restored. Last Sunday one man, about 55 years of age was received and baptized. Yesterday, where I am now touring, four adults were received, three being children of Christian parents, and one being a blind man about sixty years old. One woman was restored and her two children presented to the Lord. The wife of the blind man has been a Christian four years, so there was rejoicing when her husband surrendered. He has been a Christian at heart for a long time, but did not give himself up till now. One of their sons is a novitiate in the monastery near by. We trust that the whole family will soon be one family in Christ. During the last month Communion has been held in three places in the city and in two groups outside. At the Communion in the city a unique thing occurred: One man came into our house just before time for the Sunday morning services, and presented an offering from his mother, also a small bottle. He wanted

some Communion wine put into the bottle, and some bread to take back to their village. His mother could not come, being too old, so she sent in for the elements. I told the son that we were coming out to their village in a few days, so we would minister the Communion then, to which he readily consented.

At one of the villages the Abbott of the monastery invited us to bring the gramophone into the grounds and give him the pleasure of hearing it, as well as the other monks. We consented to do so. The old monk looked out of the window (without glass) and listened to the instrument. The yard was almost filled with monks and villagers. Whenever the Abbott could not suppress a smile he would turn his face inside. Monks are not, according to Buddhist teaching, supposed to listen to anything that is pleasing to the physical senses. The gramophone always brings crowds. It is a wonder to these simple-minded people, and hundreds come to see and listen to it. We have, also, a lantern and slides on the life of Christ and views of the outside countries. These, too, are exhibited with profit.

Speaking of the communion reminds me of the givers whom we shall never forget. Many friends on the Oakland-Berkeley side of the bay contributed toward the purchasing of the gramophone and records. Mr. and Mrs. Rev. Edward Eccleston were the prime movers. There are so many other relatives and friends that contributed I shall not attempt to name them. Our hearty appreciation is hereby extended to all of them. Some of them were co-workers on the same mission field. May the Lord return them as soon as they are sufficiently recovered.

Should any care to contribute some records for this work, please confer with Mr. or Mrs. Edward Eccleston, 2035 Richmond Ave., Oakland, Cal.

Yours in the work,

C. R. CALENDER.

THE HOME

THE THINGS PEOPLE SAY.

Blundering Remarks and Other Offenses of the Tongue.

"Sticks and stones

May break my bones,

But words can never hurt me."

runs the foolish rhyme. As if bones or the body were all that could be hurt!

Some persons are endowed with a fine sense of the fitness which leads them to say the right thing at the right time. Others go wrong from their cradles, making blunders; they seem unconscious of this unfortunate propensity, or, recognizing it, assume that the failing cannot be corrected, but is as much a part of themselves as the color of their eyes and the size of their feet and hands. Sometimes they actually glory, audibly, in what they are pleased to call their "bluntness" or "frankness."

"You know I always say what I think," explained one disagreeably outspoken young woman

"Then please don't think often!" retorted her lone brother.

Why, there is supposed to be a peculiar virtue in voicing the disagreeable things and in keeping silence on pleasant topics has never been explained. As soon as some persons say, "Now, I am going to speak very frankly to you," the hearer sits back and holds tight, bracing himself for something that will make him wince and, perhaps, writhe.

While flattery is in poor taste, surely there are enough pleasant truths that may be spoken without casting about in one's mind for unpleasant ones. If one's friend's clothes fit well, why not say so, instead of remarking on the fact that that particular shade of gray is very trying to a sallow complexion, of which the wearer is the conscious possessor?

A woman donned a hat which she feared was unbecoming. It had seemed pretty when she purchased it, but in front of her own mirror she had her doubts. On her way down town she met a friend and asked her anxiously:

"Do you like this hat?"

"No!" was the prompt reply. Why "did" you get it?"

Now I am not arguing that the friend in question should have lied. But there are things she might have said which would have been less disconcerting to the owner of the unfortunate head-covering. It would have been easy to reply truthfully, "It always takes a little time to become accustomed to a new hat, don't you think so?" or, "Don't you like it yourself? It is a popular shape this season." Yes, she could have made any one of a dozen similar and equally innocuous remarks. Not strictly truthful; well, perhaps not, but very kind, and certainly the recording angel, who is purported to keep scores of our utterances, would have blurred the record of this harmless deception.

Some persons do not even decline an invitation with the suavity it warrants. "I can't come next week—I am too busy to go anywhere!" a woman responded when asked to take tea at the house of an acquaintance whom she disliked.

And yet the would-be hostess had intended a kindness in asking the woman to her home.

The things people say! Who of us could recall by the score—things that have amused, cut, angered and exasperated us?

"It must comfort you to remember that, although all the other members of your family are clever, you are an ideal mother," remarked one well-meaning woman.

It "was" a comfort, and such was needed to one who had just been informed that she was the only member of her family who was not clever.

"I don't see," said another outspoken acquaintance, "why you do not send your stories to So-and-So's Magazine. I was looking at it the other day, and they do publish the poorest stuff! I should think 'any one' could get her stories surely accepted there. Why don't you try?"

Blessed is she who can bring her sense of humor to bear upon such a statement, and who can smile at it! That is, after all, the only attention it deserves. To be hurt by such a speech would be ridiculous.

A trained nurse, lacking in the ability to say the right

thing at the right time, was preparing a patient for a minor operation.

"I am glad," she said, "that I have come on this case just now, for it does not promise to be a serious case, and my last three patients have been fearfully ill and have finally died. I declare!"—with a little laugh—"there seems to be a sort of fatality about my cases lately!"

Yet she meant well; she simply did not think.

If one cannot be tactful, one might, at least, have good taste. That is something that can be cultivated. To illustrate:

At a reception last winter a woman who prides herself upon her social eminence swept up to a little old woman in black who was chatting with some of her friends.

"How do you do, my dear Mrs. Blank?" exclaimed the gorgeously-arrayed matron. "I am glad to see you out again. I have not had a glimpse of you since you buried your dear little daughter — two years ago, wasn't it?"

That woman's taste was wrong — whatever her birth or wealth.

A physician whose taste needed treatment was he who, last winter, at a dinner table, went into particulars with regard to the mutilation of the victim of an automobile accident.

In another class of remarks are the ill-natured things that people say. One is seldom more tempted to believe in human depravity than when one hears the unnecessary sharp speeches that are outlets for petty spite. Of course, there is some bitter feeling back of them, but that does not detract from their odiousness. It is, I fancy, a conceded fact that sectarian and denominational jealousy gives rise to some of the most unkind remarks that are ever uttered.

I remember, as a girl, having my enthusiastic eulogiums on a sermon checked by an older person, who remarked:

"The preacher you heard today is of the ——— Church, is he not? Can 'any' good come out of Nazareth?"

I was too young to dare ask her what good could come of such a narrow and bigoted spirit as she had just evinced, but the speech hurt and rankled.

Then there are the would-be witty things that people say. There are those who would sacrifice a friend to an epigram and lacerate a heart for a "bon mot." They establish, as it were, a "center" in the brain for sarcasm, and friends and foes alike suffer from it. There is no more cruel weapon than sarcasm, except its base-born brother, ridicule.

To "damn with faint praise" were a kindness compared with laughing a thing out of court. It is easier to pardon the man who steals one's purse than the man who makes us appear ridiculous. I heard a good man say:

"The person I have found it hardest to forgive is a certain man who, years ago, made me an object of ridicule for himself and others. I can pardon my enemies, but that man has done more to put my soul in a state of bitterness whenever I think of him than any one else in the world. And it is just because he laughed at me

and made others do the same. I feel that I am weak and petty to mind it, but I do!"

It is not a small thing to have lighted such fires of anger and resentment in the heart or soul of any human being as a derisive laugh will kindle.

There are times when to say anything seems hazardous. The man who advised, "When in doubt, say nothing," was wise in his generation. If one cannot say anything about the subject under discussion without offending the taste or feelings of his hearers, that is the time that silence is golden.

Perhaps it is never of purer gold than when it prevents criticism of people and things. The spirit of the age is a critical one, and the habit of seeking for flaws is readily acquired and difficult to unlearn.—Virginia Van de Water.

Young People

CLEM AT OUTS WITH HER HANDS.

"I wish I didn't have any hands, so there!" snapped Clem. "Then nobody'd say, 'Won't you please to pick some string beans for dinner?' and 'Won't you please to pick some currants for tea?' an' 'Won't you please to pick some—some'!"

"Chickens for Thanksgiving!" finished Danny, gleefully. Clem laughed, and then, of course, she felt better.

"But you couldn't make those lovely currant buns out o' mud 'thout any hands," little Doris remarked gravely. She smacked her lips as if her mouth watered for a bun, and it did.

"Then I'd make 'em with my feet!" laughed Clem. She had put on her "broad-brimmet" and picked up her baskets, ready for the currant-picking. The little rain-cloud had quite blown over.

Aunt Jeannette was writing a letter to her soldier. The children thought she was away off in the Philippine Islands, and it almost startled them when her sweet voice sounded suddenly in her ears:

"I saw a little boy making mud pies with his feet," said Aunt Jeannette.

"Aunt! With his feet?"

"Yes, with his two little feet, and he did it in a very workmanlike way, too. You would have been very much surprised."

"O aunty, don't stop! Tell us the rest!" pleaded the three children, eagerly.

"But I'm afraid to keep Clem waiting—it will be so hot in the currant patch soon," Aunt Jeannette objected, "and she does not like the heat."

"Hot! I'd rather pick currants in—in Vanilla, aunty, than to hear that story!" Clem cried.

So aunty slipped her soldier's letter in her portfolio and told them the story:

"I think he must have been on his way home from school. He was a bright-faced little fellow about as old as Clem, and he had on a little blue cape like a soldier boy. It hung around him in loose folds. There was a new house going up on the street, and he was making his pies out of a little heap of sand beside the great box the men were

mixing mortar in. I wish you could have seen the neat way he made them!"

"O aunty, with his feet?" breathed Clem.

"With his feet. He drew the moist sand toward him into a little pile with one foot, and worked it and stirred it and patted it with the other. He was so busy that he didn't notice anybody watching him until I said: 'How much do you ask for your pies?' and then he looked up into my face and smiled. We felt quite acquainted then."

"Then I s'pose you shook hands," little Doris said.

Aunt Jeannette's sweet face sobered.

"No, but we both smiled. That's a beautiful way to get acquainted."

"They are beautiful pies," I said, "but why do you make them with your feet? It's such a funny way."

"O, if I hadn't said that! I am sorry for it still, and I said it years ago. For when the little fellow looked up at me gravely, I knew all at once why he stood there patting his little sand pies with his feet. He need not have told me. There were evidently no little hands under his little blue soldier cape."

"O aunty!"

"O, no, please no, aunty!"

The tears were in Aunt Jeannette's eyes.

"But I don't mind—huh!" the little fellow said, cheerily. "There's heaps o' things a fellow can do with his feet. There's run an' walk an' skip an'—this." And he went back to his pies again, whistling. I bought a dozen pies, and went away and left them there. Whenever I think of him now, it's standing there still, whistling and molding his little round, wet pies."

There was silence in the big, bright nursery for a minute. Danny broke it with a soft little whistle that had quivery-quavery notes in it. Clem was shuffling her stout little boots about, as if she were trying to make imaginary sand pies on the carpet. They were clumsy little feet at that work.

"I couldn't do it, aunty — I couldn't!" she said, soberly.

"Is that all of the story, aunty?" little Doris asked.

"Why, no, not quite. I used to see the little fellow often after that, and I found out some other things he could do. He could print and add sums on the black-board."

"Now, aunty!"

"Now, aunty! But it was true that he could. Wait till I tell you how. His brother went to school with him every morning and took the shoes and stockings off from his little pink-and-white feet. Then the teacher lifted him up on a high school and let him take the chalk in his bits of toes and go to work. That is truly what happened every day. And they told me he was a real little scholar. That's all, little Doris."

Clem picked up her baskets again and started across the room. At the door she stopped.

"I'm going to pick the currants first and then the string beans," she said. "An' then, aunty, don't you want me to pick you those red clovers to dry? You needn't say, 'Won't you, please?'" she added, softly, looking down at her little brown hands, "because I feel just exactly like picking things."—Anna Donnell in *The Christian Register*.

A LITTLE ORDINARY DOG.

Uncle William brought him all the way from Philadelphia to his small nephew Ted. "Here's the pup I promised you, Ted," he said, "and here's his pedigree."

"What's a pedigree, Uncle William?" asked the boy, as he lovingly cuddled the soft mite on his shoulder, the tiny puppy that was his own.

"Well," explained Uncle William, "a pedigree tells you what an altogether superior dog you have, and just who his father and mother are, and who were his grandfather and grandmother, and, oh, further back yet. Dandy—for that's his name, Ted—is aristocratic from the end of his cold little nose to the extreme tip of his quivery tail."

Mrs. Matthews, Ted's mother, put Dandy's "family tree," as she called it, safely away in her desk, while Ted carried off his pet in triumph to exhibit him to interested friends.

When night came, Dandy was put in a box in the laundry, a box specially prepared for him; but much of the time he whined and howled dismally. He was lonely, poor little fellow! He longed, I'm sure, for his mother and the rest of the family far away in Philadelphia; and the next night was just as sad and dark for the puppy. During the day, when he was with his young master, he was as contented as possible, playing and getting into all sorts of mischief that puppies seem to enjoy. But when Ted was at school, father in town, and mother out shopping, then, reported Anderson, the chauffeur, "the little chap howls like a good one."

"He do cry something terrible," broke in warm-hearted Bridget, the cook; "t'would make one homesick to hear him. On me word, I've thought more about the old country since that dog come. I could shed quarts of salt tears."

Yet what to do with the afflicted pet they could not decide. Ted couldn't stay at home from school, or father give up business, or mother never go shopping. It was Bridget who finally suggested a remedy: "If I may be so bold," she said to Ted's mother, "tis a friend he's wantin', the pup does—another dog, his own age, to play around wid, and sleep in the box alongside him. Get him a friend, and you'll see how good he'll feel."

"Why, we don't want another dog," began Mrs. Matthews, hesitatingly, "but if I knew where to get a little pup I believe we'd try the experiment—just keep him till Dandy grows older."

"Well, now, 'tis my own cousin James, the gardener at Mrs. Phipps', whose dog has five puppies about the age of Dandy," cried Bridget eagerly; "you'd more than welcome to one—sure they're wild to find homes for 'em."

"What kind of dogs are they, Bridget?" inquired Ted.

"Now, good land!" laughed Bridget, "don't be askin' me that. It's little enough I'm knowin' about dogs. The mother she's a big sort of brown and black dog, kind lookin', with a fine,

long tail. One of her ears, it always falls down, and the other stands up straight and stiff. The pups," went on Bridget, warming to her subject, "is all sorts of colors—black ones and white ones, and spotted black and white, one is brown—oh, you can take your pick."

That very evening appeared James, bearing in his arms the fattest of the spotted pups, just a little mongrel, most friendly, with honest eyes that watched one wistfully. Down by Dandy they put the newcomer; and, never waiting for an introduction, little Dandy straightway gave him a royal welcome. He ran in joyful circles round and round the surprised pup, pausing only to emit short, sharp barks and soft little whines. Then the two commenced to play, and from that moment life was a wonderful thing to Dandy. That night they slept curled up close together in the box in the laundry, warm and comfortable, and awoke to more fun and frolic. They christened the newcomer Shandy, "for," said mother, "why shouldn't a little Irish dog have an Irish name?"

The weeks passed, and the Matthews, one and all, discovered that they were growing very fond of Dandy's friend, the little "ordinary" dog, so playful, so bright and affectionate was he; and as for Dandy, he was never willingly separated from the spotted pup.

"We're going to keep him, Bridget," announced Ted one day two months after; "yes, we're going to keep him forever and ever. As long as you know about his mother and his sisters and brothers, he don't really seem to need a pedigree, Shandy don't."—Alix Thorn, in *The Child's Hour*.

"Edward," said the teacher, "you have spelled the word rabbit with two t's. You must leave one of them out." "Yes, ma'am," replied Edward; "which one?"—Catholic News.

Sunday School Teacher—What lesson do we learn from the busy bee?
Tommy Tuffnut: Not to get stung.



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Some apologies for a blunder are worse than the offense itself. Not long ago a philanthropic lady visited a Canadian almshouse and displayed great interest in the inmates. One old man particularly gained her compassion. "How long have you been here my man?" she inquired. "Twelve years," was the answer. "Do they treat you well?" "Yes." "Do they feed you well?" "Yes." After addressing a few more sympathetic home questions to the old man the lady passed on. She noticed a broad and steadily broadening smile, however, on the face of her attendant, and, on asking the cause, was horrified to learn that the old man, who seemed so happy, the attendant had understood that she had hurried to apologize. "I am so very, very sorry, Dr. ———!" Here her sincerity notably increased. "I will not be governed by appearance again."

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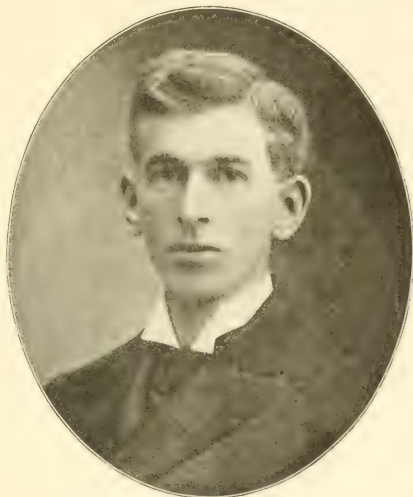
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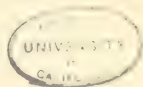
SAN FRANCISCO, U. S. A., JUNE 9, 1910.

No. 23



REV. H. H. McQUILKIN, OF SAN JOSE, CAL.
Who Will Speak Before the San Francisco Ministerial Union
Next Monday on "Pastoral Evangelism."

THE CHURCH AND HER WORK
MRS. P. D. BROWNE PASSES AWAY
WILL BESIEGE GOVERNOR TO ALLOW BIG FIGHT.
ANNUAL MEETING WOMAN'S BOARD OF HOME MISSIONS



Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Market St., San Francisco, Cal.
Telephone Douglas 1319

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St. Rev. Elmer D. Baker
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.
Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco, Cal., under the Act of March 3, 1879.

THE CHURCH AND HER WORK.

A Story; A Parable; and a Question That Is Pertinent to the Times.

In the old school reader there was a story of the larks who had their nest in the farmer's corn, and it told how the young ones became greatly excited when they heard the farmer tell his son that they would invite their neighbors and kinsmen to come and help them to harvest it, but the wise mother bird assured them that there was no danger. Later they were again alarmed when the farmer came saying he would hire laborers to cut it, but again the mother quieted their fears, but when the farmer came saying he would come on the morrow and cut it himself, she said: "Let us make haste to leave, for the work will now be done quickly." * * * And the Church speaking said, "The harvest is ready, let us hire men to gather it for us. Then sought they out a man and said, "Have thou charge of the reforms that should be enacted for we are so busy with our business that we have no time for these things, we must attend to the work in the church.

Then sought they out another man and said to him, "Our city is filled with young men who should be tonight on the way of life, but our men are so busy with their own affairs that they have no time to gather them together in the churches for instruction, and the ministers are so engrossed in preparing learned discourses for their congregations and with their other duties that they have no time to devote to the task of ministering to these non-members. We pray thee to do this for us that we may give our strength to preaching the Gospel in the churches. We will pay thee for thy labor."

To a third man they said: "Here are the poor, and indolent, the beggar and the improvident; they sore distress us with their continued asking for help and we have no time to give to their needs. We must preach the Gospel in the churches."

To a fourth man they said, "See how the saloon-keeper waxeth insolent, and putteth his evil business under our very noses; he also stealeth our sons to make beasts of them, and our daughters to make them mock us with shame at their unseemly behavior; take the law in thy

hand and have dominion over him and destroy his business if thou canst, and we will pay the bills. We have not time to make war against him, we must attend to the preaching in the churches."

To others also did the Church give charge of other works.

Then did these men as they were commanded, and the Church gave to each a collection for his wages.

Soon these men said, "The task is too great for one; we must have helpers." And the Church said, "Hire them, we will pay the bills." Then they hired other men and yet others, till there were an army of these men toiling to do the work they were hired to do by the Church. Early and late they labored; their very souls they put into their tasks. They built up great institutions about themselves, and their work; mammoth buildings were erected to provide for the many lines of good work their callings branched out into. Then were they greater in their activities than the Church that had founded them, and still supported them.

At the first, the Church received much benefit from these good organizations which she had provided to act for her, but soon the pressure of cares and work these organizations had to do, began to separate them farther and farther from the Church, and these soon had no connection except such as was formed by the collection basket.

At the beginning of this work the churches were filled with worshippers and the men were more in number than the women, and great power was in the Church and its ministers were revered and looked up to as not as other men. Then did God do great things through His Church.

But as the leaders within the churches were set apart to have direction over the outside work, it lessened the number of such within the Church and each of these gathered around him a company of workers from within the Church, till it was almost depleted of men of great power and wisdom, and the women felt on their shoulders the burdens of finance and in some cases the weight of office, and management. Then did the wheels of the chariot drag hard and discouragement like a plague oppress the membership.

Then did the men of the world wag their heads and say, "We told you so; the Church has come down from her high seat. It is but a place for weak men, and the women and children. Let us no more regard it." And they passed by on the other side, and soon forgot it."

Now while these organizations, which were set apart to care for reform, temperance, Sabbath observance, the young men and the young women, waxed powerful in numbers, and wealth, their strength in battle against sin and wrong doing was as nothing, except when the Church provided the warriors filled with the power of God to battle for them. But when the hour of conflict was past, then did they forget the Church, and cease to help it greatly. Then were they impotent in the hands of their enemies.

Now about the time of the beginnings of these organizations devout men of the Church, and later women also, met in prayer and conference, being heavily oppressed for their brethren without Christ, especially those of other nations and tongues, and the Holy Spirit showed them what they were to do, and sent them out to every land and nation, at whose coming the doors opened and the Gospel had mighty triumphs in the lands beyond the seas. These men and women of the Church went out for the Church, and the women and the men at home, met in the churches and prayed for them, and gathered their tithes together for

their support, and on their return after many years, heard their stories of the conquest with joy and gladness, saying, "See the mighty work God hath permitted us to have a part in accomplishing."

Likewise did God impress certain work upon others in the churches to do for the people in the home land, and the young people in the churches which were first taught in the Sunday-schools, and later trained in Societies that they might be fitted to take up their duties in the churches.

Now should one compare the work done by the organizations outside the Church, with those inside, he will find that the latter so far surpass the former as to make the comparison odious; while at the same time the latter have fed and strengthened the Church and been its working force.

Shall not the Church say to herself, "Since my friends and kinsmen have not done this work allotted to them, I will come on the morrow and do it myself."

Herein lieth a parable. He that hath understanding, let him perceive it.

WILL BESIEGE GOVERNOR TO ALLOW BIG FIGHT.

Fans Plan to Send Executive More Messages Than Opponents Have Sent.

Los Angeles, June 7, 1910.—For every cartload of post-cards the Brooklyn and other organizations mail to Governor Gillett, urging him to prevent the Jeffries-Johnson fight, a ton of requests for non-interference will be sent to the State executive by those who want the big battle to occur as scheduled.

This counter-irritant, postcard chain, to offset the influence of the anti-fight campaign, is the plan of Jack Kipper, business partner of Jeffries, John Brink and several other prominent sporting men of this city, and if the schemes of both sides are carried out, the Sacramento postoffice will unload tons of prize fight literature upon the Governor.

Kipper and his associates have made up a fund of several hundred dollars to buy postcards on which will be printed the following:

"Dear Governor: Please do not pay any attention to that narrow-minded lot that is trying to influence you to stop the Jeffries-Johnson fight July 4th. Give men with real blood in their veins a chance."

These cards will be distributed among men throughout the country, who will be expected to sign them and send them to the Governor.

We are surprised that the fight men do not know better than to spend their money for post-cards. They can be thrown in the waste-basket faster than they can be addressed, but a letter has to be opened, because no one will run the risk of losing something important by throwing a letter away until it is opened and read. A letter written on a business firm's letterhead is worth a hundred stereotyped post-cards.

Let everyone use every influence he can bring to bear on the State and city officials as it will show that majority are opposed to the fight, and officials are afraid of the majority.

Do not neglect to write to Walter I. Smith in support of the Anti-Prize Fight bill. If this is passed, as it can be

it is largely supported, it will kill the fight business all over America.

Read "An Amazing Story of Neglected Civic Duty" in this issue, and then act.

A FEW LETTERS LIKE THIS HAVE MADE THE GOVERNOR TAKE NOTICE.

To His Excellency, the Governor of California.

My Dear Sir,—I am writing you on behalf of the Presbyterian Ministerial Federation of Seattle, Washington, which I have the honor to serve as president.

The proposed fight between Jeffries and Johnson has aroused more than the attention ordinarily given to such events, and so has given the case a more than ordinary ground of appeal. Many persons are interested in it as a physical contest, carelessly passing over the more important fact—the appeal to the baser passions of men which all such exhibitions present. Others find in it an opportunity to gratify their desire to gamble on the unknown events of the future. Others, and by far the greater number, find in it food for the basest desires and passions. The events that accompanied the selection of a referee for the fight shows the world the character of the men associated in the proposed fight, and the effect their coming together has upon one another.

By virtue of your high position you are a moral leader of the people and your personal attitude toward this exhibition carries tremendous weight, not only with the people of your own state, but with the entire country. Permit me to say, sir, that, having in your hands the authority to prevent this fight you will be held responsible by the conscience of the world for whatever evil results may follow it. You must be fully aware of the impetus this thing has given to the spirit of gambling; the subtle appeal to the spirit of lawlessness; the hardening of those finer instincts that make men more than brutes; the disregard of those things that form the foundation and bulwark of our Christian civilization; the destruction of the spirit of amity that, whether between nations, races or individuals is the safeguard of public peace and safety. Knowing these things it is incomprehensible that you can set them aside for any consideration which this fight and its promoters can present to you. We might even allow that boxing is a legitimate sport if conducted without passion and the accessories of the prize ring, but sir, this fight cannot be defended as such a pastime-exhibition of science and strength. If it were merely this we would not take your time with this appeal nor invoke your executive action. We might admit that the principals and ring associates are gentlemen, and that the fight will be conducted with due regard for the ethics of the game, but this, sir, does not meet the necessities of the case. The tendency of this whole thing has already been, and will continue increasingly to be, vicious and degrading to all who come consciously or unconsciously under the influence of its promotion and publication.

It is upon these grounds: the effect upon public and personal morals and the conservation of the public peace, that we urge you to use your executive authority, and, as early as possible, announce that your high office will not permit this fight to take place within the boundaries of the State of California.

Every instinct of our common humanity, every principle of right, every law of God and man, written and unwritten,

cries out against this degradation of our manhood, and against the violation of those principles that promote our public wellbeing.

I beg to subscribe myself, my dear sir, your obedient servant,
FRANK L. HAYDEN, D. D.,

President Seattle Presbyterian Ministers' Federation.
Dated at Seattle, May 10th, 1910.

PIC 'N' WHISTLE.

An Opportunity to Approve of Temperance.

It is not customary for editors of religious journals to give notice to business firms in the editorial columns, and when they do give such notice one may be certain it is not for financial profit to the paper, but we are in a fight for temperance all the time and we believe "an ounce of prevention is worth a pound of cure."

The Pig 'n' Whistle Company, Post above Market street, San Francisco, have spent about \$40,000 to fit up an elegant place where lunches are served without liquor.

We commend the proprietors for their ambition to keep such a place free from intoxicants and we suggest that the patronage of our Christian people show the management they approve of his position.

AN AMAZING STORY OF NEGLECTED CIVIC DUTY.

By Rev. Wilbur F. Crafts, Ph. D.

Let me tell a story of masterful inactivity of Christian citizens under command of "General Apathy." Two previous occasions when Congress was considering bills to prohibit the interstate transportation of pictures or descriptions of prize fights or encounters of pugilists were outdone in 1910. The incredible facts in the case are as follows:

About May 10th preachers' meetings and Endeavor Societies and other religious organizations in California appealed to the International Reform Bureau to help them to prevent the desecration of the Nation's birthday by an illegal prize fight. It was suggested that as the whole nation would be dishonored throughout the whole world by the fight, it would be appropriate for the people everywhere to appeal to Gov. J. N. Gillett at Sacramento to interpose his authority and suppress the fight as he had full power to do under the law, sweeping away like cobwebs the hypocritical pretense that it was only a "boxing bout." It was also intimated in some of these appeals that if the nation was thus dishonored by California, it might fairly be expected that the nation would refuse to grant the request of that State for the proposed Fair to celebrate the completion of the Panama Canal.

These letters, however, suggested to the Superintendent of the International Reform Bureau an additional and stronger weapon, a revival of the bill that had twice been reported promptly in Congress to prohibit the interstate transportation of pictures and descriptions of prize fights,—the reproduction of the fight in picture shows being undoubtedly the largest commercial interest back of the fight. If such a bill were passed, not only would other States be protected against the overflow of this brutality from California, but California people would be materially aided in stopping the fight itself by the removal of the strongest motive for it, and the next strongest motive also, which

was the anticipated money harvest of newspapers from a description of the brutal scene, made all the more brutal because a white man and a black man were to contend and diag each other down below both, to the level of beasts. Congressman Walter I. Smith, of Iowa, was accordingly asked to combine the bills previously reported from the Interstate Commerce Committee of the House and the Judiciary Committee of the Senate, with such improvements as might occur to him and the result was a brief but most comprehensive measure to prohibit the "interstate transportation of any picture or description of any prize fight or encounter of pugilists under whatever name, or any record or account of betting on same"—the only other point of the bill being a penalty, not to exceed \$1,000 fine or imprisonment for one year. This bill was introduced in Congress on May 12th, and immediately the news was given to the Associated Press and other news agencies, and the significance of the bill was fully explained to the New York Herald and many other newspapers, so that it must have been brought at once to the attention of millions of people. Copies of it and letters about it and many "night letter" telegrams (taking advantage of the new rate allowing 50 words at night at the same price as ten by day) were sent, with a view to getting action all over the country on the following Sunday, May 15th, and in preachers' meetings of May 16th. These letters and telegrams and press dispatches were all sent to such agencies from Maine to California as could have brought in one hundred thousand telegrams and a million letters, if the civic forces of the country were in proper organization for co-operative national action. The very efficient Civic League of Maine was asked by telegram to send out 1,000 messages by mimeograph to all parts of Maine. The Christian Endeavor headquarters in Boston was asked to bring its great army into line by publishing a concise appeal. The Reform Bureau's secretaries in Boston and Hartford was asked to stir up New England. In New York the Federal Council of Churches was appealed to as an agency for reaching hundreds of preachers' meetings with an ecclesiastical authority that no outside organization could exercise. The International Committee of the Y. W. C. A. was asked to reach at least 500 men's meetings in time for Sunday afternoon with some appeal. Reform Bureau's secretaries at Albany, Buffalo and Cleveland were called into action. A message was sent to the Prohibition Press in Chicago to be given the dailies of that great central city and to the religious reform weeklies of the week following. The World's headquarters of the Epworth League were also asked to send out a mimeograph message, as well as an appeal in its organ, to its young army. Press telegrams were sent to religious papers in San Francisco, and to preachers who were taking leading parts in the fight; and the Reform Bureau's secretary at Los Angeles was also enlisted. Besides these messages, mostly telegrams, thousands of printed appeals were sent out by mail, many of which would reach their destination before Sunday, May 22nd. Having made a three-fold opportunity to check the fight and its brutal overflow to those who held positions of Christian leadership all across the land, it would naturally be expected that Congress would have been all astrail with the insistent appeals of the friends of childhood by the time the largest religious gathering ever held in the world arrived in Washington, the World's Sunday School Convention, seemingly a providential reinforcement for this fight, in

defense of childhood against brutalizing pictures. In order to bring this matter before the leaders of this convention some of the foremost delegates, representing many States, were invited to a breakfast at the Reform Bureau on the morning of May 19th, and it was urged that in some way the matter should be brought before the great convention, inasmuch as the Sunday School children would be the greatest sufferers in the picturing of this brutal fight. It was urged that every delegate should be enticed to see his own congressman and both his senators in behalf of the bill and to stir up interest in every possible way. But in the whole week of this great convention the matter was not once mentioned publicly, and hundreds of delegates shook hands with their congressmen and senators, without having anything more important to talk about than the weather or the comet.

At the close of the convention on Thursday, May 26th, a visit to the committee having charge of this bill, with a view to finding out how many thousand telegrams and petitions might have reached congressmen and senators, two full weeks after the first appeals had gone out, revealed only one little lonely letter from a W. C. T. U. Corresponding Secretary in Michigan in behalf of the bill. There was a letter from the Attorney-General, to whom the chairman of the committee had sent the bill for his opinion, saying that it was both comprehensive and constitutional. There was another letter from the Postmaster General to whom the bill had also been sent because it provides for the exclusion from the mails of newspapers containing descriptions of prize fights, but with the fear of the press before his eyes, Mr. Hitchcock had written that "from a departmental point of view he had no recommendation to make."

It is known that some of the agencies to whom appeals were made did not entirely regard it, and the Superintendent of the Bureau himself has secured petitions at several meetings held since the bill was introduced. Citizens and perhaps legislators had neglected to file the petitions promptly, not knowing Napoleon's victorious watchword, "I know the value of minutes in war," but making allowance for all this, it is not probable that one hundred people, outside of the brave Christian leaders of Oakland and San Francisco and other parts of California, had made any real effort to dam this threatened flood of brutality at the California line, or to aid the Californians in a resistless appeal to their Governor by the two arguments already intimated, which would naturally occur to every intelligent citizen who should give any serious thought to the matter. It is a painful illustration of the motto of our royal family, King Everybody and his Wife, "Everybody's business is nobody's business," and a striking argument against the very general fallacy that reform energies should all be concentrated on the one problem of the liquor traffic. So far as minors are concerned, and especially children, there can be no doubt that the shows of today, a majority of which incite to crime and vice, are doing more harm than the saloons themselves, and it is high time that the church should stand four-square against the big four evils, intemperance, impurity, Sabbath-breaking and gambling.

William J. Bryan, who visited South America recently, is very enthusiastic as to the possibilities of trade between that country and the United States. He says that South America is bound to become the greatest market for the products of this country.

ANOTHER MISSIONARY ESTABLISHES A HOME.

Miss Nellie McGraw, Our Missionary at North Fork, Yields to Cupid's Wiles.



It is never a surprise to the writer when a lady missionary is sought out to preside over a man's household in preference to other women of seemingly equal attractiveness, for by the very fact of her becoming a missionary she has shown herself superior to her sisters. Her willingness to endure privation and sacrifice proves her a woman whose first thought is not of self; her work with aliens, the ignorant or the degraded, marks her ability to adapt herself to circumstances; her conducting of the large affairs of the Mission indicates her capability to manage, and her fidelity to the "cause" her faithfulness to duty. These are a few of the superior qualifications shown by the woman missionary which will appeal to the man looking for a suitable woman to preside over his household.

Such a discerning person met Miss Nellie McGraw, our missionary to the Indians at North Fork, California, and as a consequence we need another missionary to take her place.

On June 2 at the home, 945 Chestnut Street, Oakland, Miss McGraw was united in marriage to Mr. Joseph Hedgpeth, of North Fork, Rev. F. L. Goodspeed, her pastor, officiating.

The president of the California Synodical Society, under whose direction Miss McGraw has done such faithful work for several years, was present to bestow her congratulations on behalf of the society.

The best wishes of the host of friends Miss McGraw made during her work go with her to her new home and work, under her new name.

JAPANESE LINER TAKES MISSIONARY BACK TO FIELD

The liner Tenyo Maru on May 31 listed Miss Edna Breuner as a passenger bound for the Orient. Miss Breuner is going back to commence her second term as the missionary representing the Woman's Missionary Societies and Young People's Societies of Sacramento Presbyterial. During her year at home she has visited many of the towns in the Sacramento valley and was at Synod last fall. Miss Breuner's station is Petchaburi, Siam.

REV. H. H. MCQUILKIN TO ADDRESS SAN FRANCISCO MINISTERS' UNION.

The Presbyterian Ministers' Union met, as usual, at 920 Sacramento Street, at 10:45 a. m., June 6th. The president, Rev. A. E. Street, was in the chair.

Meeting opened with prayer by chairman. The executive committee reported that Rev. H. H. McQuilkin, pastor of First Church, San Jose, will at the next meeting give an address on "Pastoral Evangelism." The paper to be read this morning by Rev. H. N. Bevier was deferred indefinitely, on account of the proposed attendance of the ministers at the memorial service in honor of the late Mrs. P. D. Browne, and the subsequent absence of Mr. Bevier from the city for the next few weeks.

After prayer by Dr. Mobley the meeting adjourned for the memorial service.

J. H. LAUGHLIN,
Acting Secretary.

A DEBORAH HAS FALLEN.

MRS. P. D. BROWNE, THE FOUNDER AND PRESIDENT OF THE PRINCIPAL ORGANIZATIONS FOR WOMEN AND CHILDREN IN THE GOLDEN STATE, HAS PASSED TO HER REWARD.

The Multitude Who Mourn For Her as One They Loved; With Her Co-Laborers, Who Extol Her Wisdom, Patience, Tact and Executive Ability, Crown Her with the Title, "The First Woman of California."

DEATH IN LIFE.



Mrs. P. D. Browne

I wonder if heaven's door will open wide
When I meet death and pass with him
the shadowy gate inside.

With bated breath Shall I behold my loved ones as of yore
And will they clasp me at the open door.

And will I know it is for evermore?

Can this be death?

Ah no! This is but life, the highest life
That can be mine.

There perfect rest, here often pain and strife;

There Love divine

Will light our steps through all the coming years,
And smiles will take the place of earth-born fears,
And God Himself will wipe away earth's tears.

Ah! This is life!

MRS. MARY FRANK BROWNE.

Montreal, February, 1903.

The sudden departure of Mrs. P. D. Browne, on June 2nd after but a day and a half illness came as a great surprise to all.

The funeral service was at the First Presbyterian church, San Rafael, where a simple service was held Sunday afternoon. Rev. F. A. Doane offered the prayer; Rev. Lynn T. White read the Scripture, and Rev. Arthur Crosby spoke of her life and great work, after which Mr. White read the poem, "Death in Life," and added a personal tribute to her memory.

Her body was laid beside her husband's in the cemetery at San Rafael.

On Monday at 11 o'clock the Presbyterian Mission Home, at 920 Sacramento street, San Francisco, was filled with the friends who gathered to pay a loving tribute to her memory. The Pastors' Union omitted their service and attended in a body. Mrs. J. G. Chown presided over the service.

Mr. Robert Dollar, who had long been associated with Mrs. Browne in the Orphanage work, spoke of her ability as

an organizer and executor, and also of her perfect faith in God and His presence to help in the work she was undertaking. "She left the world better than she found it."

Rev. William Rader said her life was illustrated by two women of the Bible, of whom Jesus spoke; of one saying, "She hath done what she could," and of the other, "This that she hath done shall be told for a memorial of her." Always active, always abounding in good works, it was blessed that she was called right out of the harvest field into the kingdom of God. Her chief asset was her gift of loving folks, for great works came from great love. She was a maker of Christian institutions.

Mrs. G. P. Thurston, President of the San Francisco Young Woman's Christian Association, said:

"Most of you are familiar with the Y. W. C. Association of San Francisco. More than thirty years ago Mrs. P. D. Browne, with her active and brilliant mind, discovered the necessity of such an organization. She immediately interested a number of people, raised some money, and founded the Association. Its first meeting-place was in a small house, down town, near Union Square. From that modest beginning it has grown to its present size, owning two large buildings on O'Farrell Street, with its many branches of work. Mrs. Browne was President for many years, and has always maintained a lively interest in its welfare. She expected to attend the last meeting of the Board, where as an Honorary President she was always welcome. I find it difficult to speak of my personal loss. I came to California as a young girl and Mrs. Browne was one of my first friends. The tie then formed has remained unbroken until now. Her memory will long be green in my heart."

Mrs. Wolfenden, speaking for the Oakland Y. W. C. A., told of how thirty-three years ago Mrs. Browne called the women of that city together and launched the Association; planned the raising of the money, and the building on Franklin street, and later started the women to work in East Oakland, where was organized the East End Settlement for the workers in the cotton mills. At Camp Meeker she secured a lot and on it builded a house as a rest and vacation home for the girls of the Oakland Association.

Mrs. F. A. Gilley, speaking for the Woman's Christian Temperance Union, told of the work Mrs. Browne had done for that organization, being the founder of the "Pharos," the Association paper, which under her direction reached 4,000 subscribers.

In 1887 Mrs. Browne wrote: "It is a marvelous discovery that a woman is no less a wife, no less a mother in its highest, broadest sense, when she sings a nation's songs or reads a nation's law than in the days gone by when to be familiar with the law was to be strong-minded, and to be strong-minded was unfeminine. The world moves

onward, and in its progress we by the Golden Gate are helping to broaden the world's work for women and helpless children. That we have been placed where our responsibility is great no one can doubt, as one reads General Sherman's statement that a San Francisco on the Pacific Coast was demanded by the civilization of the whole world."

Mrs. R. B. Goddard, President of the California Synodical Society of Home Missions paid this tribute:

Mrs. R. B. Goddard's Appreciation.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." It is because Mrs. Browne, who through faith wrought miracles is today one of this great cloud of witnesses that I, in the name of the Synodical Society of Home Missions, pay a tribute to her memory. Jesus was the author and finisher of her faith. He was a personal friend. She was taught of Him in His School of prayer. In the morning of her life the Master in His quest for leaders said to her, even as to Simon of old: "Launch out into the deep and let down your net for a draught." And she too made answer, "Master, I have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net;" and lo! the miracle again was wrought and again the Master set His seal on such obedience and faith. "Fear not; from henceforth thou shalt catch men." We remember now her oft repeated calls for help to draw in her full net. God forgive, that our eyes were sometimes holden, seeing not the miracle, but only Mrs. Browne's insistence. She was always in the vanguard; hers was a triumphant life and a glorious home going. Miss Barbauld gives the thought,—

"Life! we've been long together,
Thro' pleasant and thro' stormy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;

Then steal away, give little warning,
Choose thine own time;
Say not Good Night, but in some brighter clime
Bid me Good Morning."

It was abundant, everlasting life that bade Mrs. Browne Good Morning in the presence of the King.

Mrs. E. V. Robbins, Vice-President of the Occidental Board of Foreign Missions, who had long been associated with Mrs. Browne, spoke of her coming to San Francisco the first year the Board was organized, and how she was welcomed as a great helper, and soon made President, which position she filled for twenty-three years, during which time her selection of workers was most happy, and had not a little to do with the success of the work in hand. "She had the vision of a seer, and her plans were as wide as the world."

Mrs. L. A. Kelley, General Secretary of the Occidental Board, spoke her words of appreciation, as given below, after which Miss Jennie Partridge, Secretary of the Y. P. S. C. E., told of how Mrs. Browne had helped and encouraged her in the Young People's work, and how she was always interested in any good cause, and planned with the leaders to promote it.

Mrs. E. Y. Garrette paid a pleasing tribute to Mrs. Browne, saying, "She wandered away for a little while into a land unknown to us, but we shall meet her again when our work is finished here."

Mrs. I. L. Lyon, of Redlands, spoke feelingly of the high esteem in which Mrs. Browne was held in Southern California, after which Mrs. C. S. Wright read the poem written by Mrs. Browne in 1903, given above. The service concluded with a quartette by the Chinese girls, and prayer by Rev. J. H. Laughlin.

IN MEMORIAM.

By Anna M. Kelley.

In the midst of an age inspired with the spirit of a living present, and cheered by the hopefulness of one who for more than thirty years led the women of the Presbyterian Church in a battle that knew no defeat, it is our sad privilege to pay a loving tribute to a leader who, triumphing over death and the grave, laid down her work only when the bursting of the earthly shell that held her, gave up her glorified spirit to the brighter life above.

Mary Frank Browne, known to us as Mrs. P. D. Browne, daughter of Dr. Augustus and Mary Frank, was born in Warsaw, New York, about the year 1835, and received her education at Genesee Seminary, N. Y. Later she married Philo D. Browne of Montreal, Canada, which city was her home for many years, ever loving it next to God and home and native land. Here her three children passed their early childhood, later the family moving to Oakland.

Since 1877 her life has been spent in California and her love was easily transferred to this land of sunshine and flowers that reflected her own bright, loving nature so perfectly. Some one has said, "Great men seem to be a part of the infinite, brothers of the mountains and the seas,"—so in this great nature there has seemed in the work she has accomplished on this coast "something higher than humanhood." Mary Frank Browne came to our State just when the times were ripe for a tremendous movement along the lines of mission work, and church and philanthropic advancement. All that was needed was a leader and she who came to us out of the East was surely God-sent. From the day that she first rose to her feet in the Calvary Church Missionary Meeting, she has remained with her hand on the helm guiding the Presbyterian women to the very first rank in all church and philanthropic organizations. In the Women's Occidental Board of Foreign Missions we see her generalship. As the founder of the Young Women's Christian Association of San Francisco we note her power, later organizing the Young Women's Christian Association of Oakland, guiding the society to its present beautiful home in Franklin street, and still later the Fruit and Flower Mission which she began as an auxiliary to the Y. W. C. A. of this city, but later it grew strong enough to walk alone, always and to the present time carrying on a beautiful work. For many years she was president of the Y. W. C. A. on both sides of the Bay, either work being large enough for any ordinary woman. But this was no ordinary handmaiden. She was blessed with "a heart as big as the world, but there was no room in it to hold the memory of a wrong."

For years her home was in Oakland and she was closely identified with all its interests. She was the honored presi-

dent of the Ebell Club of Oakland and it was under her masterful management that the Society was incorporated. All these years this valiant worker was most actively connected with Christian work, leading a large Bible class of young ladies of which many have risen up to call her blessed for the clear-cut religious training that in those early days was more of a rarity than now and much farther reaching in those formative times. Out of this Bible class of the Oakland First Presbyterian Church sprang a kindergarten which the young ladies interested the church in and for several years Mrs. Browne's class stood sponsor for financially and otherwise for the work in the lower part of Broadway. But as time went on it outgrew the church and was turned over to the City and incorporated as the Central Free Kindergarten Association and so it stands to this day as another star in this grand woman's crown.

All these organizations are large and successful efforts, the outgrowth of this active, well-balanced brain, and warm and loving heart. But the major work of this generous, consecrated life was her foreign mission work, of which the Women's Occidental Board is the head. For 23 years Mrs. P. D. Browne was its honored president, and, naturally, president of the Presbyterian Mission Home sheltering a wonderful Chinese rescue work that stands at 920 Sacramento street as a crowning monument to her memory.

She was a woman of broad grasp, deep Christian character, and of broad vision, as was proved when she selected Miss Donaldina Cameron, then a mere slip of a girl, to lead the destinies of the Chinese Rescue Work when Miss Margaret Culbertson was called up higher. From that day, so long ago, she has stood in the place of a mother to this intrepid worker and her last work was planning to lighten the cares that rest so perplexingly on the young worker's heart and mind. But this is not all—the Presbyterian Orphanage, located at San Anselmo, now such a credit to the denomination which it represents, was the outgrowth of her masterful plans and the coterie of fine, clear-brained officers who form the Orphanage Board were selected and organized by her perseverance and clear-sightedness. Surely that one work would be honor enough for one life. But to all these qualifications was added a mind of more than ordinary culture, refinement and clearness of expression, either as a public speaker or writer. She always had the entire as a paid contributor to the columns of such papers as the Herald and Presbyterian, the New York Observer, and the Philadelphia Presbyterian.

She was a born general, with a heart filled to the brim with the milk of human kindness and love for her fellow creatures. She was given, in no small degree, the gift of character-reading, discerning at a glance latent gifts in fellow workers that had never been discovered, and her generalship was shown in developing the timid workers not launching them before an audience to flounder and fail or get on the best they could. Mrs. Browne was never known to leave a speaker in a bad light in the public view,— somehow, some way, through her beneficent management they were retired in a glow of appreciation, no matter what the mistakes had been.

More than any woman I have ever known, was she the beloved and honored center of her home circle, and idolized by her husband and family, to whom her devotion was remarkable. "The path of a good woman is indeed strewn

with flowers, but they rise behind her steps, not before them."

Silently and gently, Thursday morning, the reaper thrust in his sickle and gathered this ripe sheaf. Ever a woman of affairs, her seventy-five years had seemed to fall gracefully upon her and made one feel that "Age is not all decay, it is but the ripening, the swelling of the fresh life within that withers and bursts the husk."

"To think, that just in a moment,

Her hands that were laden so,

Should loosen their clasp and be stretched to grasp

The treasures unseen below!

"How radiant, vivid and royal

Her impress upon us all.

The deeds that she wrought and her constant thought,

Like benedictions fall."

A great leader is indeed fallen; a Deborah among our women has been called hence; a Gideon who with a handful could subdue an army, has gone forth from our ranks, but "The Lord reigneth, Thy will, not mine."

"Love's flower of memory tender,

I drop at her vacant place;

She is just 'away' with her Lord today,

Beholding Him face to face."

REPORT OF THE ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN U. S.

By Mrs. Chas. W. Hays, Portland, Oregon.

The thirty-first annual meeting of the Woman's Board of Home Missions of the Presbyterian Church convened in the Olivet Presbyterian Church of Atlantic City, New Jersey, on Friday, May 20th, the president, Mrs. Fred S. Bennett, of New York, presiding. All day sessions were held on May 20 and May 24, with special sessions held on Sunday at 5 o'clock, to welcome and listen to our missionaries from the field, and on Saturday for conference with Synodical officers, and on Wednesday for Presbyterian officers or their representatives. The church, with seating capacity of six hundred, would not hold all who desired to attend the popular sessions. Nearly all the Synodical Societies were well represented, especially was this true of many of our Western States. Mrs. Bennett is a most efficient and charming president, and to her wise leadership the women of our missionary societies and stations from Pt. Barrow, Alaska, to Porto Rico may look with great confidence. Her task is a great one, and she needs to be remembered in our prayers that needed strength may be hers. Miss Julia Fraser, the new secretary, and Miss V. May White, the new treasurer, also commend themselves for faithful efficiency, as well as the old and tried workers who have stood before us in strength. All reports were encouraging and inspiring. Great things have been done but much still lies ahead, which will demand the consecration of all we have and are. During this year the Woman's Board of Home Missions has received from all sources \$602,960, the greatest sum ever received in one year. This marked advance was accounted

for in part, by the gifts for the new buildings of the Sheldon Jackson School at Sitka, Alaska, and the amount raised to wipe out the deficit of last year. The new year's work makes it imperative that we keep up this standard to which we have attained. "We can if we will," and "We cannot go back" were the watchwords for the new year. The Woman's Board supports 161 mission schools, 453 teachers, 31 ordained ministers, and there are over 9,000 pupils in these schools; 110 churches have grown out of this work, and 855 conversions are reported this year. One class of the school at Asheville, N. C., has sent out fourteen mission teachers. Of this school, a lawyer not connected with our church said, "There is no finer philanthropic institution east of the Mississippi River."

The D. A. R. have offered a scholarship for one student in this training school.

The Board of Home Missions holds in trust for the women of the church property to the value of \$1,000,000. As Prof. Childs of Asheville said, "We have gone beyond the small things of our first years, and it is noted, not alone in the greater gifts and enlarged work, but in the regenerated lives, bettered conditions, uplifted homes. These changing conditions, and higher standards demand the best teachers. One speaker from New Mexico said that Menaual School never graduated a pupil who used either wine or tobacco, but the great Catholic schools never graduate one who does not."

Splendid addresses were given by mission teachers from Alaska, the Indians, the New Mexicans, the Mormons, the Mountaineers, the Freedmen and from Cuba and Porto Rico; but the addresses from Edward Marsden, the educated Alaskan, and Moses Monteith, Nez Perce Indian, and Mrs. McCrory (colored) of Biddle University, were inspiring because these represented the finished product of our effort.

The quintet of students from Biddle University entertained both General Assembly and the Woman's Home Board with their music, singing some of our beautiful hymns and their negro songs.

The advance this year in all departments of our work, particularly in the new department, the Westminster Guilds, and Study Classes, and in the increased use of our literature helps, and in the circulation of the Home Mission Monthly, all look toward the end, "Our Land for Christ."

AFTERNOON OF PRAYER FOR SAN FRANCISCO AND BAY CITIES.

The regular afternoon of prayer for San Francisco will be held in the auditorium of the Young Men's Christian Association, 1249 O'Farrell Street, on Monday, June 13, from 2 to 4 p. m. Special prayer will be offered for deliverance for San Francisco at this time of need. Shall we as Christians permit this disgraceful prize fight which is set for our national holiday, without coming together for united prayer against it?

Over and over again God's people have been given victory over the hosts of darkness through united prayer.

In the life of Rev. J. Collins of England, we read of his prayers being dreaded by the sinful officials of his city. On one occasion an annual show of very immoral nature

was arranged for, but John Collins, with the spirit of Elijah, prayed. God heard, and instead of the exhibition He sent such a rain with thunder and lightning as had never been known in England before. It was impossible to carry out the plans for the show as people could not leave their houses. That ended forever this disgraceful exhibition in that city.

What shall we do in regard to this prize fight in San Francisco? Are there not enough of God's faithful Elijahs to stand together and pray down this evil? Those wishing to join in prayer for San Francisco at this time are earnestly invited to attend this meeting on Monday.

MRS. PINNEY AND MRS. DENNISTON ABROAD.

The many friends of Mrs. H. B. Pinney and Mrs. E. G. Denniston, president and treasurer of the Occidental Board, will be pleased to know where they may address these ladies while abroad.

The sailing dates are from New York and time to reach there must be allowed. Send in care of the "Bureau of University Travel."

Mailing Directions.

Letters leaving New York between the given dates should be addressed as below:

May 31-June 13—Darling's Regent Hotel, Edinburgh, Scotland.

June 14-June 20—Hotel Imperial, Russell Square, London, England.

June 21-June 22—In care of Herr Anton Lang, Villa Daheim, Oberammergau, Bavaria.

June 23-June 27—Tourist Palace Hotel, Athens, Greece.

June 28-July 5—In care of W. W. Peet, Esq., Bible House, Constantinople, Turkey.

July 6-July 22—Hotel Fast, Jerusalem, Syria.

July 23-August 3—Shepherd's Hotel, Cairo, Egypt.

August 4-August 12—Hotel Royal, Naples, Italy.

PICTURE ROLLS WANTED FOR INDIA.

"The large picture rolls used in many of the Sabbath schools are very useful in the Mission field. In the Fatchgarh mission station of India they are used by the missionaries in school work and also by the evangelistic force in connection with the preaching of the Word. Especially those that illustrate the life of Christ are useful and can be used in large quantities by our large force. The Rev. Ray C. Smith will be shipping his heavy baggage to India about July 15th. Any who wish to contribute such rolls of pictures may send them to Mr. Smith at 135 Center Street, San Rafael, or if more convenient leave them at 920 Sacramento Street, or Room 629, Pacific Building, San Francisco, on or before the 10th of July."

WEDDING BELLS.

Mr. Dan S. Hammack, rising young attorney, graduate of Occidental, officer in one of our churches, was united in marriage June 2, at Danville, Ky., to Miss Margaret Cleland Fales, niece of Rev. R. W. Cleland, daughter of Prof. J. C. Fales, who was 50 years a teacher in Central College. Rev. W. B. Gantz assisted in the service. The couple will make their home in Highland Park, Los Angeles.



CONVERTING THE AUTO.

Mr. and Mrs. Ole Johnson, colporteurs for the Pacific Agency of the American Bible Society, are making a tour this summer from Healdsburg, Sonoma county, through all the northern Coast counties of California.

Mr. and Mrs. Johnson have for years been active home missionary workers, and are thoroughly conversant with the territory through which they will travel. They will have the Scriptures of the American Bible Society for sale and distribution, and will visit the isolated farming districts, and the mining and lumber camps.

Mr. Johnson is a Norwegian and speaks some six languages. They will be met at various points on their journey with shipments of Bibles from the San Francisco Depository, Rooms 216-217 Pacific Building. They will visit sections of the State where not even an auto can travel, and where their journey in the interior, away from the main roads of travel, will have to be made on horseback.

The Secretary of the Pacific Agency of the American Bible Society reports that the number of languages in which the Scriptures are being sold and distributed throughout the Pacific Agency has increased from 35 to 43 different dialects and languages.

MISSIONARY TO CALIFORNIA INDIANS.

Alexander Hood, one of the class of 1910, San Anselmo, has been commissioned by our Board of Home Missions to take up work among the Indians of the San Joaquin foothills, headquarters at North Fork, Madera county. After Mr. Hood's graduation he went to Lapwai, Idaho, for his ordination by the Walla Walla Presbytery. His father is pastor of the white church at Lapwai. An adjourned meeting of the Presbytery was held in this church, with Rev. R. M. Hood, a brother, moderator. Alexander Hood's examination was conducted at the afternoon session.

Ministers present were: Rev. R. M. Hood, Connell, Wash.; Rev. J. W. Hood, Lapwai, Idaho; Rev. F. H. Newton, Illo, Idaho; Rev. D. H. Hare, Moscow, Idaho; Rev. H. A. Vicker, Clarkston, Wash.; Rev. Mark Arthur (Nez Perce), Lapwai, Idaho.

At the evening meeting Alexander Hood preached the sermon and Rev. A. Durrie of Kendrick, Idaho, gave the charge. Special music was given by the choir, the first bass a Nez Perce Indian, David McFarland.

Miss Kate McBeth and Miss Mazie Crawford, with a number of the Nez Perces, were in the audience. The Indian ministers and elders were nearly all away preparing a new and permanent camping ground for their annual meetings.

The services were impressive and gave an appropriate setting for the life work which Rev. Alexander Hood and his wife have so cheerfully and hopefully taken up. They are now at North Fork, and we may prayerfully look for results from this new departure in our Indian work in California.

CHURCHES

Ivanhoe.—Prof. L. H. Westcott, wife and mother, members of Central Presbyterian Church, Los Angeles, are now taking charge of the Sunday-school at Ivanhoe, a territory recently annexed to the city. The community just about the chapel is largely of Spanish extraction. The work has for some time been carried on by the Misses Boone, assisted by Mrs. E. P. Baker. This gives Miss Boone more time for her work for the Spanish people in the heart of the city.

Colton, Cal.—Colton church, under the leadership of Rev. E. L. B. McLellan, is making steady and substantial progress. In the four and one-half years of the present pastorate, the church has grown in membership from 117 to 264. At the communion service June 5th, twenty members united with the church, 14 of whom were heads of families; three adults and four infants were baptized, and George W. Steck and C. W. Tetwiler were installed elders. Mr. McLellan, assisted by Rev. H. H. Pitman, officiated in Modesto, June 3rd, at the funeral of Anderson B. Elmore, formerly an elder in the Cumberland church at Salida.

Mr. Hood, Parkdale, Wash.—On June 12th the committee consisting of Revs. B. F. Harper, W. H. Bleakney, and J. V. Milligan, D.D., will visit this field for the purpose of installing Rev. W. L. Van Nuys as pastor. The work of these fields is in good shape and it is the hope of the pastor and people to eventually do away with the different names and have one church with one name, but with three main preaching places or church buildings, and thus bind together the community religiously as it must be commercially for the best advantages. The recent Sabbaths since the meeting of Presbytery have been the best the pastor has experienced, and has brought much joy to all. Just following the installation they are planning a few days of Christian Nurture Conference.

Alameda, First.—The morning service of May 29th was occupied by the Children's Day service of the Sunday School. The program was under the direction of Prof. Albert, superintendent. This Sunday school is one of the best organized schools of California. Prof. Albert has brought to the Sunday school his experience and ability as principal of Alameda Grammar School. In this Children's Day service every department of the school from the cradle roll to the adult class was represented and took part in the program. Rev. Arthur Hicks spoke on the worth of the Sabbath School Board. An unusually generous offering was given for

Sabbath school mission work. At this service the scholars in the various departments received their graduation diplomas. Of unusual interest is the adult Bible class under direction of Rev. Dr. Nash. The class has 65 members enrolled.

Prineville, Oregon.—The Prineville church gave Rev. C. C. Babbidge a hearty call to become their pastor and this he has signified his willingness to accept but asked to hold



The Prineville Presbyterian Church.

it till fall for the reason that it is a hard trip for a committee to go there 75 miles by stage for the installation. And it is hoped by fall that the two railroads will be completed up the Dechutes river, which will go within 30 miles or less of Prineville. And too this being a large cattle and sheep country many of the people are gone from the city to their ranches and ranges during the summer. At the last communion service before the scattering of the people Mr. Babbidge had the pleasure of receiving four new members into the church.

Los Angeles.—At First Church, Dr. Hunter having gone East, last Sunday morning Dr. J. M. Newell presented the Home Mission work; and in the evening Mr. Abbie Stebbins Wells spoke on "Prison Reform." Dr. Wishard preached at Westminster Sunday morning in the absence of the pastor, Rev. R. W. Holman at Orange. Rev. J. Overton preached there in the evening. Boyle Heights men had a missionary rally, fifty strong, at dinner last Friday, with Hon. Robert Watchorn and W. E. McVey, Esq., as speakers. Dean Burt of Occidental College occupied the pulpit on Sunday. Dayton Avenue Church recently received four on confession of faith. Last ministers' meeting was addressed by Dr. Mundy, speaking forcefully and helpfully on the devil and the temptations with which he assails us; together with some practical suggestions as to the successful resistance of these temptations. Children's Day exercises are planned for many churches next Sunday. On the evening of the 12th, Dr. Hallenbeck is to preach in Immanuel. Drs. E. P. Ryland and S. E. Wishard were there last Sunday.

NOTES FROM THE SEMINARY.

Last Saturday evening Dr. Wicher lectured to a large audience in the Golden Gate Hall, San Francisco, upon

"The Possibilities of Palestine." The lecture was under the auspices of the Agudath Zion Society (Jewish).

On Sabbath morning last Dr. Wicher preached for Dr. H. H. Bell in the First United Presbyterian Church, San Francisco. Dr. Day is now in Portland visiting with his sister, Miss Day, who is general secretary of the Y. W. C. A. in that city. Dr. Landon sailed by the Anchor Line for Glasgow on Thursday last. He will be gone from San Anselmo until September.

OCCIDENTAL COLLEGE AND ACADEMY.

This is graduating week for the Academy, next is for the College. Principal C. B. Moore of the Academy says that "the practically complete separation of Academy and College departments has resulted in a new school life and spirit in the preparatory school such as has not been felt before." Schedule for this week is as follows: Sunday morning at the Highland Park Presbyterian Church, address for the graduating class by Dr. W. S. Stevenson; Thursday, Alumni luncheon, organization of alumni association and class day exercises. Thursday evening reception by President and Faculty; Friday evening, Hall of Letters, graduating exercises, and conferring diplomas on twenty-two graduates, the Academy's largest (and of course best) class.

Last Friday was the last general assembly for chapel. Next Sunday, June 12, Dr. E. F. Hallenbeck of San Diego, will give the baccalaureate sermon in the College chapel at 4 p. m. Tuesday is Class Day, with President's reception in the evening. Wednesday, the 15th, 10 a. m., commencement exercises, with thirty-one graduates. This is the first class taking the full four-year course under the present administration, and again is of course the best class.

HENRY A. NEWELL, D. D.

Henry A. Newell was born in 1840 at the home of his grandfather, Rev. Wm. Martin, in Lavonia, Ind. His grandfather was a pioneer missionary in Indiana and Kentucky. At his birth he was dedicated to the work of the Gospel ministry. It is a matter of interest to note that Dr. A. P. Martin and Rev. Samuel Martin, well known missionaries to China, were Henry A. Newell's uncles. At about the age of twenty young Newell graduated at Washington and Jefferson College, with first honors. His first pastorate was at Greenville, Ohio. Successive charges were at Rock Island, Ill., Rochester, Minn., Fargo, N. D., and Salem, Oregon. He also spent a time of very effective work in Salt Lake City Utah. This was at a time when the lives of missionaries were not safe there and some were yielded up. The foundations of Westminster Church were laid by him. During this time he and his wife, always a devoted and efficient helpmate, were called by Dr. Henry Kendall, then Secretary of the Home Board, for a series of Missionary Conventions in the East. In this tour they were joined by Dr. S. E. Wishard, then in charge of mission work in Kentucky, afterward transferred to Utah.

In 1890 Dr. Newell came to Los Angeles and took charge of Bethany Church to which he gave devoted service till a few years ago he resigned, intending to give up the active work of the ministry. But his heart was so in it that he was soon preaching to a congregation that was organized

into the Presbyterian Church of Hollywood. To this he gave unstintedly of his love and life, and the present beautiful structure, completed under the pastorate of his successor, Rev. G. C. Patterson, is regarded as a monument to his memory. Ordained in 1885, he had a long service in the ministry.

His last spoken prayer, pathetic in its interest, furnishes some indication of his devoted love and spiritual life: "Lord, encourage and abundantly bless Thy servant, the active pastor of our beloved church. Bring every member into spiritual relation with Thyself. Make it a mission ary center and one of **unworldly** power."

The funeral service was held in the Hollywood church June 4, 1910, followed by interment in Evergreen cemetery. Those taking part in the service had been intimately associated with him, some of them for a long time, and out of full hearts they gave loving tributes to his character and memory.—Rev. W. S. Young, A. B. Pritchard, R. W. Cleland, S. E. Wishard, C. M. Fisher, J. M. Newell, his cousin, and G. C. Patterson. Mrs. Harriet Coyner Ashcroft, niece of the late Prof. J. M. Coyner, and who had sometime made her home in Dr. Newell's family, led the service of song.

SOME THINGS CHINESE.

J. E. Walker.

One thing of special interest in China now is the comet. This harbingers disaster to the dynasty according to past Chinese ideas. Or it is a portent of war and defeat. But under present conditions, the tendency is to view it as foreboding ruin to the present Tartar dynasty. But in this part of China persistent cloudy weather has kept the comet hidden from our eyes.

But there has been a strong effort made to disabuse the Chinese mind of this nonsense. Monthly, weekly, daily, periodicals have now a large and ever increasing circulation; and, so far as I know, these are all on the right side in such a matter as this. The Christian Literature Society, with its headquarters at Shanghai, has prepared a tract for general circulation on "Halley's Comet." It is in the form of a sheet of bright red paper, 13 by 22 inches, with a picture of the comet, and a diagram of its course through the solar system.

Chinese astronomers have named the "Five Planets" after the "Five Elements"—Water, Metal, Fire, Wood, Earth. Mercury is the "Water Star," Venus, the "Metal Star," Mars the "Fire Star," Jupiter the "Wood Star," and Saturn the "Earth Star." The diagram shows the relation of the comets course to the orbits of these planets. It gives a history of Halley's Comet, and points out how God has created the stars, the planets, and the comets, and given to each its fixed path. It also quotes an ancient authority as saying, "Good fortune depends on virtue and not on the stars." It has had a large circulation at one cent a copy. "Brown Star" is the popular name for comets.

About a month ago there passed through here over a thousand famine refugees. They were from the province of Hu-peh in North Central China; their crops were destroyed by the floods; and so the local authorities organized them into bands and sent them to beg a living in more fortunate regions till the time came for them to return and plant the spring crops. They were fairly organized, and not lawless. But when a thousand persons descend on a small

mountain village by the roadside for lodgings and supper and breakfast, they constitute an oppressive burden. They had their own cooking utensils, while wild grass and bushes furnished them fuel; and their food was rice gruel flavored with salt. Some of them were Christians, and were familiar with the Scriptures. Some of them committed lawless acts occasionally.

At one place near here some of the latter kind encountered the local militia and two of them were mortally wounded; and then the whole company settled down and demanded indemnity. They wanted \$1,000 Mex. apiece for each life taken; but after a week's delay, they accepted of a lump sum of \$700, Mex., and continued their tramp. In past years we have had a few such visitations of a few hundred each, but never before so many, nor from so far away.

Opium is still a live issue, and still a deadly one. The government is in dead earnest, and well it may be. Last winter I visited an out-station about fifteen miles from here. As I stood on a slight eminence I noted the number of bare walls of what had once been one-story houses; and I inquired if these were relics of the Tai Ping Rebels who devastated this region half a century ago. But the people said "No; they had gone to ruin for the lack of folks to live in them;" and a Christian standing by me said: "I am one of five brothers; and I am the only one who has children."

Years ago I was told that the opium habit is much worse in the farming villages than in the towns, "Because," they said, "in the towns there are gambling halls, theaters and brothels; but in the country villages opium smoking is the only amusement available." Back in the '90s, when Japan took Formosa away from China, Foochow was deprived of one important source of rice. Prices rose fifty per cent in Japan after the close of her war with China, and with Formosa in the hands of Japan, all the Formosa rice was diverted to Japan. Then the price of rice in Foochow advanced about fifty per cent; and this brought great prosperity to the farmers all through the region drained by the River Min. But this was followed by a great increase in the use of opium; and the sons of the families as they grew up, instead of laying by money for marriage, squandered it all on opium, gambling and licentiousness; and of these three opium was easily first.

When opium was first introduced into China in commercial quantities, the supply was so limited and the price so high that the opium habit was a mark of wealth; and to offer a pipe of opium to a guest was a specially hospitable act. Like polygamy, it was the luxury of the favored few; and in a large majority of cases the habit was acquired through "treating."

The government is thoroughly in earnest, and well it might be.

The opium dens, though reduced in number, still exist, and are the rallying points for the anti-dynastic propaganda. As one of our leading Christians remarked to me a few weeks ago, "If you were to go up close to an opium den and listen to the talk, it would all be about the overturning of things in China." Those who are secretly fomenting revolution, find their synagogues in the opium dens; and their talk is that if the overturning does not come this year it surely will next year.

The Provincial Assembly of this Fookien Province was held at Foochow toward the end of 1909. It was an order-

ly gathering of sensible men; and it discussed the problems before it in a manner that bodes well for the future. The representative sent thither from Shaowu came back with new strength and courage. He found an important position in the Shaowu government schools filled by a useless grafter and has effected a desirable change.

The talk has been that the Government would not recognize graduates from our Mission schools. This representative saw just the man he wanted in one of our teachers who had graduated, first from our High School, and then from our Foochow College; but he was not to be had. But this teacher has a younger brother just graduated from our High School, and he has accepted of the position. We turn out the men that the Chinese Government has got to have, just as Pharaoh had to have Joseph, and Darius had to have Daniel, men that revere God and work righteously.

Shaowu, April 23, 1910.

THE HOME

THE SOLACE OF PRAYER.

Oft when I'm wayworn and weary,
And my heart is bowed with care,
I can find new strength and courage
If I bow my head in prayer.

In the midst of life's alarms,
When I hear the battle's glare;
O'er my soul a peace comes stealing
If I bow my head in prayer.

When my daily cares perplex me,
And temptation spreads a snare,
I can find a blessed refuge
If I bow my head in prayer.

When the shadows seem to lengthen,
And the pangs of grief I share;
I can find sweet consolation
If I bow my head in prayer.

Prayer, sweet prayer! O, blessed solace!
How it soothes the heart distraught!
Prayer, sweet prayer! How it uplifts me
Till the cares of life seem naught!

—Susie M. Best.

EXAGGERATING TRIFLES.

You can always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what to great characters would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not make a great ado because it rains, is hot, is muddy, or

because he "does not feel like it." This would be too small, too picaresque for the broad, large-minded character.

Some people are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake, or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children—they need to be encouraged all the time, for they can not work under discouragement.

"I have seen men lose their temper and waste energy swearing at a knot in a shoestring, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small, irritating things come to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes it to himself to live a real life, whether he is rich or poor; to be, and not to be seen. He owes it to himself at least to be genuine.

Isn't it pitiable to see a man made to dominate the universe and who ought to be a giant, going all to pieces over a trifle in his office, losing his head over little things with his office boy or stenographer, things which would not cause the slightest disturbance in a strong, robust man!

There are thousands of people in this country who are enduring a living death, who are tortured with ambitions which they cannot satisfy. Many of them are college-educated, and yet their hands are tied by the lack of health which they lost while trying to get their education, trying to prepare themselves for a great career.

If we could only have a national health ideal instead of a national disease ideal—an ideal which is based upon our inherited belief that a certain amount of sickness and disease is a necessity—our health standards would be raised immeasurably in this country.

The time will come when we shall look upon all this waste of energy and loss of opportunity, the almost universal suicide upon many years of our lives, as a positive sin. Think of what a loss to the world results from the withdrawal from active work of millions of our people who are incapacitated by preventable ill-health!

Health and harmony are the great normal laws of our being, and our suffering comes from wrong thinking, from vicious or ignorant living.—Success Magazine.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, do kind words and gentle acts and sweet disposition, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after

her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons, who come to wear his mantle and fill his place; while on the other hand from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own lives so wretched and distorted.

Toward the cheerful home, the children gather, as clouds, and as doves to their windows, while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—Exchange.

A man can build a mansion
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called home.

It is the happy faculty
Of woman, far and wide
To turn a cot or palace
Into something else beside—
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

WHEN YOU ARE TIRED.

Don't grit your teeth and work harder. Ease up a little.
Don't talk any more than you can help. Talking takes vitality.

Lie down in a dark place, if only for fifteen minutes.
Don't read anything in which you are not interested.
Don't feel that everything must be done in one day.
There are 364 more.

Avoid people and their woes at that time. Seek some one frivolous.

Don't try to improve yourself. Give your mind a rest.
And don't forget that a little lemon juice in cold water in the morning is a great help.—Exchange.



LOST NEIGHBORS.

"Are you sure you know the way, Jeannette?" said mother, cheerily.

"Why, of course I do, mamma! I go right down this street, and down next street and turn the corner, and then I'm there."

Mamma kissed her, and said: "All right. One loaf of rye bread, remember."

Jeannette really did know the way to the bakery, or

would have if she had not happened to be looking at a dear little pony cart just when she ought to have turned the first corner. So she went on to the next street, and that carried her into a strange neighborhood. When she got to where the bakery ought to be, it was not there at all. Where was she? She looked around in sudden terror. Nothing was as she remembered it! "Oh, I'm lost!" she whispered, tearfully. There was an open lot on the corner, with a dog in it. She was afraid of dogs. She ran on down the street. Perhaps she had gone far enough to reach the bakery. She heard a little wailing cry, and looked across to the opposite sidewalk.

There was a little girl just as big as she, and this little girl was crying, too, crying out loud! Jeannette stopped to look at her and to wonder what could be the matter.

"She feels bad, and hasn't got anybody to comfort her," Jeannette thought. She looked around. "There isn't anybody but me. I guess I must go." She ran over.

"Hullo! Don't cry—I'm here! I won't let anybody hurt you," Jeannette put her arm around the other little girl.

"I want—my mamma!" she sobbed. "I can't find my house!"

"Never mind!" comforted Jeannette. "Maybe I can find it."

"I'm Charlotte Cashen. I live at 55 Summer street. I'm four years old." Then little Charlotte stared at Jeannette. "Why, you're crying, too!" she exclaimed.

"Oh, I forgot!" said Jeannette. "I was crying 'cause I was lost. I couldn't find the baker's shop. I live on Summer street and I'm four years old, and my name's Jeannette Jacobs."

Little Charlotte showed dimples through her tears. "That's funny," she said. "You're lost and I'm lost, and you found me and I found you! But I want my mamma! I went to see a hand-organ man and a monkey—I wish I hadn't!" she wailed. "Mamma said not to go out o' the yard, an' I forgot—oh, dear!"

"Don't cry! I'll find your mamma," promised Jeannette. "There's a man coming out of that house. Let's ask him!"

"Oh, I'm afraid!" sobbed Charlotte.

"No, you won't be 'fraid with me! Come! He'll be gone!"

When the grocer's clerk saw the two little girls coming toward him, he waited.

"Will you find her mamma, please?" asked Jeannette.

"I'm Charlotte Cashen. I'm four years old. I live at 55 Summer street," spoke up Charlotte.

"Oh, Mrs. Cashen's little girl, are you? Why, yes, I'm going right past there." He put her on the wagon seat. "You want to ride, too?" he asked Jeannette, looking down kindly at her. She cried eagerly: "Oh, please, I'm lost, too! I want the baker's shop, and I can't find it. I only found Charlotte!"

"Well, well, two lost kids!" chuckled the boy. "Jump in, then," and he swung her up beside Charlotte. "We'll stop at the bakery as we go along. Where do you live?"

"On Summer street—that big white house right on the corner. I'm Jeannette Jacobs."

"Oh, ho, ho!" laughed the grocer's boy, shaking his broad shoulders. "And you two children never knew each other before—living only a stone's throw apart?"

"No, we never did!" they declared.

"Well," he said, "you'd better go shopping together after this, so when you get lost you'll have company."—Emma C. Dowd.

THAT FATAL "ALMOST."

A young man, armed with letters of introduction from prominent men, one day presented himself before Chief Engineer Parsons, of the Rapid Transit Commission of New York, as a candidate for a position. "What can you do? Have you any speciality?" asked Mr. Parsons. "I can do almost anything," answered the young man. "Well," remarked the chief engineer, rising to end the interview, "I have no use for anyone who can 'almost' do anything. I prefer some one who can actually do one thing thoroughly."

There is a great crowd of human beings just outside the door of proficiency. They can half do a great many things, but can't do any one thing well, to a finish. They have acquisitions which remain permanently unavailable because they were not carried quite to the point of skill; they stopped just short of efficiency. How many people almost know a language or two, which they can neither write nor speak; a science or two, whose elements they have not fully mastered; an art or two, which they cannot practice with satisfaction or profit!

Everywhere we meet people who are almost successful. Here is a man who is almost a lawyer, but not quite; here is another who is almost a physician, but is neither a good druggist, a good surgeon, nor a good dispenser. Another man is almost a clergyman, or about halfway between a farmer, or a tradesman, and a clergyman. Another is almost a teacher, but not quite competent to take charge of a school or an academy. In every country there are men and women who are almost something, but just a little short of it.

If these people undertake anything, they never quite finish it; they never quite complete their courses at school; they never quite learn a trade or profession. They always manage to stop just short of success.

In thousands of American homes, lying, perhaps, in the attic, woodshed, or workshop, are scores of ingenious, labor-saving devices, or inventions, which, if carried a step further and patented, would not only give those who originated them a competence for life, but would enrich the civilization of the world. But the thinkers get discouraged or tired, or lack persistency, the habit of carrying things to completion; and so the half-developed machinery, the embryo invention, has never come to light, and the time spent upon it has been lost, perhaps worse than lost, because the lesson of perseverance, persistency, thoroughness was not learned.

The Patent Office at Washington contains hundreds,—yes thousands,—of inventions which are useless simply because they are not quite practical, because men who started them lacked the staying quality, the education, or the ability necessary to carry them to the point of practicability. Edison has been shrewd enough to carry many of these half-finished inventions to useful application and commercial success.

The world is full of half-finished work,—failures which require only a little more persistence, a little finer mechanical training, a little better education, to make them useful to civilization. Would that we had a thousand Edisons to pick up all such dropped cords or threads, half-finished inventions, abortive attempts and discoveries which have stopped just this side of practicability! What a blessing to civilization are men who can do things to a finish, who complete what they undertake, who leave nothing half done! Think what a loss it would be if such men as Edison and Bell had not come to the front and carried to a successful termination the half-finished work of others!

"Almost" is a dangerous word. It has tripped up many a man who might have been successful if he had formed the habit of painstaking thoroughness in youth, the habit of doing everything he undertook to a finish.

There are multitudes of people today plodding along in mediocrity, many of whom lay down right in sight of their goal, just because they were satisfied when young with "almost" doing things; "almost" learning their lessons; "almost" finishing the tasks they were given to do. Like the boy who was sent after the sheep that had strayed away from the flock but who returned without them, and in answer to his father's query if he had found the sheep, said, "Yes, almost, father," they never seemed to realize the gulf that separates "almost" from "to a finish."—Marden in "Do It to a Finish."

PURPOSE OF EXISTENCE.

The true man, therefore, employer or employed, capitalist or working man, poor or possessed of inherited wealth, will conceive himself to be here to take a hand in the growth of society. Social conditions are as yet uncivilized. He is here to promote ideal or civilized relations. The world catches a vision of a nobler industrial, civic and political development than has ever been worked out. The poorest man is here as one of its builders or creators. He is here for what he can get, only as his gettings are incidental to what he can do. No man can say "Let well enough alone," in the face of the millions who live oppressed lives, in the face of outrageous luxury and ostentation, in the face of dense masses of ignorance and superstition in every part of the world, in the face of a burdensome tide of military expense and wasteful taxation of the poor. A man, if he is a man must be something of a radical; he must feel the zest of movement, the joy of seeing inert matter yielding to divine power. Here is the isthmus to be cut through. The man is here, whether as engineer or common laborer, to help work out the job. This is his life. No man knows what his life means till he sees this.—The Ethics of Progress, by Charles F. Dole.

Barrell Full.—"If an empty barrel weighs ten pounds, what can you fill it with to make it weigh seven pounds?"

"Have to give it up."

"Fill it full of holes."—The Sacred Heart Review.

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PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, U. S. A., JUNE 16, 1910.

No. 24



REV. D. A. MOBLEY

Who Resigns Pastorate in San Francisco to Accept Call to
Vallejo, Cal.

REFORM BUREAUS SQUABBLE WHILE FIGHT FANS SNEER
FORTY YEARS ON THE FIRING LINE
A HEATHEN FUNERAL IN KOREA
GOVERNOR STOPS FIGHTS

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foulkes, D. D.

LOS ANGELES OFFICE

599½ Institute, 269-284 South Main St., Rev. Enos P. Baker,
Representative Telephone Home 33147

Subscription price, \$2.00 per year in advance; \$1.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

GOVERNOR STOPS FIGHTS

TREMENDOUS PRESSURE BROUGHT TO BEAR BY CHURCHES COMPELS CHIEF EXECUTIVE TO ACT

**This Action Will Prevent All Prize Fights in California.
Now Flood Congressmen with Petitions to Pass Smith
Anti-Prize-Fight Bill, and We Can Clean Up the Whole
Business.**

Praise God, the prize fights have come to an end.

Here's to Gillett—a Man.

Knowing, as he certainly did, of the flood of vilification and abuse that would be heaped upon him by the sporting fraternity, Governor Gillett has showed himself a man of no mean calibre, when he issued his orders to the Attorney-General to stop the prize fight. He also shows himself a worthy Governor in revising his decision not to interfere in the matter, by doing so, when it was shown him that the majority of the people did not wish the fight, and that the best interests of the State demanded a suppression of the whole degrading business, especially this Fourth of July contest that was to be a deliberate "hold up" of amazing magnitude.

On behalf of our 80,000 Presbyterian constituents permit us to propose this toast: Here's to Governor Gillett—a Man.

As doubtless all have read of the action in the public press we only take space to tell of some of the recent happenings that brought about the final result, and also some other matters of interest.

Following the steady stream of petitions, letters and telegrams that have been pouring in upon the Governor since the Pacific Presbyterian started the campaign against the fight on April 29, there was a meeting of the Church Federation of San Francisco when it was decided to name a committee of 100 to wait upon the Governor and insist that this question was a matter of law and that it should be referred to the Attorney-General for an opinion.

It was known in advance that the Attorney-General, U. S. Webb, would favor the law and prevent the fight.

While the Governor has said through the press almost

daily since the agitation started that he would not take any action we were sure that he would be compelled to yield if pressure could be brought to bear, and when he had it "tipped off to him" that one hundred men were coming to wait upon him he "threw up his hands" and issued the letter to the Attorney-General. Further than this he issues another, instructing that the fight on June 18th be prevented.

This is the greatest victory for California and San Francisco that has ever been recorded. It has been read around the world that the Governor has stopped the fight.

The editor takes to himself a little credit as he gave the San Francisco Bulletin and the Oakland Enquirer the "tip" that gave them a "scoop" on both sides of the Bay and brought the story out in Extras that went like wild-fire through the cities. The fight men were paralyzed. Promoter Gleason rushed to the bank and stopped payment on all checks. Promoter Tex Rickard wired to Reno to get a place there for the fight, and the newspapers opened up with enough ugly stories of graft to kill the game forever.

The fight promoters had planned a grand "hold up" of everybody. The tickets were sold with a coupon attached saying the money would be refunded if the fight did not take place, but did not state where, so if it is held elsewhere there will be no refund. The Western Union was to be cinched for 35 of the "tolls" for the privilege of installing their wires in the arena, and even the newspapers were to have the "screws" put on them for admission.

On the other hand the city officials demanded 2,500 tickets for granting the permit. Supervisor Herget is said to have insisted on having 1,500 \$5.00 tickets for putting the permit through the Board of Supervisors. The fighters were supposed to get \$50,000 for their share of the moving pictures, but they have not received their money yet and so will not get that.

Jeffries has said he will not go to Nevada on account of the altitude, and all agree that the men would have to train in that high altitude for some months before they would be able to fight there.

Jeffries' father some time ago gave a signed statement that the fight was a "frame up" and that his son would never fight Johnson.

Little, who was discharged as Johnson's manager, was about ready to stop the fight unless the promoters gave him \$25,000 to keep from talking, as he knew all about the "frame up" and tricks to be practiced on the public.

Now!

Now when we have the fighters on the run, let us press the passage of the Smith anti-prize-fight bill through Congress and we will clean out the whole business. Get busy! Everybody!

REFORM BUREAUS SQUABBLE WHILE FIGHT FANS SNEEK.

Why Not Let the Church Run Its Own Bureau, Since It Has to Pay the Expenses and Do Most of the Work?

It does not seem possible that such a wide reaching organization as the International Reform Bureau could not, in two weeks' time, arouse enough interest in such an important measure as the Walter I. Smith anti-prize-fight bill, to get but one person in the whole United States sufficiently aroused to write a letter to the framer of the bill

in its behalf, but such was the statement of Dr. Wilbur Crafts in his article in last week's issue of this paper.

When one considers the number of men and women in the employ of this bureau and the amount of money annually contributed to this enterprise, it would seem that in a few days at least the machinery of this great continent-wide institution could be set into motion and the whole country aroused, but such seems not to be the case.

Lest what we say in this article might give one the impression that we were speaking against the Reform Bureau or its Superintendent, we wish to here state that such is not our position. On the other hand we believe Dr. Crafts to be a great and good man; one who has given his life to a cause that has greatly needed a champion, and one whose work is proof of his fitness to fill the position he occupies.

To determine our position in this article one need read "The Church and Her Work," in the last issue.

Our contention is that the church has placed her work in the hands of outside organizations, which she has to both furnish men and means to conduct, and which have left her with little work for her membership except to give to work which they have little interest in, because they have no part in the doing, and further: the work attempted by these outside organizations can only be carried to successful issue when the church does the work herself.

Take the Reform Bureau, for an example. Who are its members? The members of the churches with few exceptions.

Where does it receive its revenues? From the churches to a great extent.

To whom is it responsible? To no one, only in so far as its work must meet with the approval of its constituents to receive their support.

Who directs its affairs? Its officers.

Who chooses its officers? Its officers.

Under the circumstances we do not believe there is any other way to do these things, but we do believe that the church should have this, as well as the other works that she supports under her control and direction.

As an example of what this kind of work brings in the way of efficiency we cite Dr. Crafts' efforts to bring the Bureau to action on the Smith bill and the failure of the Bureau to do anything in this hour of peril in San Francisco, when it seems as if all the forces of reform ought to be centered here.

Following an appeal made to the Bureau at Washington by Dr. McAfee of Berkeley, on behalf of the Presbyterian Ministers' Union of San Francisco, the Superintendent sent a telegram to San Francisco to the Religious Press in care of the "Occident," a paper that we Presbyterians know passed out of existence some ten years ago. Although California contributed \$19,000 to the Bureau within the past three years we are told by the State Superintendent that there is no money to make a fight for the prevention of the prize fight, and what ever is done the churches must raise the money for and furnish the men to do, except such as the State Superintendent can accomplish. This is all we can expect from an outside organization. We pay them for directing us how to do our work.

One reason for presenting these facts is that Dr. Crafts is coming to San Francisco July 6th, at which time there will be a contest (to the finish we hope) between the International Reform Bureau of which Dr. Crafts is Superintendent, and a new organization of which Dr. Tufts, the former Superintendent of California District of the Inter-

national, is now the Superintendent. Dr. Tufts was discharged by Dr. Crafts for having attempted to turn over the State to another reform organization, since which time he has started the new Bureau, with headquarters at Berkeley.

We will not support two Bureaus and if these men cannot fix up their affairs and one withdraw it may be the time has already come for a new order of things, and the church can take back her own work and do it with her own machinery, of which she has plenty.

Our Bureaus, as they now are, are a hindrance to our work rather than a help, for the people knowing of these organizations whose names indicate Reform, expect them to attend to all these affairs, and with this expectation do nothing themselves; whereas if they knew that whatever was done they must do, they would rise up and "get busy."

Meanwhile charges and counter charges fly thick and fast between Berkeley, Cal., and Washington, D. C., while the prize fight promoters build their \$25,000 arena, increase their forces, and sneer their defiance.

"PASTORAL EVANGELISM" DISCUSSED.

Meeting of Presbyterian Ministers' Union, June 13, 1910.

Devotions were led by Rev. C. S. Tanner.

Rev. John Campbell, of Bridge Allan, Scotland, was introduced.

A communication from Rev. George C. Adams, addressed to Rev. William Rader, and forwarded by him for presentation to the Union, was received.

Dr. Adams advises the discontinuance of the effort to hold the monthly union meeting of the ministers of the various denominations. After some discussion the matter was dismissed without action being taken.

The president, Rev. A. E. Street, announced a meeting for prayer in opposition to the proposed prize fights, to be held at the Y. W. C. A. Building this afternoon from two to four o'clock.

The speaker of the day, Rev. H. H. McQuilkin, gave his address on the topic, "Pastoral Evangelism." He emphasized the privilege that preachers of the everlasting Gospel enjoy: quoting from Principal Forsythe, "The true apostolic succession is a succession of preachers, for the apostles were preachers." And from Phillips Brooks: "We are in our pulpits for a definite purpose—to continue to do what the Lord began to do, namely: to seek and save that which is lost." And from Alexander McLaren: "We are not philosophers, not apologists, but proclaimers and messengers."

Two kinds of evangelism: professional and pastoral. Both needed, but the latter more than the former; because, first, it is the better type for general use; and, second, it is by far the more neglected.

Reasons in favor of pastoral evangelism:

1. We already have the plants, completely equipped—houses of worship, organs, pews, hymnals, etc.

2. The unchurched public are already possessed by an impression that the centers of religious activities are the churches.

3. There is a great loss to the churches of a community when the evangelistic activity is carried on in another building or tent.

(a) The new convert gets his first joy in this outside place, necessitating a later transplanting, and to a colder climate.

(b) The pastor loses, in that he cannot be spiritual father to the convert who was led to Christ by the professional evangelist.

(c) The professional, has created a super-tense atmosphere which leads the convert to make odious comparisons when brought into the calmer atmosphere of the ordinary church.

(d) The pastor loses self-confidence—confidence in his own power to do this sort of thing.

4. Positive advantages to the Church of pastoral evangelism:—

(a) The expectant attitude created. The minister comes to expect that some one will be converted in every meeting, and that expectation spreads to church officers, people, and to outsiders. Many a man and woman rented pews in Spurgeon's church in the hope that they would be converted.

(b) It will give a certain set to the entire services. The choir, for example, will select music and sing it so as to catch the hearts of the people.

(c) It will check the pastor's preaching, and hold him fast to the preaching of what he ought to preach, namely: the certainties of the gospel.

Robert Nicholl, after declaring Alexander McLaren to have been the brightest mind he ever knew, goes on to say that "he desired nothing else than that the end of his life should circle around the beginning, only with a deeper love and stronger conviction."

As to methods, each pastor must work out his own according to the special conditions that characterize his church.

At the meeting next Monday an address will be given on "Individual Evangelism," by Rev. J. T. Willis, D. D., of Sacramento.

J. H. LAUGHLIN,
Acting Secretary.

SOME OF THE ACTS OF THE GENERAL ASSEMBLY.

The One Hundred and Twenty-second Assembly met at Atlantic City, New Jersey, May 19-31, 1910. Rev. James Barkley, D. D., the retiring Moderator, called the Assembly to order at 11 a. m., when about 800 commissioners were found present.

Rev. Charles Little, D. D., of Wabash, Indiana, was elected Moderator on the third ballot.

Among the temporary clerks appointed was Rev. Chalmers Gunn, of Washington, D. C. Rev. W. B. Noble, D. D., of Los Angeles, was made Permanent Clerk. Rev. Hiram Foulkes, D. D., of Portland, Oregon, was made chairman of the Church Erection Committee, Rev. W. H. Landon, D. D., President of the San Francisco Theological Seminary, chairman of the College Board committee, and Rev. W. E. Parsons, D. D., of Portland, chairman of the Correspondence committee.

The report of the committee on Marriage and Divorce presented by Dr. Chas. Dickey, we now learn was his last report, as he passed away in June. The Assembly again enjoins its ministers not to marry divorced persons, except those divorced on Scriptural grounds.

The American Bible Society made special reference to the gifts of two of our members, Mrs. Sage and Mr. Kennedy, whose gifts have endowed their work.

The trust fund of \$200,000 created by John Converse to

continue the work of Evangelism by Dr. J. Wilbur Chapman was announced. The campaign will be conducted on a world-wide basis. Mr. Chas. Houston was made chairman of the Evangelistic committee.

The Executive Commission's report recommending the consolidation under one general control of the Boards of Home Missions, Freedmen and Church Erection, if the same be found feasible, was approved. To the Executive Commission was referred the consolidation of the Ministerial Relief and Sustentation Fund.

The Ministerial Relief committee reported 3,300 persons receiving help from the Board. Recent gifts aggregating \$500,000 are in sight, and it was recommended that an endowment fund of six million be secured. The Board has raised the amount to be given ministers to \$350 per year.

The Assembly asks for \$2,528,553.85 for all the work under the Boards during the coming year. Of this amount \$1,166,382.07 is for Foreign Missions. These amounts are to be apportioned among the Presbyteries.

Beginning with January 1, 1912, the Reports to the Boards will be made from January 1 to December 31 of each year.

The committee appointed to report on a plan to reduce the size of the Assembly was discharged after presenting their report, no plan being adopted. The matter was referred to the Executive Commission to report next year.

The offices of Stated Clerk and Treasurer were separated and a committee of five will serve in the latter position. Self-support of all Synods was urged.

Graded lessons in the Sunday Schools were recommended to be used whenever possible.

Five dollars a member for Foreign Missions was suggested as the proper amount from every church.

The Assembly declared its judgment that the primary purpose of the theological seminary is not scholarship, but practical efficiency in the service of the kingdom. Professors are charged to have loving care over students that they may grow in grace and spiritual power. Every student should be trained in Christian service and methods of Sabbath School work; in Bible study; in social conditions; in business methods of church administration. Seminaries are advised to open their doors to those who desire training for Christian service other than the ministry. The consolidation of seminaries located near together was urged. Candidates for the ministry were advised to attend seminaries approved by the Assembly. The Assembly placed the word "weekly" in the pastoral call, so that if desired the pastor may receive his compensation that often.

The Assembly affirmed its belief in the story of Marcus Whitman as a historic fact, and approved the work of Whitman College.

The past five years has shown a gain of \$818,000 in the annual contributions to the Boards. Next year a further advance of \$142,000 is asked.

The Assembly went on record against the prize fight in California and the white slave trade.

The Assembly tax will be nine cents next year in place of seven.

The West was honored by having as speakers before the Assembly, Rev. Moses Monteth, a Nez Perce Indian; Rev. Edward Marsden, of Alaska, and Rev. W. S. Holt of Portland, Oregon. Rev. Wm. Hiram Foulkes was elected a member of the Executive Commission.

Neither President Taft nor Chas. Nagel, Secretary of Commerce and Labor, appeared to take part as arranged.

The Anti-Saloon League was the only temperance organization to oppose the resolution for Congress to appoint a Commission to investigate every phase of the liquor business. The Assembly voted for it.

The Assembly will meet in 1911 at the same place the third Thursday of May.

A TOUCHING TRIBUTE.

The children of the Orphanage home at San Anselmo hearing of the passing away of Mrs. P. D. Browne, after one of their number had lowered the flag half-mast, gathered wild flowers and evergreens, which were woven into a wreath, and attached to it was a card bearing the following inscription: "These flowers and oak leaves, expressive of fragrance of life and strength of character, fondly gathered by the children of the Presbyterian Orphanage and Farm, are a token in loving remembrance of their friend and benefactress, Mrs. P. D. Browne.—Proverbs 31:10-31." At the funeral service, as they took a parting view of the face that had beamed so often with loving smiles upon them, one after another placed a bunch of flowers on the casket. On the steps of the church, also at the entrance to the cemetery, the boys with uncovered heads on one side and the girls on the other respectfully stood, while the funeral cortege passed through.

After the relatives and friends had left the cemetery, the children very sweetly and feelingly sang as the grave was being filled in, "Looking this Way," and "Carried by the Angels."

CHRISTIAN WORKERS' CONFERENCE.

June 29 to July 1st there will be a conference for Christian workers held in Los Angeles which will be of great interest to all church workers as a large number of prominent religious leaders have been invited to take part. A full list of these will be given as soon as their acceptance is made public. There will be three sessions a day, excepting Sunday, from 9:30 to 12, 2 to 4 and 7:30 to 9:30 evenings. The sessions will be held in the Bible institute, 269 South Main street. Among those invited to speak are:

The Rev. Mark Allison Matthews, D. D., of Seattle, Wash.; The Rev. J. Whitcomb Brounager, D. D., Los Angeles; the Rev. Edwin Forrest Hallenbeck, D. D., San Diego; the Rev. George W. Truett, D. D., Dallas, Texas; the Rev. Charles Edward Locke, D. D., Los Angeles; Dr. John Willis Baer, Los Angeles; Rev. Hugh W. Gilchrist, D. D., San Jose; Rev. Lapsley A. McAfee, Berkeley; Rev. T. C. Horton, Rev. John A. Sammis, Rev. Robert A. Hadden, Rev. A. B. Pritchard, Rev. J. R. Pratt, Mr. Robert Watchorn, Mr. Paul Brown, Los Angeles.

CLOSING EXERCISES OF THE ROBERT DOLLAR SCHOOL, SAN ANSELMO.

The closing exercises of the Robert Dollar School, on the grounds of the Presbyterian Orphanage and Farm, took place last Friday afternoon. A number of friends were present. An interesting program of recitations and songs was well rendered. Problems in arithmetic rapidly and correctly worked on the blackboard by scholars brought

forth rounds of applause from the visitors.

To show appreciation for the faithful services of the teachers, Miss G. McGraw and Miss C. Bain each was presented with a silver hatpin holder, from scholars and friends, the Superintendent, the Rev. Frederick A. Doane, making the presentation remarks.

In loving memory of Mrs. P. D. Browne, words concerning her devotion to the children were spoken, and a prayer was offered by the Rev. N. E. Clemenson.

A letter from Mrs. John Keck, the daughter of Mrs. Browne, was read of which the following is an extract:

"My Dear Friends:—Thank you, more than I can tell, for the last sweet gift to my precious one, and for the comforting words which came with it. Wasn't she lovely? And I wonder when her works will cease to follow her.

Perhaps never. Her very last work was for her beloved Orphanage. It is in my mind so constantly now, for it is just a week since she went to the little working bee at Mrs. Mercereau's, when the bags were to be made for the children. They say she was so gay and cheery then. And she was so bright and cheerful when she returned—just a week ago." At the close of the exercises in the school the visitors inspected the home building, where refreshments were served and a well spent day came to an end.

FORTY YEARS ON THE FIRING LINE.

One of the oldest pioneer ministers in the State, Rev. James Anderson Laurie, died at the family residence at Anacortes, Wash., on May 27, 1910. Father Laurie, as he



Rev. James Anderson Laurie

was affectionately known by his brethren throughout the Synod of Washington, was born March 4, 1835, in Jacksonville, Ill., his parents having come thither from Edinburgh, Scotland, in 1830. After a preparatory course in Illinois

College, Jacksonville, he entered Williams College, Mass., graduating with the class of 1859. He was the oldest Williams alumnus in the Northwest at the time of his death. Following the example of two older brothers he decided to study for the ministry and graduated, in 1862, from Andover Seminary. After preaching for a time in St. Peters, Minn., he returned to Massachusetts, and was married to Miss Sarah B. Fiske, of Medfield, who, with three children, survives him. Returning west after his marriage, Mr. Laurie served churches at Lowville and Poynette, Wis., and at Leroy, Minn. Later eleven and a half years were spent in the service of the Second Presbyterian Church, Duluth, Minn. During 22 years of ministry in Wisconsin and Minnesota, Mr. Laurie never confined himself exclusively to any one field of labor, but organized and built churches through all the region around him. Several churches in Wisconsin and ten within a radius of thirty miles of Duluth are the result of his monthly and semi-monthly visits to the hamlets and camps where he established and for years maintained preaching points. These outside fields, as a rule, contributed nothing to the Home Missionary who for several years paid from his own pocket for the privilege of spreading the Gospel, but the Presbytery of Duluth is today, in a large measure, a monument to his faithful work. Love for frontier work, together with the desire for a less rigorous climate, led Mr. Laurie to resign his charge at Duluth, and bring his family to Washington Terr., where after a delightful stage ride of 150 miles from Dalles, Oregon, to Ellensburg, Washington, work was begun there in March, 1884. The recently published "History of the Synod of Washington" speaks of Mr. Laurie as "that venerable and esteemed father of churches" and says: "It is significant of the growth of Presbyterianism in this State to note that when Mr. Laurie went to Ellensburg there was no Presbyterian church north from Goldendale to the British Columbia boundary, nor west from there to Seattle, nor east from there to Spokane." There are now several flourishing Presbyteries where then was one church organization of six members, in all the region between the Cascades and the Columbia. The Ellensburg Academy was founded soon after the Presbyterian church and Mr. Laurie was the first president of this institution, which was successfully carried on by the Presbyterian church until the Normal school was established at Ellensburg. Not a few of the foremost citizens of that region were given a good start mentally and morally by the faithful teachers of that pioneer academy. At the end of five and a half years, Mr. Laurie, having built up a church of over 100 members at Ellensburg, and having also begun work at Cle Elum and organized a church at Toanaway (now the Pisgah church of Roslyn), moved to Seattle. During the following year he supplied the churches at Kent and Slaughter (now Auburn), where he built churches which are still a credit to those cities. In that same year (1889) he prepared the way for the organization of the church at Anacortes and later on supplied that church for a time. In 1890, after removing to Anacortes, Mr. Laurie was honorably retired by the Puget Sound Presbytery owing to failing health. An early breakdown while in Wisconsin, brought on by overwork and exposure, had left him a cripple and handicapped him all through his ministry, yet long after being incapacitated for regular pastoral work

he was active in the work of the presbytery, helping with his ready pen, by his mature counsel and, as long as able, with lavish hand. The splendid Meneley bells in the churches of Ellensburg, Kent, Auburn, and Anacortes are reminders of his generosity. As pastoral evangelist and pulpit supply he was in demand and always welcome so long as he consented to thus lend a hand. He was loved for his helpfulness, his genial disposition and his broad and kindly consideration of all with whom he met. In writing to a classmate not long ago he said, "There are at least eighteen of the churches I have served that have been helped out of a doubtful existence to more than assured life. Some have become metropolitan and, as Duluth Second church, have a number of colonies. These will ever be the centers of saving influence when the life spent in laying the foundations shall have been forgotten of men. For this work I feel grateful and would like nothing better than to repeat it."

There are left to mourn his loss his wife, one daughter, Mrs. John Griffiths, who resides near Bellingham, and two sons, John A. Laurie, of Anacortes, and Rev. J. A. Laurie, of Hoquiam.

Funeral services were conducted in the church at Anacortes and at the crematory chapel, Seattle. After incineration the ashes were sent to the old family burial plot in Jacksonville, Ill.

TEMPERANCE IN THE ASSEMBLY.

Our General Assembly recently in session at Atlantic City, New Jersey, passed resolutions heartily approving the work and the workers of the Assembly's Temperance Committee and asked the Committee to print a resume of the deliverances of the Assembly on the subject of temperance for gratuitous distribution. These resolutions, expressing the mind of the highest court of our Church, should be placed in the hands of all Presbyterians and since they may be had for the asking it is to be hoped that many requests will be made for them. Address Rev. John F. Hill, D.D., No. 72 Conestoga Building, Pittsburgh, Pa., stating the number desired.

The National Inter-Church Temperance Federation, already embracing eight of the largest Protestant denominations in the United States, was commended and the establishment of a Bureau of Information at the National Capital under the auspices of the Federation approved.

The Assembly while declaring its approval of prohibition, laid emphasis upon the sin of drunkenness and urged the dissemination of the latest scientific temperance facts.

The Assembly's committee was authorized to memorialize Congress in favor of the Gallinger-Bennett bill for the District of Columbia; the Hamilton-Owen-McGuire bill establishing a prohibition zone of 25 miles around Indian reservations; in behalf of a bill to create a Commission of Inquiry to investigate and report upon every phase of the liquor traffic, and in behalf of such legislation as will adequately protect prohibition territory against interstate shipment of liquor.

Earnest protest was also made against the National government having any complicity with the liquor traffic by the issuance of Federal Tax receipts and against rulings

of the Treasury Department which shield the violators of State or local liquor laws.

After "enjoining" all Presbyterians from engaging in the manufacture or sale of liquor, the renting of property for such purposes, the signing of applications for saloon license or presenting such applications in court or endorsing bonds of saloon keepers, the Assembly passed the following ringing resolution which is commended to all who have any misgivings as to the position of the Presbyterian Church on this question.

"The Presbyterian Church must ever be the open, active and persistent enemy of the liquor traffic in all its forms. We declare any form of license under any name or guise is permission and not destruction, and therefore unchristian. We solemnly admonish our people to keep themselves socially, financially and politically separate and apart from the liquor traffic and to touch not the unclean thing, to the end that this traffic may, by organic law, be expelled from our land and our people saved from its despoiling influence."

The "Amethyst," which now has a circulation of nearly 50,000, was characterized by the Assembly as "the neatest, spiciest and strongest among temperance papers." Contributions from churches and Sunday-schools may be applied as subscriptions to "The Amethyst," sample copies of which will be furnished on application.

At the popular meeting Rev. E. Trumbull Lee, D.D., chairman of the Assembly's committee, presided. Homer L. Castle, Esq., of Pittsburgh, opened in an address of fifteen minutes for facts, fire and sentiment is seldom equalled. One who was present said, "In sixty seconds he had the steam up and was going sixty miles an hour and giving the audience of two thousand such a 'joy ride' as is seldom experienced." He was followed by Hon. Richard P. Hobson, member of Congress from Georgia and the hero of the Merimac. Mr. Hobson spoke for an hour and a half and the general testimony was that for elegance of diction, elevation of thought, cogency of reasoning and dignity of delivery his address was not surpassed, if equalled, by any during the Assembly.

Special thanks are due Rev. J. L. Weaver, D.D., chairman of the standing committee and the other members of the committee who wrought with him in an earnest effort to present a strong fair report.

CHARLES SCANLON.

THE COMPLETED WORK OF JESUS.

By Edward A. Wicher.

"Having completed the work which thou hast given me to do."—John 17:4.

There are many other men besides Jesus who have felt that they had a work to do, and that this work was given them by God. Indeed this has been the attitude of mind of all the great, creative spirits of the race. God has called them. They dare not refuse. They must lead their army, paint their picture, discover their star. Their lives are a part of the infinite plan of the All-knowing and the Almighty. He is the Absolute in whom their relatives are related, the great brooding spirit, under whose shelter are they and all their works. They cannot escape from Him, for He has given them a task,

Nor could Jesus escape. There was never another life so divinely moved to an end which could be neither avoided nor altered. The moral necessity of doing His Father's work was upon Him from the awakening of His self-consciousness. "Wist ye not that I must be about my Father's business?" Being what He was, He could not have done otherwise than as He did.

But who of the other great ones of the earth could ever say, "I have **completed** the work Thou gavest me to do?" The words ring with the tone of the Master's voice. Who else has ever **completed** any work.

We look upon our fragmentary days at times with something akin to despair in our hearts. Our purposes have failed, our plans have been broken, our task is futile. When we begin our work we do not know what various unforeseen events breaking in from without may make its completion impossible. How many life-plans were interrupted by the San Francisco earthquake! Some men had large intentions which were rendered nugatory in a moment. It is generally so in life. Our work is not whole. Nothing that we do is perfect. Yet we cannot live without the aspiration after perfection. Thus we are continually haunted by the sense of fragmentariness—imperfect views of truth, inadequate statements, incomplete activities and, also, ineffectual friendships and lukewarm devotions.

Over against the fragmentariness of our lives we set the completeness of the life of Jesus. His life satisfies us. It is all it ought to be. Our longing for perfection rests in full contentment of contemplation.

But He too had His interruptions breaking in upon the order of the day and His unforeseen calls of duty; unknown sick men and blind strangers lying by city gates called after Him, demons in desert places rushed out to meet Him, grateful women who had been forgiven intruded themselves upon the feasts to which He had been invited. But strangely enough, in His life, the unexpected events do not interrupt; they only contribute to the purpose of the whole. The Saviour is so completely moved by His Father's will to do His Father's work that everything He touches is at once transmuted into that holy service.

His life is perfect. It contains no compromise with evil, no parting from integrity, no self-surrender to the men of wealth and power. His work has all the completeness that eludes us in our work.

And for this very reason it has the highest value for us. Perfection there must be somewhere, else why do we crave it. Perfection there has been, in Jesus. And the fragmentariness of our broken lives is gathered up into the perfection of His incorruptible life.

And may not the secret of that completeness be found in His own words when He says: "Wist ye not that I must be about my Father's business?" "My meat is to do the will of Him that sent me and to finish His work." "Father, the hour is come; I glorified Thee on the earth, having completed the work which Thou hast given me to do."

REV. CHARLES A. DICKEY CALLED TO HIS REWARD.

Philadelphia, June 11.—Rev. Charles A. Dickey, one of the best-known Presbyterian clergymen in the United States, former moderator of the General Assembly, died at the Presbyterian Hospital yesterday. He had been ill for some time.

WHAT WORK WITH THE BOYS AND GIRLS DID FOR OUR PRESBYTERIAN CHURCH.

By Walter Albion Squires.

The triumphs of the Christian Church during the early centuries were in a large measure the result of the effort of Christian teachers to reach the young. Celsus, a leading foe of Christianity in the second century, charged Christians with spreading their doctrines by influencing the children in their conversation with them in their homes and on the streets. Origen, in replying to Celsus, does not



Boys' Presbyterian Sunshine Club, Ft. Bragg.

deny the truth of the charge, but justifies the action of the Christians on the ground of the great good thus brought to the children and to their parents. From that day to this, the spiritual life of the church has been in vital relationship to the care and nurture of the young. To neglect the spiritual need of the child means sure spiritual decline in the near future. Our Puritan forefathers were godly men, but they crowded their young boys together on the pulpit stairs under the eye of a severe guardian, and compelled them to endure four-hour sermons, probably not a word of which they could understand. The next generation witnessed a great apostasy from the church.

True religious nurture, however, is a foundation source of spiritual quickening for the whole Church. In the midst of the spiritual dearth of the dreary eighteenth century, a few pious Moravians rediscovered the almost forgotten land of childhood's religious possibilities. From their boys' and girls' meetings there went forth a spiritual awakening, which, through men like Whitefield, Wesley, and Erskine, touched the whole of Christendom.

Such work for the young has brought a new birth to many dead churches of our times, and it is capable of bringing the same blessing to many more. This truth finds illustration in the excellent work which has been done by Rev. R. C. Grace and Mrs. Grace in the Presbyterian church of Fort Bragg. When they began work here the church was like so many of our Western churches, "run down," discouraged, and at a stand-still. The building was small and

old. Brother Grace began his work by endeavoring to draw the boys and girls into closer relationship to the church. He organized a Boys' Presbyterian Sunshine Club. Mrs. Grace organized a similar club among the girls. Meetings were first held at the parsonage, but in a few weeks the clubs became too large to be accommodated in an ordinary home. When the trustees were invited to attend one of these meetings, and saw dozens of boys crowding the Grace home, they naturally awoke to the fact that something of importance was being done. Business men of the town, who had come to look on the church as a useless institution, began to take notice. To upbraid men of means because they do not support the church is often worse than useless, but results visible and tangible will usually open the heart and the pocket-book. Soon a fine new church was under construction in Fort Bragg, and its corner-stone was laid by the Boys' Sunshine Club; the organization which everyone said had been the chief factor in bringing about the erection of the new building.

Over fifty have joined the Boys' Club, and nearly as many have joined the Girls' Club. These children are of more than a dozen different nationalities. The parents of some cannot speak the English language. They are being trained in religion, parliamentary usage and self-government. A number have united with the church. As a result of Mr. Grace's experiment a new interest in this kind of work has been awakened on the Mendocino coast. Numerous inquiries with regard to his methods have come from various parts of California and from other States, Washington, Nebraska and Tennessee being among the number.

The whole church has taken on new life and the future seems full of promise for these are only the immediate results. The full results will become more manifest when these boys and girls have become men and women. Judge Lindsey has demonstrated that ninety-five per cent of delinquent children may be reclaimed to lives of moral rectitude. Surely an equal proportion of normal intelligent children, under wise and efficient nurture, may be won for Christ and His Church.

Fort Bragg, California.

A HEATHEN FUNERAL IN KOREA.

Christmas Joys Make the Brown People Happy, and Give Opportunity to Tell the Story Beautiful.

Taiku, Korea.

Yesterday we had a slight snow fall. It has nearly all melted away, but we did enjoy it to the full while it lasted. The first thought which comes to my mind when I see the snow lying so pure and soft and white all over the ground is this: how good our Heavenly Father is to send occasionally a pure white blanket to cover up all the filth and dirt of which our eyes grow weary. You have little idea what a contrast it is to the filthy condition of the land and its people.

Where, O where shall I begin? for it seems such a long time since we had a chat together. I wish you could have been with us at the Korean church on Christmas day. We felt a great thrill of joy as we looked at that company of eager brown faces. Oh it's a wonderful privilege to be a missionary—and such joy! I never saw a happier lot of people in my life. The kind of joy which seems bubbling

up in our hearts continually, yes the kind of joy that tides one over the hours of loneliness when one's heart grows especially hungry for the far away dear ones and old familiar scenes. Oh, if you knew what a joy it is, more of you would come and the rest of you would pray and give as you never have before.

Mother and father sent a pretty souvenir postcard book of leather as a Christmas gift to Governor Pak, with it father wrote a letter which we had translated into Korean. Mother had sent a little silk spool case for his mother, and Christmas afternoon Mr. McFarland took these gifts and called on the Governor at the official quarters. He was taken into a little reception room where he met Gov. Pak dressed in Japanese costume. Usually he dresses in foreign clothes, but I presume on other occasions he dresses in both Korean and Japanese, having been educated in Japan. Mr. McFarland took Kim Poke-Churi with him and after passing the greetings of the day they presented their gift and the letter. Gov. Pak read it with interest and seemed much pleased with the souvenir postcard book. The views were all of California and especially beautiful, and all were calculated to interest an oriental.

As tactfully as possible, Mr. McFarland tried to turn the conversation toward spiritual things. Glancing toward Kim Poke-Churi, Mr. McFarland said: "Governor Pak, if it were not for Christianity, this boy would be a poor, ignorant coolie, instead of a promising student. Think of what Christianity has done for your people already! We missionaries have left beautiful homes in America, and those we love. Mrs. McFarland is the only child of her father and mother; they are lonely and advancing in years, and yet are glad to have us separated from them, away in this foreign land, if our presence here may bring you and your people to know and love our Saviour."

The Governor listened with interest, smiled, but said little. Tea and Japanese wafers were brought in and soon Mr. McFarland and Kim Poke-Churi took their departure, leaving their message with Him who alone can open the heart and reveal Himself to it!

On New Year's, about noon, we were surprised by seeing an elegant Korean chair, closed and carried by four coolies, coming up the road towards the house. I surmised immediately who it was and sure enough old stepped old Mrs. Pak. A little servant girl accompanied her, carrying a large wooden tray piled high with eggs and an immense box of Japanese candy. This a present for Ruth, the old lady said. Just here let me say that eggs are a highly esteemed present among Koreans. Sometimes a Korean helper will come to Mr. McFarland with a little basket of eggs which perhaps it has taken days to save. The majority of poor Korean families have only three or four chickens. But to continue telling you about old Mrs. Pak's visit. She said in such a loving way, "Pouine, (a title of great respect) when we read in your father's letter that you were an only child, it made me feel as if I ought to come to see you every day." We chatted away for awhile, then Ruth showed her dolls, little doll bed, trunk and other toys. All these interested her so much. To think the doll went to sleep! My how wonderful! A little music box given me by an uncle when I was a child, helped to entertain her, and she seemed also to greatly enjoy the roller organ. This has proved such a help and blessing.

I try always to explain the thought in each hymn as it is played. Explaining these hymns opened the way to speak more of spiritual things. Amah was with me and helped me out when my "American tongue" would become tangled. The old lady was more responsive and communicative than I had ever known her to be before. I wondered if it was because she knew there were no listening ears behind the scenes to hear what she said. She told me of years ago when her "boy," the Governor, was away in Japan at school, she often felt anxious about him and would steal out sometimes late in the night, her eyes toward the stars and pray the Unknown God, whoever he might be, to care for her "boy." She said she always tried to keep other people from knowing of these times, and it was only when her heart would become very especially burdened that she prayed thus. Oh, it was pitiful to hear her in her poor, ignorant way, say: "Pouine, that was years ago when my boy was little; that was before Jesus came." Poor soul, I thought, not before He came, but before any of us were willing to leave our comfortable homes and come and tell you about Him,—and, dear home friends, there are others, she is not the only one whose aching heart has gone out to a God unknown but hungered for! I have had the privilege and joy of helping one of them to find Him. But what of the others? Won't you *some of you go to them?*

Along West Gate Road, in front of our Mission Compound, passed a heathen funeral yesterday. I don't mention it because they are a rare thing,—alas, no! they are a frequent occurrence. But all do not pass so near our Compound, nor are all as large as this one. Two long white banners (white is the color for mourning) made from sackcloth and fastened to bamboo poles were carried at the head of the procession, behind this was the "spirit chair" in which the soul of the departed was supposed to ride, in connection with this was carried a large red banner. What significance was attached to this I do not know. In a large sedan chair draped in sackcloth rode the daughter-in-law of the dead man. Just in front of the hearse walked the devil charmer, dressed in brilliant red clothes, wearing a hideous mask and large fancy headgear. In his hand he carried a knife, which he flourished wildly over his head as he danced from one side of the road to the other to frighten the devil and put him off the track of the departed soul. Think of it! No other hope than this, and going out into eternity! The so-called hearse is a long box affair suspended by bamboo poles and carried on the shoulders of eight coolies dressed in sackcloth. The box itself is gaily trimmed in red, blue and green. Usually a white canopy floats over the top and from the four corners of it fly long red banners. Behind the hearse walked the mourners, sons of the departed. There seemed to be six or more, all dressed in the deepest mourning, sackcloth, outer coats and pointed caps made of the same material. Two more Korean chairs and a long line of friends in their usual white Korean costumes completed the sad procession. The banner bearers were uttering the long, loud wail, which characterizes each such occasion and made the on-lookers feel that the very shades of death are hanging over them and that the very emissaries of Satan himself are flitting here and there on their mission of soul destruction. But oh, the

comfort at such times of flying to the "Rock that is higher than I."

What a contrast to the line of loving friends that followed dear Mrs. Adams' casket to its last resting place. What a contrast that awful heathenish wall; and the songs of joy and triumph from brown and white lips alike as we gathered around her grave. A cross made of green with a soft white ribbon tied around it lay on top of Mrs. Adams' casket, but this other one who has gone out into eternity, poor soul, more than likely he never so much as heard of the priceless cross upon which her Saviour died, of which the little green cross was only a loving symbol. Oh, as we look at such scenes as these how our hearts ache.

Surely you have been praying for my Tuesday Bible class. This is usually the time of the year when the women are all busy making New Years' clothes for their families. (Korean New Year comes about February 1st) and the attendance at our class is consequently small. This year, however, we have more than ever before. God has made the meetings blessed ones, too. In answer to our prayers Jesus Himself has been present and I believe His Spirit has revealed deep precious truths to many dark, ignorant hearts. Please pray on,—blessing stops you know when prayer ceases and I feel the blessings have just begun. Please continue also to pray for me in my language work.

Our large Bible class, held once a year for all the Christian women of our Province (of which Taiku is the capital) met this year March 16th to 24th. Dear Mrs. Adams, our wise leader, and earnest counselor, has left us for her heavenly home and we feel so unable to carry on the work. Some of the churches have had special temptations and trials. Pray for the great outpouring of God's Spirit and His presence. I led the devotional service the morning of the 16th, when we opened our session, and again I spoke at the closing service the evening of the 24th. Each day I taught one division for an hour and a half. The subject, "The Sermon on the Mount." I especially felt inefficient and insufficient, but I remembered I was to be the "channel."

One more thing, Dr. Fletcher, who is living with us, returned with us recently from a trip to An Dong, a new station two hundred miles from here. He told of his first patient. Upon interrogating the man as to the remedies already used, he found the following concoction had been employed: A living frog placed in a small wooden box, a good quantity of cooked rice spread over it and over the whole was poured Korean whiskey. The box was lightly covered and left for 40 days, after which it was opened and the patient partook freely of the contents. But sad to relate the disease remained in as malignant a state as before.

Ruth has been so unusually busy for some half hour or more. She informs me that "Dolly's Mamma," (referring to herself) is going on an itinerating trip to teach the Koreans about Jesus."

Goodbye, dear, dear friends, I love you so and think of you and pray for you often.

Yours lovingly,

MARY STEWART McFARLAND. (Mrs. E. F.)

Rev. and Mrs. R. W. Post and their two children sailed from San Francisco on the Korea, June 7th, returning to their station at Nakonsritmarat, Siam.



RESIGNS PASTORATE TO ACCEPT A CALL.

Dr. Mobley Leaves San Francisco to Go to Vallejo Church.

After three years of a most vigorous pastorate at Westminster Presbyterian Church, San Francisco, Rev. Darius A. Mobley, on last Wednesday evening, resigned to accept a call to the First Presbyterian Church of Vallejo, Cal. During his pastorate at Westminster, Dr. Mobley received into the church 72 people, 41 on confession of faith. The various societies of the church were greatly strengthened, and a large adult Bible class has been maintained. Before entering the active ministry, Dr. Mobley spent many years in educational work, thus fitting him for work among the young people. He has also had success in his efforts to interest men in church attendance. Among other things of permanent value which he secured for Westminster church is a pipe organ, which is now in process of construction. Not only will the church suffer a loss in this resignation, but San Francisco Presbytery as well, in whose councils Dr. Mobley has been prominent. For one year he served as Moderator, and has been a member of the Moderators' Council since that body was constituted. He was also a member of the Home Mission Committee, and took a deep interest in the founding and fostering of the new churches in the Presbytery. He was chairman of the Committee to revise the Standing Rules of the Presbytery, and was chiefly responsible for their final adoption.

Dr. Mobley will close his work at Westminster the last Sunday of June and begin at Vallejo the first Sabbath of August.

The Vallejo church was ministered to for many years by Rev. Theo. Burnham, so well known to us all. The Vallejo people will find in Dr. Mobley a worthy successor.

Colusa.—Sunday, June 5, eight new members were received on confession, a father and son, with two other young men, and four young ladies. H. T. Dobbins is the pastor.

Santa Paula.—The Ladies' Missionary Society of the Presbyterian Church enjoyed an outdoor all-day meeting Thursday, under the oaks about the pretty suburban home of Mrs. Wm. Frey. A picnic dinner was served and the regular business meeting was held during the afternoon.

St. Helena.—There were four accessions to the church at the recent communion on confession of faith; and all heads of families. The pastor and his wife have had an agreeable surprise in being presented with a railroad ticket and expense money for a Yosemite Valley trip. The Sunday School held its annual picnic on June 14th at Lucken Creek, which proved an enjoyable occasion.

Portland.—Rev. W. H. Foulkes, pastor of the First Church, sailed from New York, May 31, to attend the World's Missionary Conference at Edinburgh. Rev. Allen Bess, of Clinton, Ia., preached on May 29th and Rev. Robert Yost of Joliet, Ill., on June 5th. The latter will also speak on June 19th and 26th.

Los Angeles.—Children's Day exercises were much in evidence June 12, some at the regular Sunday School time, others taking the place of the morning or evening service. Rev. W. B. Gantz, the only city pastor sent to the General Assembly, occupied his pulpit Sunday evening. On Monday morning he gave to the Ministers' Association a very interesting review of the General Assembly.

The mid-summer meeting of Presbytery promises to be of unusual interest. The time is June 28, place San Pedro in the morning and Wilmington in the afternoon and evening, with excursion, anniversary celebrations, etc. Pastors Mills and Evans are making careful preparations for a great day.

Middletown, Cal.—The church at Middletown, after nearly two years without a pastor, is again pushing ahead under the leadership of W. W. Choate, one of the class of 1910, of the San Francisco Theological Seminary.

The church and manse were both burned three years ago, which has been a very heavy blow to the congregation, being a total loss. But their forces have rallied and they now have the cement blocks made and part of the lumber ready for a new building, which they hope to have ready for occupancy before the next rainy season. They are now holding their services in the big gospel tent kindly loaned them by the San Francisco Presbytery. The attendance is good and the people are very enthusiastic over the prospect not only of having a settled pastor, but of soon having a new church home. If any of our churches have a supply of Chapel Hymnals which they do not use, this church would be very grateful for them as they have no church hymnals of any kind, and greatly feel the need of some.

THE SUNDAY SCHOOL AS IT HAS BEEN.

Emma Younglove.

A strange procession was wending its way along the streets of Gloucester. The leading figure was a tall and dignified man. He wore a dark blue coat and buff waistcoat with silver-gilt buttons, cambric frills and ruffs, nankeen breeches, white stockings and buckles in his shoes. His head was adorned with a brown wig having a double row of curls and surmounted by a three-cornered hat. Even in the last quarter of the eighteenth century such garb betokened a fondness for handsome attire. A poor woman, plainly clad, accompanied the man. Together they were escorting a group of dirty, squalid boys with poverty written all over their persons and the slum look graven on every face. Is it any wonder that crowds gathered about them that Sabbath afternoon and they were laughed at and hooted at as "Bobby Wild Goose and his ragged regiment"?

Yet this was the first modern Sunday school on the way to church with its teacher and patron.

Robert Raikes was a prosperous man of the middle class, a printer and publisher, who was allied rather with gentlemen than tradesmen both in business relations and in personal culture. He had fine manners and a finer heart. He was a philanthropist, and his feelings had been stirred in behalf of the children of the poor, who labored in the factories all the week, and whom he saw "spending their

Sundays in sports and drinking, with lewd and brutal songs." Moved by the need of these degraded little people and by the evil which must result to the state from their growing up so filthy and wicked, he gathered a group of boys from "Sooty Alley" on a July Sabbath in a private house. He paid Mrs. Brandon a shilling—twenty-five cents—to instruct them from ten o'clock until noon in the rudiments of an education. In the morning they were to be taught to read. In the afternoon the "ragged school," as it was called, was transferred to the church, where the rector gave the boys lessons in the catechism. It was a doubtful experiment, to try whether these degraded children "when disciplined and instructed would show the same evidences of human feelings and instincts as those more favorably situated," and even the experimenter had little confidence in the result.

Yet in three years he was satisfied of success, had enlisted the interest of the Wesleys, Whitefield, and others, and had formulated large plans for education along these lines. November 3, 1783, he published the plans and the modern Sunday-school movement was fairly launched. Four years later a quarter of a million boys and girls were in the "ragged schools" in the United Kingdom, all of which were organized under a "board." The rules which Raikes made for the regulation of these schools were "aimed to secure personal cleanliness and to prevent cursing or swearing in church." His primary object was bringing "the savage, unruly elements of society under control and providing them with an elementary education." But only a year after the promulgation of the movement John Wesley wrote: "Perhaps God may have a deeper end thereto than men are aware of. Who knows but that some of these schools may become nurseries for Christians?"

In Wales, the country which came prominently before the Christian world a few years ago by reason of the great "Welsh revival"—in Wales first, adults as well as children were gathered into the Sunday-school and the Bible was made the text book. This was an important step towards the modern ideal.

Nobody knows where the first Sunday-school was started in America, nor who was its sponsor. A number were opened from one hundred to one hundred twenty years ago. They were modeled after the Raikes' schools of England; they were for the poorer class, had paid teachers, and gave an elementary education. Most of them flourished for a time and then died. In the early part of the nineteenth century paid teachers were dispensed with, as they had already been in England, and the aim became more distinctly religious. Dr. Lyman Beecher was one of the first to direct the effort of these schools toward all classes. He did this by taking his own children to Sunday-school and persuading his neighbors to do the same. So we may think of Thomas K. Beecher, afterwards the honored pastor of the Elmira institutional church, as one of the first children from a good home who received instruction in Sunday-school. By his side in this unusual place sat his brother Henry Ward Beecher, who became even more famous. On another seat, nearly filled with the daughters of the poor, was Harriet Beecher, who later married Professor Stowe, and who powerfully moved the minds of men and touched the hearts of generations of children by her story of "Uncle Tom's Cabin." The idea of a Sunday-school for all

children gained ground rapidly, and the name and thought of "ragged school" was lost.

Nobody knows where or when the first Sunday-school convention was held, but now such meetings are a great power, especially in America. International conventions occur once in three years, and state, county, and district conventions annually. In 1904 a world's Sunday-school convention assembled in Jerusalem more than fifteen hundred Christian workers, seven hundred one of them from the United States. These teachers and superintendents and pastors gained immeasurably in familiarity with the setting of Biblical story. In conventions sectarian lines have disappeared. At one of these gatherings B. F. Jacobs was asked about his denominational connection, and his reply was characteristic of the situation: "Isn't it good enough in this place to be simply a Christian?" Here ministers and laymen work side by side in equal fellowship; for it is a notable feature of the Sunday-school that it engages the powers of those in all legitimate occupations, of men and women, of young and old. Through these conventions the workers of high and low degree can compare conditions and give encouragement and gain enthusiasm. The leaders of thought are enabled to confer, and to make recommendations to the whole Sunday-school world. It is through such conference that grading in Sunday-school has come about, that there is an adult department and an infant department. So the home department and the cradle roll had their inception. It is through the consultation of conventions that uniform lessons have become possible.

Almost from the beginning of the Sunday-school the Bible has been the text book. In America a hundred years ago the individual schools were independent of one another. Each school, often, indeed, each scholar, selected a lesson at will. Memorizing was the chief method of learning, and the Sunday-school became a great memory test. Many a boy and girl won a prize in the early days of the nineteenth century by repeating correctly in order more verses than anyone else in the school could do. Hundreds of verses were sometimes committed in a single week by an ambitious scholar. Such achievements are not to be despised. Precious texts, precious chapters became a life-long possession in this way. Yet little attention was given to the meaning of the Word. A revolt came from the two-fold source of minds wearied with the iteration of the single exercise of memorizing and from spirits which craved an understanding of the truths taught. So shorter lessons were chosen and the whole school, or perhaps several schools, used the same lesson. Question books were prepared by the American Sunday School Union. Many series of lessons, denominational and otherwise, were published. Among those most widely used were Vincent's "Berean" and Edward Eggleston's in the Chicago "Teacher." Finally in 1872 in an international convention uniform lessons were adopted. The system found ready favor. A vast mine of information on the lessons became easily available, and not only religious papers but secular ones as well give space to the study of these lessons week by week.

This is a brief history of the development of the Sunday-school during the first century and a quarter of its existence. It is a record of growth from a little roomful of boys to more than twenty-six million scholars scattered over a large part of the world. The purpose which has animated the Sunday-school has been so to instruct in the Scriptures as to affect the conduct and character of those

taught. It has become a great Christian institution, training and evangelizing, and is often aptly called "the nursery of the church."

Ventura, Cal.

MT. HERMON, 1910.

Mount Hermon is now in the beauty of its early dress. June is the most delightful month of the year in the Coast hills. This is especially true at Mount Hermon, where Nature is so lavish with her gifts.

The Season Assemblies begin with the Epworth League Institute, June 20-26. The Bible Institute, Christian Endeavor special days, the Federate School of Missions, Hours of Song, and Sunday School Institute of Methods follow in succession during July. This year for the first, the programs run into August also.

There are two vacation revivals in California determined by the children and the public schools. July is the vacation month of the immediate Coast line, while July and August are periods of vacation with the people of the interior valley.

Mount Hermon is seven miles inland from Santa Cruz, so that the colder sea winds are modified, while the people can be at the sea during the day, if they wish. This fact is drawing an increasing number of people to come there who have been going to the seaside for their outing. The August programs contain a full course of Bible teaching, lines of Mission and practical service. The Zayante Indian Conference and the temperance sessions conducted by the State W. C. T. U. are strong attractions. There is nothing at Mount Hermon of greater interest than the Indian Conference.

The year promises many things of rare value in its vacation rest and program features.

THE HOME

CHURN SLOWLY!

A little maid in the morning sun
Stood merrily singing and churning.
"Oh, how I wish this butter was done—
Then off to the fields I'd be turning!"
So she hurried the dasher up and down
Till the farmer called with half-made frown:
"Churn slowly!"

"Don't ply the churn so fast, my dear,
It is not good for the butter,
And will make your arms ache, too, I fear,
And puts you all in a flutter—
For this is a rule wherever we turn,
Don't be in haste, whenever you churn—
"Churn slowly!"

If you want your butter to come nice and sweet,
Don't churn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working.
And when the butter has come you'll say,
"Yes, this is surely the better way!"
"Churn slowly!"

Now, all you folks, do you think that you

A lesson can find in butter?

Don't be in haste, whatever you do.

Or get yourself in a flutter.

And while you stand at life's great churn,

Let the farmer's words to you return—

"Churn slowly!"

-Ex.

THE HABIT OF NOT FEELING WELL.

Few people realize that their ailments are largely self-induced, says "Success." They get into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above these conditions, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "head-ache tablets," or some patent specific "warranted to cure" whatever they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think they are tired, or not well. Much of so-called "invalidism" is simple laziness, fostered and indulged in from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or concert, or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.

THE WICKEDNESS OF WORRY.

1. Worry cultivates doubt of God's great promises for emergencies, thus beclouding true Christian faith.

2. Worry continually proclaims that doubt to others, thereby dishonoring God before the world.

3. Worry inspires a spirit of complaint and unkindly criticism, which is ruinous to church and society.

4. Worry cultivates ill-temper, and sours disposition, thus destroying usefulness.

5. Worry poisons the blood, thus tending to all forms of disease, from nervous prostration to the most malignant cancer.

6. Worry at length will disintegrate the brain cells, and so our asylums are crowding at a fearful rate.

7. Worry kills more than war and intemperance combined. "Whoso trusteth in the Lord, happy is he." Oh, the wickedness of worry, in the face of all God's promise for every Christian emergency!

YOUNG PEOPLE

KATHERINE'S INSPIRATION.

Billy was not in the least similar to his sister Katherine. From the beginning they had been no more alike than a thimble and a pincushion.

"It is everything to know how to manage a baby," Katherine's mother used to tell the neighbors. "Now, my little girl puts her blocks away when she is through playing with them; she never destroys anything; she keeps her picture books in one corner of the bookcase always, and does exactly as I have taught her to do. There is nothing like training babies to be neat and orderly from the time they begin to walk."

Then Billy came. Mother trained him as she had trained Katherine; but Billy was different—and the neighbors laughed. Billy's blocks and playthings were strewn all over the house and yard; his picture books were as likely to be found in the corner as in the bookcase. Even Billy's clothes never stayed on properly. That boy upset all of mother's notions regarding the training of babies. And when Barbara, Elizabeth and Richard came a few years later, they were repeatedly cautioned to pattern their conduct after sister Katherine instead of brother Billy.

On Easter vacation when Katherine was 12 and Billy 10, they both found themselves face to face with disagreeable tasks. Their home was in the country, on a farm—a fact Billy often regretted. Town boys were not obliged to drive cows to pasture and go after them at night, nor to be continually dodging a multitude of duties connected with the garden, fruit trees and melon patch. Town children were probably never compelled to sprout potatoes during the spring vacation, when all out-of-doors was calling to a boy from the pond, the woods, the meadows and the river.

To sprout three bushels of potatoes in the cellar was Billy's task. Instead of beginning his work on Monday morning of vacation week, he sat down on the back steps to realize how much he dreaded going down cellar to even touch a potato. Billy approved of the vegetable cooked and on the table. Tuesday, Wednesday and Thursday the boy shirked his task in a manner most characteristic.

"See here, young man," his father remonstrated on Friday afternoon, "I am beginning to wonder what kind of citizen you are going to make when you grow up. Now, I'll give you fair warning. Unless every one of those potatoes is sprouted by Saturday night, you'll pass the Fourth of July in your room."

You may be sure that Saturday morning found Billy in the cellar scowling at the potatoes. When Katherine took the butter down to the swinging shelf after breakfast, she could scarcely keep from laughing at the sight of Billy.

"The only thing I mind about this job," grumbled Billy, "and the only reason I don't want of do it, is because it is so lonesome. If you'll help me, Kathie, I'll—I'll make you a new kite."

"Can't do it Billy," his sister replied, "you know I have troubles of my own."

Billy knew that Katherine told the truth. Her disagreeable task that week was more difficult than sprouting potatoes. One of the grocers in town had offered a prize

package of fireworks to be given to the little girl in the rural schools who wrote the best 500-word composition. The high school teachers were to be the judges. Katherine herself would never have thought of competing for the prize, but she had an ambitious school-teacher. This teacher wished one of her pupils to win the prize; not a girl would promise to enter the contest! Then Miss Denton resorted to strategy. She agreed to exempt from the final examination in English composition every little girl who wrote a 500-word composition during vacation week. Each child was allowed to choose her own subject.

Instead of putting off her task from day to day after the fashion of Billy, Katherine had labored daily to produce her composition. Morning, noon and night she had struggled with various subjects, beginning on Monday morning with "George Washington" and ending on Friday with "Poetry of the Nineteenth Century." Katherine wrote a few astonishing lines on "Railroads of the United States." She attempted an essay on "Child Labor" the day the clergyman called and discussed that subject with grandfather. "Child Labor" was too dismal a theme because it suggested visions of Billy and the unconquered potatoes. "Music and Art," "Flying Machines," "Origin of the Fourth of July," "Training of Elephants," "Astronomy," and "Wild Animals of Mexico" were only a few of the titles Katherine chose and discarded during that unhappy week.

When Billy and Katherine met at the dinner table Saturday noon, it was evident that both had shed tears. There were clean streaks on Billy's muddy cheeks, while Katherine's eyes were red and swollen. Billy was sent away from table to wash his face. "The only reason I hate to sprout potatoes," he muttered, "is because you get so dirty."

After dinner Billy again begged Katherine to descend into the cellar and help him with the potatoes. "The only reason I hate to do it, Kathie," he urged, "is because there is nobody down there to talk with."

"Oh, but I haven't written that horrid composition yet, Billy," his sister objected.

"I'll tell you what's the matter," declared Uncle Peter, who was a great tease. "Billy needs a trifle more ambition, and you, Miss Katherine, all you lack is inspiration."

When Uncle Peter explained his meaning, Billy plunged into the cellar, where he faced two bushels and a half of unsprouted potatoes with less ambition than ever, while Katherine climbed to the attic in search of inspiration.

Both children could hear their little sisters shouting and playing in the glad sunshine outside.

Pride kept Katherine at her task for one whole hour that afternoon—not pride in her ability to write compositions. That was a thing that had never been possible for her.

All the children in school knew that Katherine was not what the teacher called a "bright pupil." The child always dreaded final examinations because her papers were usually distinguished by low marks. To avoid the final examination in English composition was Katherine's reason for trying to write a "composition."

The little girl's pride was on other grounds. From the time she could remember Katherine had been a model for the little ones. It was understood that anything big sister began, she finished.

Billy especially had always been requested to observe that Katherine never gave up.

"If I don't stick to this composition," Katherine argued, "Billy will never let me hear the last of it; but even if Billy does stick to the potatoes, he won't get them done today, and father will make him stay in his room the Fourth of July exactly as he said. Poor old Billy!"

As a result of this interview with herself, Katherine tore her latest attempt at a composition into bits and flew down three flights of stairs to help her brother.

"Billy," she began, "there isn't a speck of inspiration in the attic, so I gave up. I am going to study harder so I can pass the old examination and get a decent mark. So there!"

"And do you know," was Billy's response as a smile chased away the gloom from his face; "do you know, Kathie, the only reason I can't get these old potatoes out of the way is because there isn't a speck of ambition down here?"

"Yes, there is," Katherine declared. "I'm full of potato-sprouting ambition. Why, Billy, it's positive joy to break off those pretty, crispy sprouts. It's so much easier than trying to think up things out of nothing."

After that sprouting potatoes was the easiest matter in the world. Suddenly Katherine sprang up and danced a jig.

"Billy, Billy!" she shouted, "I have it! I have the inspiration! You're it, Billy! Just as soon as we're through here, do come up to the attic by the little front window and think up reasons while I write them down."

Billy looked bewildered.

"This is the inspiration, Billy," Katherine went on. "Every five minutes since I came down here you've been telling me some new reason why you hated to sprout potatoes. You've said a good deal more than 500 words about it. Now this is the title: 'Seventeen Only Reasons Why My Brother Doesn't Like to Sprout Potatoes.' O Billy, will you do it?"

"Indeed, I will," was the reply. "I haven't thought of anything else for a week, so I guess I can give you some pointers. Ambition came down cellar, inspiration goes up in the attic. That's a bargain, sis."

After supper that night the highly amused family pronounced the composition good. Monday morning Miss Denton read it aloud to the school. The children laughed and clapped their hands.

"It is most unusual," declared Miss Denton. "All in favor of entering it in the prize competition, please stand."

No one remained seated but Katherine, who was ashamed on behalf of her family because Billy was the first to rise.

You may be sure Katherine's composition won the fireworks.

"It was strictly original," the judges declared, in talking it over, "and was written in a convincing way. It evidently came straight from the hearts of two children who were interested in their subject."

You may be sure, too, that Katherine, Billy and the three little ones thoroughly enjoyed the hard-earned Fourth of July to which they looked forward during succeeding weeks.—Frances Margaret Fox, in *The Interior*.

A STRANGE KIND OF MOTHER.

Did you ever hear of a mother hen so large that she could hatch thirty, fifty, 100—yes, even 200 wee chickens, and bring them up, too, to be strong, sturdy young birdings? Not a truly mother, of course, with soft, cosy feathers to nestle among, but a made-up hen like a box, with a big lamp to keep the eggs warm until they hatch, and then to protect the chicks from the cold?

Now, although this "incubator" mother, as it is called, never clucks to her children to have a bit of nice, fat worm, or calls them when the sun is low and the air grows cool, to come to bed under her wings—still, she is a pretty good mother, after all, and the little ones grow to love her very much. For they are like most other kinds of babies, and care very little about anything but being made comfortable, and the incubator mother does that for them very nicely.

Well, once there was a boy who wanted to have some chickens all his own. As real hen mothers are sometimes rather troublesome about running off from their nest and forgetting to come back until the eggs are chilled and the chicks within dead from cold, this boy's father decided to buy them an incubator mother. The eggs were safely stowed away inside, the lamp was kept steadily burning to make it just as warm as a real mother hen's body would be, and in about three weeks the downy babies hatched out. And they grew such strong, healthy little legs and bodies under the protecting care of the incubator mother that soon they could run about the yard and scratch up goodies from the ground, just like grown-up chickens.

But one night when the boy went out to close the door of the incubator mother so she and her children would be safe till morning, not a single chick was there! Where could they be? The boy hunted all about the yard, and under the steps, and among the bushes—everywhere that a chick would be likely to hide away, but not one was to be found. Then he thought that perhaps they might have run under the fence and into the next yard.

The boy climbed the fence and started toward the barn, when suddenly he saw in the path a lighted lantern, and huddled around it their little backs tucked under their tiny wings—what do you think? The runaway chicks! They had wandered from home, probably hunting for some specially good supper. And then they grew sleepy—little children and chicks do, you know, after tea—and wanted to go to bed. Spying the light which some one had left in the path they thought of course that must be mother and had gathered around it and fallen fast asleep.

The boy tried in every way to get them home again. But they were sleepy and frightened, and didn't see anyway why the boy should want to drive them out into the big, black night and away from a warm, bright mother. And so they ran about peeping unhappily, only to gather once more about the lantern.

At last the boy gave up trying and went into the house to ask father what- ever he should do.

"Why," said father, "show them a still bigger mother."

And sure enough! When the boy took away the lantern and carried out the library lamp with its round, glowing globe, the chicks ran straight to it; and as it was moved slowly across the lawn, back to the homeyard and up to the incubator mother, they followed it and were finally once more lodged safely in their own bedroom.—Interior.

The world is filled with pomp and show

With tawdry baubles store;
The world is filled with brilliant wit
Retold in lettered lore;
The world is filled with hoarded gold,

And silks of richest dye;
The world is filled with faces fair,
With forms that charm the eye;
The world is filled with iron things

That serve the common need;
But hearts are rare
That do not bear
The marks of warping greed.

The world is tired of Iron Dukes
And Childs of Destiny;

The world is tired of arrogance
And pride and bigotry;
The world is tired of deadly strife
For all ill-gotten gain;

The world is tired of men who rise
Through others' groans of pain;
The world is tired of all the round
Of sordid hope and aim;

But needs the one
Whose duty done
Is ample need of fame.
The world hath need of manly men
Who stand firm on their feet;
The world hath need of truthfulness

That scorns to act deceit;
The world hath need of gentle hands
That prove the greatest power;
The world hath need of kindly words
That cheer the downcast hour;
The world hath need of him who lives
To serve his brother man,
Of him who will
Each day fulfill
The noblest part he can.



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GOLDEN KEYS.

A bunch of golden keys is mine
To make each day with gladness shine.
"Good morning," that's the golden key
That unlocks every day for me.

When evening comes, "Good night," I
say.

And close the door of each glad day.

When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me,
I'll use a little "Thank you" key.

"Excuse me, beg your pardon," too,
When by mistake some harm I do.

Or if unkindly harm is given,
With "Forgive me" I shall be forgiven.

On a golden ring these keys I'll bind;
This is its motto: "Be ye kind."

The Washington Star repeats a story of old Hiram Doolittle. Hiram made his wife keep a cash account. Every week he would go over it, growling and grumbling like this: "Look here, Hannah, mustard plasters, fifty cents; three teeth extracted, two dollars! There's two dollars and a half in one week spent on your teeth, for crying out loud. I'm tired of money!"

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VOL. VIII.

SAN FRANCISCO, U. S. A., JUNE 23, 1910.

No. 25



MISS EDITH M. GRAVES,
Intermediate Supt., California Christian
Endeavor Union.

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone 1804-1219

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Table Institute, 730-764 South Main St., Rev. Emos P. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance; \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879

THE PACIFIC PRESBYTERIAN ACCEPTS CONGRATULATIONS ON BATTLE WON.

The Church Is the Only Fighting Force that Wins Moral Victories.

The Pacific Presbyterian is very properly pleased with the appreciation shown it for its stand on the prize fight matter. The letters, telephone messages, and personal words of congratulation indicate that our readers realize the powerful forces the paper brought into play to prevent the fight, and what an important part it had in the final outcome.

As far as we know, no other paper has strongly led in this campaign with a definite program of instruction for the people to follow; no other paper persistently and confidently predicted success, and thus put courage into their fighting force, and fear into their enemies; no other California paper had the courage to come out and say that the Panama Exposition should not be awarded by Congress to San Francisco if that city permitted the prize fight.

The editorial of May 12th, "Should San Francisco Have the Panama-Pacific Exposition, in which was set forth the fact that if San Francisco did not prevent the fight and thus indicate her intention to clean up, she should not be awarded the Exposition, was sent to the Congressmen at Washington, and the leading Eastern journals, with the result that it soon became apparent to the Panama Committee that the city of San Francisco could not be the place of both the fight and the Fair. We believe this situation brought final action by the Governor, which Mayor McCarthy even could not change.

We hesitated to speak against our State and city and jeopardize the chances of getting the Exposition, but the situation was such that this extreme measure was necessary and to keep still seemed criminal. We now believe our drastic action saved the name of our State and gave us a world-wide reputation for decency that will be the means of giving us the Fair, and will make the city the mecca of thousands who have heretofore shunned the city on account of its moral condition.

The Pacific Presbyterian has shown its ability as a fighter

in this battle and expects to use its prestige in a few other matters of a public nature.

A good many people do not seem to realize that the only fighting force that wins moral victories is in the church and that these forces will array themselves in a victorious battle line when led by a leader in whom they have confidence.

GOVERNOR GILLET RECEIVES THANKS FROM ALL THE WORLD.

Wail of Tin Horn Sports Would Make One Think They Were Crying Because They Had Been Denied the Privilege of Being "Fleeced."

It is most gratifying to see the approval shown of Governor Gillett's action in stopping the prize fights.

Oftentimes it is charged that the Christian people do not remember those who take a stand for them, but here is a case where the whole country and many outside it is applauding wildly the Governor who had the strength of character to stand against the lawless element and say "There will be no fight in California."

We note that Andrew Carnegie sends a cablegram from Scotland, saying: "Cordial congratulations upon saving your lovely State from disgrace. Our whole country is your debtor."

Rev. E. Trumbull Lee, chairman of the Presbyterian Temperance Committee, Wilkesburg, Pa., wires thanks on behalf of the one and one-half million church members.

Rev. Mark A. Matthews of Seattle wires: "As I telegraphed you among the first and urged you to suppress the fight contemplated between two brutes, permit me again to address you in this message to thank you in the name of the Christians of the Pacific Northwest for your righteous, brave and courageous stand. You have done one of the best things ever done on the Pacific coast, and all good people praise you for it. If you need our assistance, command us. God bless you, your Attorney-General, and your officers. Continue your work. Drive the brutes and all defamers of the Pacific coast from our borders."

Pastors from all over the country have sent telegrams and the mails will be full of letters that ought to make the Governor the proudest man in the State, and be a rebuke to those who say that the good people do not remember a favor done.

To those not right here in San Francisco and familiar with all the matters leading up to the Governor's threat to declare martial law in San Francisco if nothing else would prevent the fight, the events of the past week must have come like flashes of lightning out of a clear sky, and it was well that they came when they did, as the situation was a pretty desperate one as events disclosed.

One would think that the days of '49 were here again to hear the tin-horn gamblers cry out in their rage at being stopped in the work of swindling the public. To read in the papers some of the interviews from men who say it was an outrage to prevent the fight, makes one lose all sympathy for the people who are fleeced by the gambling sports. Many people are so outspoken that one must conclude they were walling because they were denied the pleasure of being fleeced.

We praise God our State has been saved from this awful disgrace, and we trust our people who so nobly

worked in this good cause will not forget our sister State, which is threatened with an invasion of toughs and so-called sports that would ruin any community. It seems as if there is provocation enough to invoke the law against endangering the peace of the State, and forbid the congregating of such an assembly anywhere.

The fight promoters say Nevada is crying for the privilege of having the fight, and that large sums of money are being offered by rival cities that want to stage "The Fake of the Nation," but there are a host of others who are as opposed to it as any of us and will feel the disgrace as keenly. Let us help them to get a hearing by sending in a flood of petitions to Governor D. S. Dickerson of Reno, Nevada.

As Congress is scheduled to adjourn at the end of this week, there is no chance to do more for the Walter I. Smith anti-prize-fight bill, but we hope our people all put in their best efforts, as we requested, in its behalf.

WAS OCCIDENTAL COLLEGE EVER A PRESBYTERIAN INSTITUTION?

Dr. E. S. Wishard Claims It Was, While Dr. Baer Says, "Never!"

We had occasion to call attention to the new charter of Occidental College at the time it was made public, and expressed our regret that this institution, which had been fostered by our church, had seen fit, now that it had become strong enough to walk alone, to sever all connection with our church.

President Baer writes the editor regarding this, and says: "Permit me to say that Occidental College has never from its earliest days been under any kind of ecclesiastical control."

In the issue of June 15th, "The Herald and Presbytery" has the following article from the pen of Dr. Wishard of Los Angeles, who is familiar with all the facts in the case, and as we believe many of our readers will be interested in them, we give the article:

Facts Concerning Occidental College.

By Rev. S. E. Wishard, D.D.

Occidental College was brought into being as a child of the Presbyterian Church. It was founded in 1887 and named, at the time, Occidental University. The catalogue of 1890 contains the following statement in regard to the origin of the college:

"In 1887, an association representing a number of Presbyterian churches in Los Angeles and vicinity, realizing the great need there is on this coast for Christian schools of the highest order, took action which resulted in the establishment of Occidental University. The institution originated in the desire to have the Church properly equipped for its work and the cause of Christ advanced."

If the Presbyterian Church has the right to exist, it has the right to educate its young people, and especially to lead its young men into the ministry and prepare them for that work. This the college has done; not in a sectarian spirit, but developing the Christian life, allowing the fullest liberty to all students, in choice of their denominational life. It "has never been sectarian."

Every catalogue, except the one which was issued in April, 1909, contains in some form the statement that Oc-

cidental College is a Presbyterian institution. In several of them the statement is made that the teaching of the college is evangelical, rather than sectarian. The college has never been regarded by other denominations as sectarian, only built and sustained by Presbyterians. The Presbyterian origin of the institution has never given offense to other denominations, nor has its life.

In the catalogue of 1909 there is no reference to the Presbyterian origin of the college, but it is stated that it "was founded by representative citizens of Los Angeles." True, but they were "representative Presbyterian citizens," and there seems no good reason for ignoring that fact.

For twenty-two years the college has received aid through the College Board of the Presbyterian Church, aggregating between forty and fifty thousand dollars. In constituting that Board to aid colleges, the General Assembly declared: "The province of this Board shall be to secure annual offerings from the churches for colleges and academies," etc. The Assembly further declared that institutions "hereafter established, as a condition of receiving aid, shall be organically connected with the Presbyterian Church in the United States of America, or shall, by charter provision, perpetually have two-thirds of its Board of Control members of the Presbyterian Church."

Provision was also made concerning institutions already established and receiving aid from this Board, that their "Appropriations for endowment shall be so made as to revert to the Board (of Aid) whenever that institution shall pass from Presbyterian control."

It is a question, as a matter of equity, whether the same principle should not apply to all institutions refusing Presbyterian control, after having required aid.

The original charter of Occidental College required that twelve of the fifteen members of the Board of Trustees should be members of the Presbyterian Church; and at the request of the presbytery, in order to bring the college into closer relations to the Church, action was taken, complying more fully with the conditions of receiving aid from the Presbyterian Board, the trustees of the college enacted a by-law giving the presbytery the right to nominate persons from whom the Board of Trustees might fill such vacancies on the board as might occur.

Year after year, for ten years, trustees were elected in accordance with this by-law. Many times during those years in which the college was kept alive and nursed by its Presbyterian friends, the Synod and the Presbytery took action urging the pastors and churches to aid the college in its efforts to obtain money, gather students and secure moral support.

This was accomplished through much prayer, and at noble financial sacrifice on the part of many contributors, a sacrifice that was freely and loyally made. Some of the contributors borrowed money, taxing their business, to save the life of the college and put it on a permanent foundation.

When this had been accomplished, and the college had grown, the Board of Trustees repealed, in 1909, the by-law by which the Presbytery had been authorized to nominate candidates for election to trusteeship. Hence the Presbytery had no longer this slender tenure upon the college.

By the repeal of this by-law, the college, through its trustees, turned its back on its mother, the Presbyterian Church, that had given it birth, and had nourished it

through all its infantile perils.

Following this action a new charter has been formed, absolutely severing all connection with the Presbyterian Church. With the gifts in its pocket, from the Presbyterians who organized and sustained the college through its struggle of more than a score of years, and with the added contributions of forty or fifty thousand dollars from the Presbyterian Board of Aid for Colleges, our own institution, Occidental College, departed from us.

The new charter affirms that the teaching of the college shall be in harmony with evangelical Christianity, with the doctrines of the sovereignty of God, the deity, and vicarious atonement of Jesus Christ, the person and work of the Holy Spirit, the inspiration and authority of the holy Scriptures. **That is good, very good and solid.** This charter requires that the members of the Board shall be members of evangelical churches, but makes no requirement that any of them shall be Presbyterians, though at present most of them belong to the Presbyterian Church. But we are at a loss to understand why an institution, having in its veins the blood of the Presbyterian Church, and asserting the doctrines of our Church, should be ashamed of our name, and take to the woods.

The story is told of a young man whose mother had toiled in great poverty, and by her unyielding devotion and sacrifice had helped him achieve a thorough college education. On the day of his graduation she sat in an unobserved place, while her son received the honors he had won through her devotion to him. When the decoration was placed upon him, the sign of his achievement, he left the platform, walked over to his mother, pinned the insignia of his success upon his mother's bosom, saying, "**The honor is yours.**"

Gratitude and loyalty are cardinal virtues, in institutions as well as individuals.

Remonstrance was made before presbytery against blotting the name of our spiritual mother, under God, from Occidental College; and if all the above facts had been known there might have been a different issue. Brethren in our sister denominations have expressed their surprise and regret than in this day of lax views of truth and equity, Occidental College should have stepped out, and thrown off Presbyterian control. Without a drop of sectarian blood in our veins, we still believe in denominational life and growth, and believe in loyalty to the Church that has made a stalwart fight for the truth of God and Christian education.

Every week the Pacific Presbyterian is appealed to for ministers to supply churches for a Sabbath. Just now the supply is short in the Bay cities. Good preachers coming this way will do well to let this office know where to find them.

"**Near beer**" has had a knockout in Idaho. District Judge Steele has decided that "the sale of all malt liquors without a license and regardless of whether such liquor is shown to be intoxicating or not, is a violation of the statutes." This is an important decision.

The sale of intoxicating beverages in the United States has decreased during the last two years \$110,185,600. The population increased 2,749,966 during the same period. It is interesting to note that while the consumption of liquor

decreased the use of tea, coffee and cocoa was the largest since 1905.

There are a good many good churches in Northern California without pastors, and a number of good ministers without churches. We suggest a bureau to bring the parties together and unite them happily. Both are the losers by the separation and the longer they remain single the more difficult it is for each to be suited.

We notice a painful silence on the part of all the aspirants for the office of Governor of California on the one topic everyone else is discussing—the prize fight. Not one of the three candidates has the courage to make clear his stand on the matter. We suggest to the gentlemen that there are a good many votes ready for the man who will make the people believe he is against the game.

We extend sincere sympathy to San Francisco's Mayor, who, despite all denials to the contrary, said, "We want what we want when we want it, and just now we want the big fight, and Governor or no Governor we are going to have it." Then while the Mayor was away for the Governor to slap the lid on to the Mayor's town like he did and not let McCarthy lift it when he came home must have "peeved" him some.

Our dear Supervisor Herget of San Francisco has been made the vice chairman of the committee appointed by the Royal Arch (the Liquor Dealers' Association) to oppose the Residence District Local Option plan in this city. As he is owner of a saloon within the residence district he is interested. As chairman of the Police Committee of the Board of Supervisors he ought to have some power. Perhaps he will show as much as he did in keeping the fight in his town.

Jack London, the so-called author, while drunk in an Oakland tenderloin house, attempted to beat up the proprietor, and was given a black eye and thrown into the gutter. He says he has been retained to write up the fight at Reno, and is very anxious not to be put in jail on the charge of disturbing the peace, as it will interfere with his writing up the fight. London has come down to the level of the stories he writes.

THE PASTOR AND THE CHURCH PAPER.

It is probably safe to say that, as a rule, Presbyterian pastors recognize the value of a church paper as a means of quickening an intelligent interest on the part of members of the church. It is evident, however, that some pastors are totally unaware of the loss which they sustain because their people do not take and read a church paper. To any such we commend the following words by Bishop Hoss of the Southern Methodist Church: "It is folly for any pastor to intimate that he has not time to push the circulation of the church papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort which brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an Advocate to be sent to each one of their officials, and pay the bill out of their own pockets,

when the end cannot be reached any other way. Talking to one of these preachers once, I said to him: 'You cannot afford to stand the expense of such a policy.' He quickly answered: 'I cannot afford to do anything else; it is an investment which never fails to yield more than a hundred per cent.' And no doubt he was right. Let us sow down the church as never before with our church papers. The duty cannot be shirked or neglected without loss in manifold ways."—The Presbyterian Advance.

THE CALIFORNIA ENDEAVOR CONVENTION.

By Rev. Lapsley A. McAfee.

"San Jose 1910! San Jose 1910! San Jose!" California's slogan for Christian Endeavorers. From San Diego to Crescent City; from San Francisco to Needles; in city and on ranch; on desert, in valleys, along mountain slopes our young people are saying **San Jose 1910!** And they have good reason for the enthusiasm of that slogan. Past years of State conventions assure those who are attendants that they may expect a grand time. The effectiveness of the conventions has been increasing from year to year. How to carry on the work to which they belong, why they are to work. Whom they are serving, these are coming clearer into view as our young people go from year to year to these State gatherings. Is there real work accomplished? Do they not go for the good time socially? Is it not after all simply a picnic? Well you would not ask those questions and similar questions if you are in the habit of attending. They do have fine times socially. They form close friendships and enjoy renewing them year by year. Some of them marry as a result of these friendships. Why not? Many another recognized institution would go down if that condemnation were fatal. But that is only a by-product of the gathering. These young people take their Bibles and they study them while in convention; they gather in mission study classes; they have devotional hours; they conduct evangelistic meetings and do personal work among the unconverted and the luke-warm Christians; they hear inspirational addresses along a variety of themes; they are brought to decisions; they attend schools of methods; most approved methods for officers and committeemen, methods for conduct of prayer meetings and socials and business meetings; they have opportunity to discuss these suggestions and to criticize them and to report how they have put them to the test during the past months. Yes, real work is done and societies all over the State are the better for such help and individual members are truer and more efficient because they have attended faithfully.

Let it be said just here that there are two ways of attending; some go late, turn aside to attend to other affairs during the sessions and then leave early; they do not get the swing of the convention and fall of its uplift; some go early, attend regularly and remain to the close; they find enlargement of vision and finer abilities. Some of my brother-pastors in the State do not realize the full benefit of these conventions and yet have been occasional visitors. But I have not yet found one who faithfully attended one convention of the State Union and is not today enthusiastic in his approval. My rule is: Go early, attend faithfully, stay until the final Mizpah. The lobby proves to be a mighty temptation to some, as is always noticed at meet-

ings of Presbytery and Synod and even Assembly. Our young people are wondrously loyal and if they follow such an example they leave a convention with no strong impression.

But this year? San Jose, July 1st to 5th, 1910? The provisional programme is just at hand. It is fat. Rev. J. Whitcomb Brougher, D. D., successor to Rev. Robert J. Burdette in Los Angeles Temple Baptist Church; Rev. Ervin S. Chapman, D. D., Stainless Flag orator; Rev. E. R. Dille, D. D., representative Methodist; Rev. Willis R. Hotchkiss, Friends' Church Apostle to Africa; Rev. H. H. Bell, D. D., and Rev. Thomas A. Boyer, D. D., representative leaders of the Christian Church; these stand out prominently as platform men. But classes and sections will have their efficient leaders. State, county, local union officers will be in place. President Munro will hold the gavel; Secretary Welles will be at the desk; Evangelist Brown will be here and there; Shaw, Jenkins, Long, Allan, Hanney, Rogers, Capen, Schauer, Gatter, Godber Misses Graves, Hubbard, Robinson, McCrory, Kimball, Ellsworth; and time fails me to even call the name of many another strong, consecrated, enthusiastic leader who is to be expected.

Los Angeles proposes to send two hundred intermediates; Alameda County says that five hundred of her young people must have the advantage of the convention; Alfred Dingle talks of a special car for Juniors; Golden Gate Union is moving; Sacramento is adding to her list; Santa Barbara always has a shout of victory in raising a delegation; Riverside and San Bernardino will be in evidence; efforts are being made to have representatives from the most isolated and remote counties.

In my five years of residence in California I have found no gathering more uplifting and more appealing to the best in me and more pulling toward the truest of consecration than the State Union Conventions and I am fully persuaded that this one is to be marked along the very best lines. Certainly San Jose is doing her duty in arrangements and in boosting. Here's success to the San Jose convention of 1910! And may many of our pastors and many of our Endeavorers be present and may each carry away a great blessing!

CHRISTIAN WORKERS' CONFERENCE, LOS ANGELES, JUNE 20 TO JULY 1.

The conference arranged to be held in Los Angeles June 20th to July 1st promises to be a helpful and interesting occasion, judging by the program just issued.

Space will not permit of the whole program, but a suggestion as to the speakers will indicate the character of the services and their value to Christian workers.

The general theme is "The Divine Agencies for Evangelism." Dr. Charles Edward Locke delivered the opening address on Monday evening. Dev. Hugh Gilchrist was the speaker on Tuesday evening. The other evening addresses are by Rev. W. P. Hardy, Wednesday; Rev. E. P. Ryland, Thursday; Rev. Lapsley A. McAfee on Friday and the following Monday evening; Rev. T. C. Horton, June 28th. The Rescue Mission has charge of the Wednesday evening service. House-to-House Evangelism Thursday evening, and the closing address on Friday evening. Layman's Day will be by Mr. Robert Watchorn.

Other speakers who will take part are: Rev. R. A. Hadden, Rev. J. R. Pratt, Rev. A. B. Prichard, Rev. J. H.

Sammis, Rev. S. E. Wichard, Rev. H. C. Buell, Rev. Wm. Sloan, Rev. H. C. Waddell, Rev. John Habbick, Paul C. Brown, Rev. H. Russell Greaves, Rev. W. G. Palmer, D. E. Luther, Rev. E. H. Emilt, Tom Younkens, Tom Haney, D. C. Lewis, L. H. Jameson, Rev. Mark Lev, Rev. G. E. Foster, J. M. Irvine, Ben Pearson, Mrs. G. A. Neth, Miss Mary Cogswell, Mrs. L. Manson, Miss Lillian Wood, Mrs. T. C. Horton, S. I. Merrill, Dr. B. C. Atterbury, and W. E. McVay.

The services will be in the Bible Institute, 260 South Main Street.

CHANGE IN DATE OF OCCIDENTAL BOARD MEETING.

The regular monthly meeting of the Occidental Board will be held on the second Monday, July 11th, on account of the Fourth occurring on the first Monday.

MRS. S. C. WRIGHT.

President Pro. Tem.



Moneta.—Rev. F. D. Seward was given a hearty welcome on his return from General Assembly. During his absence services were maintained by supplies on Sunday mornings and the reading of a letter from the pastor each Sunday evening.

Berkeley, First.—Rev. Lapsley A. McAfee, the pastor, returned on Tuesday from a visit to Seattle and the Northwest, but went at once to Los Angeles to speak at the Workers' Conference being held there. Rev. J. H. Laughlin preached last Sabbath very acceptably to the Berkeley congregation.

Sausalito, Cal.—Rev. Arthur Fruhling, the pastor, has been leading his people in a stirring fight against one of the saloons of his city which conducted a gambling joint upstairs. A good many fighting parsons have come to the front lately to the embarrassment of evil doers. Success to all of them.

Oakland, Cal., First.—Although this is the vacation season there was a house full last Sunday evening to hear Mr. Howard, the "Little Giant," lecture on "A Joy Ride On the Water Wagon." Rev. F. L. Goodspeed, the pastor, is in the East for a two months vacation and will return on August 1st.

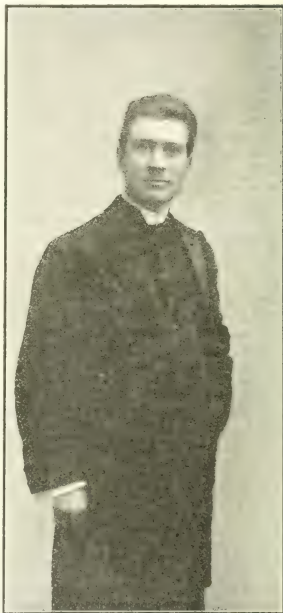
Los Angeles.—Rev. W. B. Noble, D. D., LL. D., preached at Immanuel Church Sunday morning, administered communion and received a dozen new members. In the evening the pulpit was filled by Rev. Dr. W. A. Ward of Birmingham, Ala., who gave a unique, forceful, helpful exposition of Ps. 23. By the way, it is expected that Revell will publish a little book by Dr. Ward which will embody his study of this Psalm, and it will be well worth having.

Hollywood.—A series of union evangelistic meetings under leadership of Dr. E. J. Bulgin will open Sunday evening, June 26, in a tent on the car line at North Vine Street. On June 13 at the church was held the funeral service of Rev.

Solomon Mylne, of the Canadian Presbyterian Church, aged 89 years. After a long and honored service to his church he removed to California about sixteen years ago. Rev. G. C. Patterson conducted the service, assisted by a number of our ministers, among them Rev. G. W. Mills, who had been a member of a church that Mr. Mylne had served in Canada.

GLENSIDE CHURCH HAS A PROMISING YOUNG MAN AS A PASTOR.

The Glenside Presbyterian Church, San Francisco, is congratulating itself that it has secured in Rev. S. C. Benson so able and enthusiastic a young man as pastor. His work in the parish and in the pulpit has shown its



Rev. S. C. Benson.

effect already in increasing the attendance upon Sunday services.

Mr. Benson inherits directly from his father some of his ability. Dr. Enoch Benson has just finished a pastorate of over twenty years in Brooklyn, Iowa, and during that long residence, he was admittedly the intellectual leader of the Presbytery. The call of Mr. Benson to the ministry was

evidenced by his early enthusiasm for the pulpit. Before completing his college course he spent a year in the Dakota mission field, where he was successful in seeing a church erected.

At Columbia University he received his degree of A. B. and at Yale took up his theological work. During his senior year he was Stated Supply of State Hill Church, New York.

Mr. Benson spent part of a year in Europe studying the people that he might know how best to serve those who came to America to live. In 1908 he was ordained, and for a year conducted the work at Griswold, Iowa, following which he took the pastorate of the Redding, Conn., church.

Just prior to his coming to San Francisco, at the solicitation of Rev. G. A. Blair, the chairman of the Home Mission committee, he was married to Miss Pauline Jones of Brantford, Ont.

LATEST INDIAN OUTBREAK IN OREGON.

Another Indian outbreak has taken place in Oregon from the Umatilla reservation, but this time they went out by invitation as on former occasions and on a mission for their Master, and took by storm the little mountain village of Ukiah, where the Presbyterian Church of Camas Prairie



Parsons Motanic.

serves the people of that community, being the south half of Rev. E. W. Warrington's field of labor. All the worse for this expedition was led by a white man who had "gone back" from the pastorate to the Sabbath school mission work for the tie to such work was strong. This "renegade" pastor was Rev. B. F. Harper and the two Indians that accompanied him were Albert J. Minthorn, the Supt. of the Tutuilla Sabbath school, and Parsons Motanic, a devoted Christian worker. On Sabbath morning, May 29th, Mr. Harper preached and Mr. Minthorn addressed the Sabbath school, telling of the work and the interest in the Sabbath school at Tutuilla, and urged the importance of Sabbath

school work. The night service was conducted by Mr. Harper but the Indians were the speakers. Mr. Motanic made the principal talk, but through an interpreter, for he cannot speak English. But he can speak Indian most fluently and passionately. Mr. Harper reports that Motanic preached a most excellent lay sermon after the most approved Rooseveltian style and straight out from the shoulder. For this same Parsons Motanic is a splendid specimen of humanity in all its strength, beauty and brawn. Only three years ago all of his energies were devoted to the service of Satan and a life of sin after the wildest Indian nature and customs made worse by vices of the white man; for he was a ring leader in the wild dances, gambling, horse racing, football, wrestling, drinking. As a wrestler he has a reputation worth while, having had a bout of which he is not ashamed, with Gotch, the world's champion wrestler. But now it is all different, for he is clothed and in his right mind, having come under the same spell as did the man whose name was Legion. It happened to be a high day at Ukiah that Sabbath for baseball, horse racing and accompanying sports with a big crowd of typical "cow-punchers" of that cattle country present. At evening they all turned in to hear the Indians speak and sing. And they heard. For the sights of the day had given Mr. Motanic his cue, since it vexed his now righteous soul to witness such on Sunday. Carefully, tactfully, eloquently and gentlemanly he told how his past life had been spent, rather wasted as he said, in what he thought then to be a good time. "Then," said he, "I too delighted to put all the football games and other sports at the time of church services to keep people away, thinking that I was doing something smart. But now I see things different, and realize the great wrong that I was doing not only to myself, but to my own boys and girls and those of others. Now for the last three years I have only begun to know and experience what true happiness is and how one can have a really good time." Then he proceeded to apply the lesson to the case in hand, and urged those present to see it in that light. And he drove home the same lessons time and again by apt illustrations from life as he had observed it since he had received his sight, till the services had gone on till 9:30, and he suddenly said, "I guess I better stop, for I am taking too much of your time—" but the audience were hanging on and at once shouted, "Give us some more." Then they two sang again in the Indian tongue one of the Gospel hymns that have been translated, as they had done at each of the services during the day, and Mr. Motanic spoke a few minutes longer. The service closed with a few words of thanks by Mr. Minthorn, who had been the interpreter. On Monday, these two good Indians, but not dead, only dead to sin, returned peacefully to their happy homes on the reservation where both of them are industrious farmers. Each of them have four or five hundred acres of land under cultivation and in grain or fallow, for what they do not own themselves they rent from other Indians as do the white men. But different from the white men they are constant in their attendance and worship at Tutuilla church and do not work on the Sabbath. It also just happened that both of these men are serving for a three-year term as trustees of the church and are ever on the alert to plan with the missionary any permanent improve-

STATISTICAL REPORTS OF THE CHURCHES OF SAN FRANCISCO

MINISTERS	ADDRESS	CHURCH	OFFICERS		COMMUNION				
			Elders	Deacons	Examination	Certificate	Restored	Discontinued	Non-Resident
Richmond Logan, Phone Mission 393	355 Alvarado St.	Lebanon	7	18	3	1			
John H. Laughlin, Ph. Douglass 1248	325 Stockton St.	Chinese	2	13	2				
Edward K. Strong, Ph. Mission 2409	3392 21st St.	Trinity	2	1	8	2	1		
Darius A. Mobley, D.D. Ph. Mkt. 1876	161 Alpine St.	Westminster	6	2	12	8	1		
W. J. Fisher, D.D., Phone Park 865	1242 10th Ave.	Seventh Ave.	4	2	12	3			
Jas. M. McElhinney Ph. Mission 1271	991 Valencia St.	Holly Park	3	1	1	1			
Chas. G. Watson	74 Teddy Ave.	St. James	2	2	5	2			
Robt. Irwin, near Ph. Mission 4905	204 Girard St.	Univ. Mound.	3		5				
B. H. Terasawi, Phone West 6491	1811 Sutter St.	Japanese	4	2	11	5			
Munroe Drew	Menlo Park, Cal.	Menlo Park	2		1				
Wm. Rader, Phone West 245	2702 Laguna St.	Calvary	14	8	28	32	4		
Alex. Eakin, Phone Pacific 2372	115 6th Ave.	St. Johns	9	6	10	28			
F. A. Doane, Ph. San Rafael 375 (Sub)	San Anselmo, Cal.	Mizpah	3		5	2			
Herbert N. Bevier, Ph. Mission 7089	1606 14th Ave. S.	Memorial	1		7	2			
Wm. Kirk Guthrie, Phone West 5144	2353 Pacific Ave.	First	8	6	11	37	3		
Curtis S. Tanner, Phone Pacific 2514	3538 Pt. Lobos Ave.	Richmond	4	2	10	10	3		
Wm. N. Friend, Phone Market 2784	131 Alpine St.	Howard	6	6	15	26	4		
John Steele	1445 47th Ave.	St. Paul's	2		24	5			
W. E. Parker, Jr., Ph. Mission 3906	369 Connecticut St.	Olivet	6		11	4	1		
A. R. Willis, Phone Mission 6849	442 Athens St.	Bethany	2		32	16			
		Grace	1		25	7			
		Glenside	4		2				
		Welsh	2	1		2	1		
			101	36	258	213	11	21	

The following ministers are members of the Presbytery but not installed pastors.

Robt. L. Breck, D.D., LL.D., San Luis Obispo, Cal., retired.
 Jos. E. Scott, Phone Park 886, 1386 Scott St., San Francisco, Cal., retired.
 John Hemphill, D.D., Los Gatos, Cal., Pastor Emeritus Calvary Church.
 Philo F. Phelps, 3216 Ellis St., S. Berkeley, Cal.
 W. H. Landon, D.D., Phone San Rafael (Suburban) 561, San Anselmo, Cal., Professor.
 Merchant S. Riddle, Salada Beach, Cal., Missionary.
 T. V. Moore, San Anselmo, Cal., Professor.
 Geo. A. Blair, Phone Park 7068, 1446 12th Ave., San Francisco, Cal., Pastor-Evangelist.
 Hugh W. Gilchrist, Mt. Hermon, Cal., Chautauqua Manager.
 Jas. A. Gardiner, Larkspur, Cal., Farmer.
 John S. Thomas, Phone Oakland 1600, 2628 Benicia Ave., Oakland, Cal., Supt. Anti-Saloon League.
 Elmer E. Fix, Dinuba, Cal., S. S. Missionary.

C. A. Rabing, Phone Market 111, Merchant.

Walter R. Scroggs, address address
 Wm. R. Edwards, address address
 Edward A. Wicher, San Anselmo
 T. N. Sakabi, Lodi, Cal.
 Chas. M. Murphy, address address
 Sidney McKee, Berlin, Germany
 Jas. E. Wolfe, Vinita, Oklahoma

MODERATORS

Revs. H. N. Bevier, Moderator
 D. A. Mobley, D. D., W. K. 3
 1715 Lyon St., Phone West 11
 Ave., Phone Pacific 596; H. E.
 848 Gough St.; Clerk, C. S. 2

The Presbyterian Chinese Board Building is located at 3

70 PRESBYTERY FOR YEAR ENDING MARCH 31, 1910

ANTS		BAPTISMS		FUNDS CONTRIBUTED															
ses		Net Total	Confession	Infants	S. S. Members	Home Missions	Foreign Missions	Education	S. S. Work	Church Erection	Relief Fund	Freedmen	Colleges	Temperance	General Assembly	Congregation	Misc. Renewables		
2	167	6	6	289		81	5	38	10	5			4	45	13.50	1500	50		
3	127	10	2	60		5	800	6	4				4		28.16	500	84		
4	265	3	10	429		372	286	11	36	20	12	46	12	146	62.53	4477	249		
5	178	3	5	171		145	121	5	12	60	13	9	100	21.23	3406	1750			
6	52	2	2	133		96	105	8	8	24	12	8	8	98	13.01	1193	75		
7	55	7	24	47		24		10	5					6.05	1255	50			
8	37	10	163	15		6		2	2				15	4.40	569	113			
9	32	2	75											4.73	825				
10	175	9	55	15	20			10						38.50	600	180			
11	20	2	18	22	2			6					10	3.60	562				
12	525	22	282	1208	503	15	50	25	50	80		80	630	62.64	13200	600			
13	227	7	383	373	114	8	31	12	13	10	16	139	43.05	6255					
14	80	8	102	31	38	4	10	4	4	4	4	4	4	20.00	5350	18			
15	88	2	150	12	9		3						5	8.91	1259				
16	414	5	13	150	125	1072	38	20	40	60	25	31	412	82.46	8000	925			
17	72	4	11	175	75	36	5	5	7	6	6	31	40	14.00	1261	13			
18	177	9	2	159	22	146	12	25	12	12	12	12	88	16.20	4101	72			
19	48	9	110	32	3		8						140	7.90	761				
20	159	3	224	69	58			14	7	3	2		216	16.83	2677	18			
21	48	7	120	35											75				
22	32	2	50	10											100	75			
23	71	1	4	117	5	5			3					9.25	433				
24	42			12	10			10									5		
25	3071	73	132	3686	\$4134	\$3396	\$102	\$264	\$226	\$191	\$193	\$82	\$2100	\$476.95	\$58329	\$427			

482 Castro St., Hardware

Occupation unknown.

cupation unknown.

Cal., Professor.

cupation unknown.

Student.

Evangelist.

COUNCIL.

cor; W. H. Landon, D. D.,

rie; Elders J. G. Chown,

5; Jas. Gilchrist, 124 21st

Bostwick, Hotel Jefferson.

ner.

Mission Home and Occidental

0 Sacramento St.

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ment in and about the mission and church. These lay workers, and there are a number of them being developed and trained at the Tutuilla mission, are a power for good both among their own people, and wherever they conduct a mission like this among the white churches, for their slaverly, zeal, and devotion beam out from their faces. We are hoping that some day God will call some of the younger ones to the ministry so that the missionary might help to train them for such duties. But we do not despair so long as such sturdy laymen are being developed.

Los Angeles.—Mid-Summer meeting of Presbytery, June 28, presents a program of unusual variety and interest. Morning session at St. Andrews' Church, San Pedro, followed by lunch; early afternoon a boat ride to Government breakwater, Mormon Island and Wilmington. Afternoon session at Calvary Church, Wilmington, followed by social hour and supper; evening service a celebration of 40th anniversary of organization of Calvary Church. Here the Presbytery was organized in 1873. Annual open meeting of Highland Park Brotherhood was held Tuesday evening, with supper followed by entertainment, with ladies present.

NOTES FROM THE SEMINARY.

On June 16th, Dr. and Mrs. Moore left for Helena, Montana, where Dr. Moore was for ten years the efficient and beloved pastor of the First Church. Dr. Moore will supply his former charge for three months of this summer.

On June 12th, Dr. Wicher preached for Mr. Logan at the Lebanon Church, San Francisco. On Saturday evening Dr. Wicher spoke to the children of the orphanage and showed some seventy stereoscopic views of Palestine.

Professor Paterson is now in Athens, Greece.

Mr. Henry Wieman, the graduate fellow of this year, called by the Anchor Line from Philadelphia for Antwerp, on June 11th. He will study in Halle, which was Dr. Wicher's German Alma Mater.

Dr. Wicher preached last Sabbath morning at Trinity Church, San Francisco, and lectured upon Palestine in the evening at Howard Presbyterian Church.

Dr. Day has gone to Minneapolis with his sister, Miss Day, of Portland, Oregon, who has been compelled to rest from her work in the Y. W. C. A.

Mr. W. H. Choate, a graduate of the class of this year, has taken a strong hold of the work at Middletown, Cal., where he was settled as pastor four weeks ago.

Mr. Peter Kapteyn, of the Senior class, is at Bolinas for the summer, and Mr. Fred Hart is at Gibbonsville, Idaho.

NOTES AND PERSONALS.

Rev. Williel Thomson and family, resident in Southern California since 1882, are about to remove to Grants Pass, Oregon. Mr. Thomson served a number of churches and acted as acceptable pulpit supply. He is one of our strong preachers. Mrs. Thomson has been very active in ladies' work, and the Highland Park Aid Society gave a farewell reception in her honor. The father, mother and four sons have marked musical talent, which has been used for the delight and uplift of their friends. The writer recalls with great pleasure a lecture on music by Mr. Thomson, illustrated by selections in which the whole family (making a small orchestra) took part. Henry graduated at Occidental

in '09, and has been in Oregon since. Fred C. and Williel Jr. graduated this year. Fred will be physical director at Long Beach Y. M. C. A. Williel Jr., with his father, will go to Oregon by auto, while Mrs. T. and Harrison go by train. They will all be missed in Los Angeles.

MEETING OF SAN FRANCISCO MINISTERS' UNION.

Devotional exercises led by Rev. G. H. Whiteman.

The President, Rev. A. E. Street, took the chair.

Revs. J. H. Fry, of Fowler, and T. M. Tennyson, Supt. of the Children's Home Society of California, were introduced.

Executive Committee reported that the monthly union meeting will be held as usual, next Monday, in the First Congregational church, and that the following meeting would, probably, be given to the hearing of addresses from some of the commissioners to the General Assembly.

It was voted that this Union is in favor of continuing the monthly union meetings, provided that they be held strictly to missionary subjects and actions.

The following rule of procedure was adopted: After the speaker of the day is introduced no matters of business foreign to his address shall be presented.

The following message was ordered to be telegraphed to Governor J. N. Gillett: Resolved, that the Presbyterian Ministers' Union, comprising the Presbyterian ministers of San Francisco and adjacent cities and towns, believing that the Governor's recent prohibition of prize fighting in California will be of inestimable benefit to the State, meet the approval of all good citizens throughout the country, and, more than any other one act of his, add lustre to the Governor's administration, hereby expresses its appreciation thereof and tenders to Governor Gillett its hearty and sincere thanks.

Mr. Tennyson made a short plea in behalf of the society which he represents, saying that last year was the best in their history in this State, that they had cared for 351 children. The society was organized first by a Presbyterian minister in Illinois, and has since spread through many States.

Dr. Wills, of Sacramento, the speaker of the day, then gave his address on Individual, or Personal, Evangelism.

There is danger in depending too much on an evangelistic campaign—danger of formality, and trusting too much to the special time, special helper, and special work. Dr. Theodore Cuyler was a firm believer in the personal effort, and had advised the speaker to try this method when he took charge of the parish in which Dr. Cuyler was born. He had done so with the result that more members were gathered in than in the preceding forty years.

It is important to speak to the individual directly, without the presence of a third party. Also requires personal preparation—first get God's blessing upon one's self. Tact required, too. Lead up to the subject; do not broach it so abruptly as to frighten away the object of your effort.

Important, again, to get the help of the members of your church, and thus multiply yourself. In Sacramento three years ago they had an evangelistic campaign at great expenditure of money and effort, and without results. A year ago the speaker thought out a plan for personal evangelism, as follows: Organize the Forward Movement League of the First Presbyterian Church of Sacramento, each member promising to strive, with others, for the bringing of fifty new members into the church, make an average at-

tendance of seventy-five at prayer-meeting, twenty-five at Christian Endeavor meeting, and two hundred at Sunday-school. Results: Fifty-six added to the Church, and thirty to Christian Endeavor. Forty-five of the young men of the Bible class are banded together "to save the other fellow," and forty-four young ladies in a similar band.

Preaching also important. Learning that there was surprising ignorance concerning the person and work of Christ, he had prepared a series of lectures on that subject for Sunday evenings, of which he had delivered twenty-two to the largest Sunday evening audiences the Church had ever known. The preacher must not only tell the story, but believe every word of it himself. He also distributes cards in the pews, requesting strangers to give their names and addresses, so that the pastor or one of his workers may call upon them.

Some discussion followed the address, all approving of the speaker's methods.

Adjourned with prayer by Rev. John Steele.

J. H. LAUGHLIN,

Acting Secretary.

LIFE'S MARCH.

By Annie M. Pike.

Warm little hand in my hand!
Music of pattering feet;
Eyes that are clear as the day—
Time of his march I would cheat.
Warm little hand in my hand,
Can we not bid him to stand?

Warm little hand in my hand!
That were as foolish as fond.
Feet must be taught how to step.
Stepping to march tune respond.
Then, when aside I must stand,
Dim-eyed I'll open my hand.

Now that alone you can stand,
Walk with a firm boyish tread;
Join in Life's march without fear!
God be your guide in my stead;
But you and I must not part,
Heart that once beat 'neath my heart!

MOTHERS' MANNERS.

Parents do not realize how early the critical faculty develops in children, nor how soon they begin to be conscious of imperfections in their elders, nor what mortification they suffer in their proud and loving little souls on account of them. Their standard is often crude, and their public opinion is the public opinion of their childish contemporaries, and they may live to look back and smile at both. But both are intensely important now. They are as solicitous about our manners as we are about theirs, as uneasy when we do not do ourselves justice, as disturbed if one of their friends carries away a wrong impression of us.

Mother is chagrined because young John bursts in on her caller with muddy boots and cap uncompromisingly firm, but she does not dream that he will suffer as keenly

in his pride if Sam, in the background, overhears her rebuke him in tones that fall below the juvenile ideal of maternal tenderness and poise. Or Sam is to be sent home, since it is not a convenient time to have the noise of two boys about the house, but instead of being dismissed with the tact which mother would use so gracefully toward a grown person in the same circumstances he is curtly told that John can't play now, and John straightway falls into a fit of sulks, which is three parts disappointment, perhaps, but surely one part mortification.

The visit of a relative to one's school occasions a world of anxiety, and the considerate mother will certainly fortify herself beforehand with full particulars as to the etiquette of the occasion, and take the utmost pains with her toilet. To see one's mother set on a platform for fifty of one's friends to stare at is an ordeal for a sensitive heart, and nothing that the favorite hat or boa can do to make it easier should be omitted. Above all, mother must not show too much interest in John. To try to attract his attention as he passes by her in the line, or to stop him and arrange his tie, as fatuous mothers have been known to do, is to make both him and herself eternally ridiculous.

Displays of affection are peculiarly obnoxious to boys growing into the self-conscious age. Greetings on the street should be marked by decorous reserve. The goodby kiss, if it is still valued, should be given within doors, never on the piazza.

"Do stop looking at me so," said a boy, irritably, to his older sister.

"What was it that you didn't like about the way I was looking at you?" asked the sister, after the other boys had gone home.

Puzzling over the problem for an instant, he answered, "You looked at me as if you loved me."

It is the same feeling that develops, later, into the man's dislike of effusive partings in public places, a point about which women, as a class, are singularly lacking in fastidiousness. EX.

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THE HOME

THE SUNDAY MORNING PROBLEM.

"I cannot possibly get to church on time."

"I'll not go with 'hurry' written all over my face."

"By the time I get there I'm too exhausted to take part in the service."

"I am coming to almost dread Sunday morning."

This is an old lament; we are all familiar with it. The Sabbath is begun wrong in too many homes. Where there should be peace and order there is nothing but haste and confusion. The lack of consideration in the family has made it very hard for the mother, and the attendance upon morning service has begun to be a burden. How can we help matters?

I am afraid the first step towards a reform may lie with the house mother herself. Perhaps she is in the habit of working herself to a high state of nerves on Saturday, making extra dainties for the table, or sitting up until midnight to finish a garment. Couldn't that coat or gown be worn just one more Sunday? And couldn't we do with plain boiled rice for dessert? Or shall we begin the holy day tired, cross and impossible?

The family must solve the remainder of the problem, for it has to do with that extra nap, which stops the whole machinery of housekeeping.

It is maintained that one has a right to one morning in bed out of the seven. Have we when our "right" invades the rights of another? It is further maintained that "Mother could leave the breakfast on the table just as well as not." As well as not? No, the good housekeeper prefers to have the products of her culinary skill eaten when they are at their best. She abhors to leave an untidy table and a cluttered kitchen. They are apt to rise like ghosts and spoil her morning worship. She wonders if the beans are burnt, and if they will forget to close the furnace draught. She feels impelled to go back and tell the laggard that his clean clothes are laid out for him, and that he must not forget to put the butter in the ice-box as soon as he has finished breakfast. She is sure the coffee will be ruined, etc. And past experience has taught her that to leave the morning work undone is a sure sign of unexpected visitors.

"We housekeepers do not want to be unreasonable. We do not expect the quiet of the old-time Sabbath when 'the evening and the morning was the first day,' when Saturday night found the home in order and the Sabbath begun. The high pressure of modern living does not admit of this. Saturday night may find the house-father out marketing, the oldest girl at choir rehearsal, the high school boy at the public library, or the Chinaman's, the smaller one in search of new shoestrings, while we are occupied with baths and buttons for the small member of the home.

But on Sunday morning when we are trying to get the work done in time for church we do not find it exactly conducive to a Sabbath frame of mind to have the kitchen full of extra business; one brushing his shoes, another pressing a pair of trousers, a third sponging a spot or ironing a protruding cushion, while the boys and girls are

who is "resting" is on the back of the stove; studying up,—sometimes the resting is the enjoyment of a book in bed, with the prospect of a headache before the day is over. Neither are we rigid about having the dishes washed, we are willing to leave them sometimes as long as they are neatly packed and the rooms in order. We do not mind making beds after church, as long as they have been properly aired. We are willing to have breakfast an hour later than on week-days. Is that not a reasonable compromise? Why not a new rule for 1910, that the Sunday morning hustle must go?—Mrs. S. J. Wheeler, in *New York Observer*.

ONE-TALENT FOLKS.

By One of Them.

How often do we hear the wail, in this day of the world's great need, "I wouldn't mind working if I could speak like Brother J., or pray like Sister C., or if I had the charm of manner of Miss K.?" How can it be so overlooked that where there is the need for one good leader or two or three, there must be many in the ranks of followers, else what avails good leadership? In the midst of all this talk about the gift of leadership, I often feel that there is a gift quite as essential, and that is the one loyal and hearty following—not blindly but understandingly. It is just the plain, ordinary people, after all, who bring the extraordinary to pass and make it possible for the man of ten talents to put them out at the biggest interest. This fact was driven home to me recently in thinking over the history of an institution for preventive work and character-building among young girls, which is today doing untold good in a Southern city.

In 1876, a committee of three women was appointed by a certain society to investigate conditions in a most unsavory district of the city. When the time drew near for making the report, two of the three were prevented, and the whole distasteful duty seemed to devolve on one woman—and a most ordinary soul she was, too. She couldn't pray in public, and when she tried to testify of what her Master had done for her, she was almost inarticulate. She could be faithful to a trust, however; so alone she went down to that spot and then went to the meeting and told simply what she had seen there. That was all this one-talented woman ever did in the matter, but the society took the matter up and sent away for a city missionary to come and deal with the situation. She came, and there was a general sense of disappointment, for it was to be seen at once that she was just a commonplace sort of a person—not especially charming nor bright nor attractive. But she set about her work in her plain way and gathered the children from the locality into a little school. By and by, as she taught and worked and prayed quietly, a larger vision came to her, and she pointed it out to those women who were backing her—the conviction that prevention is much better than cure, and that those little girls down there should be placed in a different environment at once, if they were to be saved from the ranks of dreadful degradation.

By and by her quiet appeal lodged in the soul of another ordinary individual, who donated a little home to be used for such girls as could be sheltered within its walls. Then it was that a great many plain people began to take interest, among them some who were distinguished by extraordinary

zeal and faithfulness—these two sovereign assets gave him the command of man's or woman's will—and today the little home is a thing of the far past, and up on a green hill in "a wide house," in a land where roses bloom in December and birds sing all day long, scores of happy girls are being taught in the ways of pleasantness and led in paths of peace and fitted to be leavening influences, instead of growing up a menace and a snare to the youth of the land. Just ordinary girls they are, but who shall say that they have no great and beautiful mission, even though the majority of them go out as domestics, or as working women?

YOUNG PEOPLE

THE FLOWER PARTY.

May Herriek.

Alice was an imaginative wee person and one day she decided to give a rather unique party. She would invite all the flowers to spend a day with her; but how should she do it?

Of course, the gentle flowers could not be rudely beckoned to play. Alice puzzled for several days. Finally the problem solved itself as difficulties generally will if you are patient.

She was awakened one morning by her playmates, the sun's rays, in her room, and then glancing out saw, too, her old friend, the sun smiling back at her. Always glad to greet him she gayly waved "Good morning," and after a moment told of her plan. The Sun gladly offered his aid.

"All my sunshine is yours," he said, "to send to as many hearts as you please."

Alice was delighted. The bright sunbeams would be the prettiest possible invitations to send the flowers, she thought, "and they and Sun are such good friends—surely they will respond."

So Alice gladly accepted all the sunshine and, selecting Kindness for herself, bade the other Rays each to call on his favorite flower. She had not long to wait before the guests began to arrive, for the flowers did respond—more or less readily, to be sure, as flowers are like people—in fact, they are people in their own world.

At first they were surprised. They had not even known Alice cared about them. Most of them hesitated and gossiped among themselves.

"How hateful I have been!" Alice exclaimed feeling much ashamed as she remembered how she used to treat poor Daisy to pieces telling fortunes, and how she had often thrown gentle Snowball right at his friends' heads, hitting them, and leaving him on the ground badly hurt.

A very few of the flowers came forward at once and accepted her friendship in the most hearty, cordial way. Among them, the Morning Glory—one of those easy-going, good-natured people who make friends easily and are not too critical of their surroundings.

Alice liked his manner at once and felt sure she might count on him. Imagine her disappointment then on finding that he would not remain. Morning Glory said he must

go, and Alice could not persuade him to stay. The thought came to her that perhaps those quick friendships were not the deepest or most lasting.

There were many who came with Morning Glory—many very like him and who were neither more nor less charming at first meeting.

Some merely spent the day, and Alice soon forgot them; others she came to recognize like Morning Glory—constant and cheery, ever giving all they have of brightness in return for the slightest effort in their behalf, yet always remaining mere acquaintances—the companion of an hour. Still others of the flowers, like the Roses, she came to love and look for every year long afterward, just as friendships do sometimes strengthen through the years, and among these flowers were some she had scarcely noticed before.

It would be impossible to name all the guests. Alice was constantly filled with wonder. "They are surely just exactly like real people," she said again and again, as she watched them.

The stately Lilies she felt half afraid of—they were so dignified and cold.

"It would be fun to trip them up," she whispered to saucy little Pansy, and bold Dandelion called back that it would.

"Dandelion always comes where he isn't wanted," Alice thought, feeling mortified that she had been overheard, but right here Kindness interfered and prevented Alice from quarreling. The Violets, Alice thought, had gone to sleep, they were so quiet. "I wish I might wake them up and make them know their own worth," she said, and decided to be very gracious.

Altogether the day was a great success. It was a very merry and a very lovely company. The gay, frivolous flowers and the bold, almost over-dressed ones were toned down and helped by their quieter friends.

Every one seemed in perfect harmony and the day passed swiftly with one unpleasantness. Late in the afternoon one Ray had not returned. All day they waited and grew anxious. When Alice sent out Kindness, who at length returned with his missing comrade and Miss Four O'clock, a silly, stubborn little flower, who had refused to get up a moment earlier than usual. She declared she would not have bothered coming at all had not Kindness prevailed.

When the day was over and Alice had said "Good night" to the flowers, she and Kindness had become excellent friends. He had helped her so much in reaching the hearts of the flowers that she had tried to coax the Sunbeam to remain with her always. "For flowers are just like people," she said.

A SPRING FANTASY.

Therese I. Saunders.

Cheer, cheer, cheer-up,
Help, help-us!

These words in little bird notes seemed to float through the air one fair spring day, and sounded like a tone of distress, making a discord with the bright sunshine and fragrance of flowers which filled the air.

The little wood-sprites were flitting here and there, dancing on the three-leaved clovers, stopping to kiss a sweet blue violet, sipping honey from the tulips, decking themselves with lily bells and hyacinths, and fully enjoying the perfumed breath of joyous spring.

One little sprite said to her sister: "I am going to follow that note; it pierces my heart. I cannot be happy and hear it. Someone must need me." And feeling a gentle zephyr passing by in the direction of the notes, she spread her flower-like gown upon a wave of the breeze and floated upward till she reached a young tree by the river bank, where soft spring pussies were nestling. There she saw a dainty bed of twigs and moss wherein a timid birdling lay, calling feebly, "Help! Help-us!" and by her side two brothers crying lustily for mother and father to come back to them.

The little sprite lighted upon a branch near by and asked where their mother was, and why she did not come. They simply replied: "Cat, cat, don't come; help! help us!"

The sprite understood the whole story; and stroking each birdling tenderly on its head and back, she skipped over the branches, gathering bugs of different kinds. These she skillfully fed to the birdies, and moistened their throats with a drop of dew from her lily bell.

She told them to cuddle down into bed and be good and she would come again.

She came faithfully day after day, and watched the downy balls grow larger and larger and the wings begin to spread.

Their little hearts forgot to say, "Help, help us!" and now said only, "Cheer, cheer!"

They grew until the nest could hold them no longer, then spreading wider their wings they entered a new world, singing, "Joy! joy!"

The watchful little sprite had performed her task, and sent three messengers into the world to carry cheer and joy.

CLIFFORD'S VISIT.

"I wish there were no old dishes to wipe," whined Clifford. "I never saw one little supper make so many. Rob White never wipes dishes, and I think it's hateful that I have to do it."

Mrs. Fagan looked at him in dismay.

"Why, Clifford, I thought you enjoyed helping mother," she said.

Clifford felt sorry about the pained look on his mother's face.

"I do like to help you, mother, and all that, but dishes are girls' work. I wish I didn't have to wipe any more for a whole month, anyway."

"Well, you need not," said Mr. Fagan, who just came into the room.

"Why needst I?" questioned Clifford.

I had a letter from Cousin Helen Webb today, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

Clifford danced in glee.

"May I go?" he questioned. "I never saw Cousin Helen,

but I know she would be fine. It will be a great fun to visit in a little town."

So it was arranged that the visit should be made, and Clifford spent the week intervening in making plans. He arrived at his cousin's in a state of great excitement. He could hardly go to sleep that night for thinking of what he would do the next day.

His cousin rapped on the door at half-past five the next morning.

"Yes," called Clifford, drowsily, and he immediately went to sleep again.

At six Miss Webb opened Clifford's door. "Breakfast is ready," she said quietly. "I am surprised that you are so lazy. A big boy should be up early. I am ashamed of you."

"Mamma lets me sleep until nine o'clock," he answered, in surprise. "She says a growing boy needs lots of sleep to make him strong."

At breakfast, Clifford's table manners were criticised. His cousin was shocked, later, when he slid down the banisters. She was greatly amazed when he went uptown without asking.

"Why, Cousin Helen, a fellow must do something for amusement," he explained.

"Well, walk in the garden, or read. I don't like anyone to tear about the house. How do I know whom you would talk to uptown? I want you to have proper company while you are here. And I may as well say, I don't want boys coming here to play, either; they make too much noise."

At the end of three days, Clifford longed for home. There he had some liberties; here it was always "don't." He had never realized how nice home was before. That evening, out of sheer loneliness, he offered to wipe the supper dishes.

"No, thank you," said his cousin. "You would break one the first thing."

"I wipe my mother's dishes and they are just as nice as yours." Clifford knew the remark was impolite, but he didn't care.

"I am going home today," Clifford the next morning announced at breakfast.

"Going home!" his cousin exclaimed. "Why, you came to stay a month, and a week is not gone yet."

"I don't care. It seems that I would just die if I didn't see my father and mother today. I'm going home at one o'clock."

And go he did.

Mr. and Mrs. Fagan were surprised just as they sat down to supper by a "Hello!" followed by Clifford.

"Why, Clifford, what's the matter?" his mother exclaimed.

"Nothing; I just got homesick. I thought I would just die. I guess Cousin Helen don't understand boys; she never wanted me to do a thing. I am so glad to be home. I won't even complain if I have to wipe dishes."

"So there are worse things than wiping dishes; are there, son?" his mother asked, smiling.

"Yes, and I'll tell you what it is. It's to live with someone who don't understand a fellow like his mother does. Mothers don't mind a boy's noise and fun," and Clifford gave her a resounding kiss.—Methodist Recorder.

BACKBONE.

The greatest need of the Christian church today is backbone. We do not underestimate the need of a more universal Christian consciousness and a recognition of the regnancy of Jesus Christ; we do not need these, but of what avail all this, if he to whom this consciousness comes and the regnancy is revealed has not the moral stamina, the backbone to stand erect in the divinely given posture and show forth to a gainsaying world and a wobbling church the power of God and the dignity and glory of manhood.

Many are mere moral weaklings, everlastingly complaining about the petty annoyances of life, when we should be compelling conditions and through a triumphant adjustment of the human to the divine have that harmonious and peaceful, yet potential realization of the divinity that is within us and the dignity that is upon us.

Why do so many go to pieces because of some unpleasant environment; why spend our time uselessly trying to control impossible conditions when possibly the trouble is because a lack of self-control? Indeed we have a great deal more trouble with ourselves than with others. It is always so, we set ourselves to the task of removing the irritating circumstance; when possibly it would be wiser to school ourselves to endure and to utilize it.

Paul had a "thorn in the flesh" which "buffed him;" but he sought its removal in vain. Why in vain? Because had the "thorn" been taken away Paul would not have become the rugged worker he was.

Do you recall what he said of himself when Nero's axe was about to finish his career. "I have fought a good fight; I have finished my course; I have kept the faith."

God's soldiers must have a full supply of faith and fortitude, of backbone. One would expect soldiers in the midst of their hard campaigns to be miserable, but they are able to be brave, resigned, and even happy by ignoring their hardships and dangers, because these things go to make up a soldier's life, are "all in the day's work."

Think of this you poor little weak and complaining fellows, who can't even bear the finger of scorn or a smile of derision and who go into hysterics over a little pain. Control yourself; rise above these thoughts of ease.

"That's a hard thing to do." Yes, to be sure it is. Self-mastery is not as easy as a game; but is far more valuable. Children play games, but it takes a man to be master of himself.

Certain animals have no backbone, but man is built on a different plan; God has given him a spinal column that he may be strong and erect; and he ought not to forgo this.

If we would be strong, let us go about our tasks with a heart in which there is abundant joy that is apt, occasionally at least, to find vent in shout of song.

What stalwarts we may become through self-discipline and divine reli-

ance, and even trials may become useful as we turn them into incentives and means of grace.—Baltimore Southern Methodist.

A DRY WEATHER DRINK.

An Unusual Way for Birds to Satisfy Their Thirst.

One evening last summer I got out the hose to give the thirsty garden a drink and, as it turned out, the birds as well. It was after a very warm day, one of the many we had during the long drought. The ground was like powder, and vegetation, drooping and shriveled from the heat and lack of rain, was plainly in distress.

After wetting down the tomato plants, the hose was turned on another part of the garden. Up to this time I had not noticed a bird about, in fact had not given them a thought; but now, on turning my attention again to the tomatoes, I saw several sparrows hopping around among the dripping plants. At first I could not understand why these birds had gathered around where I was at work, but upon looking more closely the mystery was soon solved. They were after a drink, and knew how to take advantage of the opportunity to get it. Of course the water that fell on the ground soaked in almost immediately and disappeared, but that on the leaves would collect in big drops on all the points, where it would hang, and here was where the birds were getting their drink. It was amusing to see the thirsty creatures hopping and flitting about among the wet plants, pecking at the great drops, looking for all the world as if they were feeding on some sort of crystal berries. Thinking to help them, I turned the hose their way again; but this seemed to be too much of a good thing, and they quickly flitted out of reach, only to be back as soon as the hose was turned away. How these birds knew what was going on I cannot say, but probably they were in the nearby trees, and, when they saw water coming, concluded it was for them as well as the plants. The little fellows certainly knew how to get it, even though it was a somewhat unusual way of drinking.—From "Nature and Science" in June St. Nicholas.

ABRAHAM LINCOLN'S CAPITAL.

In book were taught in the curriculum of our schools, the Life of Lincoln might serve as a text-book. For this man, who has won such a share of the world's love as well as respect, started with everything against him. He had no wealth and family influence to push him along. As far as education went, he was self-taught. He was put to hard work early, and kept at it. His disposition was sensitive, with a tendency to melancholy that might easily have wrecked his life. Abraham Lincoln's capital was a clear head and a big heart, and his helpers were his two hands.

Some of you who read this may feel that there is a good deal against you; that you have more than your share of difficulties to overcome in reaching a worthy place in the world. Read over

Lincoln's life and compare your own difficulties with his. The boy who makes this text-book will face the obstacles before him with new pluck and growing courage.—Selected.

PEGGY'S ARITHMETIC.

I hate to do examples!

There's no sense in them I know; All 'bout sheep, and cows, and horses, What you pay, and what you owe.

Why, yesterday 'twas awful!

We had to tell, you see, How many nails John purchased With a dollar thirty-three.

I worked till I was weary,

I worked with all my might; But that wretched old example Just wouldn't come out right!

Then sister Susan whispered—

She sits quite near to me— "Now Peggy, play 'tis choc'late, Instead of nails, you see."

Say! can you quite believe it?

That made it plain as day, And when I worked it over, It truly seemed like play!

I think the grown-up people

Who make arithmetics, Should understand us children, And know such little tricks.

Now if the sums were different,

'Bout candy, dolls or toys, There'd be some fun in working For tiny girls and boys.

If they would give examples

'Bout bonbons, rings, and cloaks, We'd all be just de-light-ed, To work 'em out for folks! —Mabel C. Jones, in Pittsburg Christian

A LETTER TO WIFE.

Dear wife, since you have been away,

It is a lonely life I lead; By ten o'clock, I want to say,

I am in bed. I'm good, indeed. I do not linger at the club,

My conduct is not such that shocks?

I'm growing sick of hotel grub—

For rubber's sake, where are my socks?

The pretty plant I've watered well,

I keep the parlor windows shut;

I'd be all right if you could tell

Just where the can-opener was put.

I hope the rest will do you good,

So far I haven't had the blues;

I'm growing sick of hotel food—

Where did you hide my Sunday shoes?

I took a meal with Mr. Green,

His wife is sure a splendid cook;

I'm glad that you will do you good,

Where did you put the button-hook?

I hope you'll have a jolly time,

And gain in health while you are

there;

I'm sure you need the change of climate—

But tell me where's my underwear?

—Detroit Free Press.

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What Did He Mean? Fair Game!—"I want you to sue that woman for \$5,000 damages! She stole my husband's affections!"

Lawyer—"But, madam, your husband is well-known in this community. I advise you to sue the woman for a smaller sum—say, \$25." *Chicago Tribune*

Let us give it (the new year) nothing to keep which will not prove an honor to God's name and a blessing to the world; nothing which we will not be willing to learn of again when we stand before the great white throne.—J. R. Miller, D.D.

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VOL. VIII.

SAN FRANCISCO, U. S. A., JUNE 30, 1910.

No. 26



MRS. H. B. PINNEY
President of the "Occidental Board," Who
Is Attending the World's Missionary
Conference at Edinburgh.



MOVING PICTURES AND JUVENILE CRIME
WILL THE REPUBLIC ENDURE?
DOMESTIC AND RELIGIOUS INCOMPATIBILITY

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

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LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St. Rev. Enos P. Baker.
Representative, Telephone Home 39147.

Subscription price, \$2.00 per year in advance; \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco Cal., under the Act of March 3, 1879.

PLEASE READ AND PASS ON.

There are two articles in this issue that we are very anxious that as many as possible shall read, as they deal with two most important topics.

The articles referred to are "Domestic and Religious Incompatibility," by Rev. Mark A. Matthews, pastor of the First Presbyterian Church, Seattle, and "Will the Republic Endure?" by Rev. John Stuchell.

The articles are both on subjects that should have the earnest, thoughtful consideration of every person, and their reading will be of value to all.

After reading, pass your paper to others with the request that they take time to read the articles.

PICTURES OF THE FIGHT SHOULD BE SUPPRESSED.

More Harm Will Be Done by Showing of Pictures in Theaters Than by the Fight Itself.

The moving pictures of the Johnson-Jeffries fight, which will be shown all over the world, unless they are suppressed, will do great damage to the young who will see them. They ought to be suppressed in the interest of public morals.

We wish some of our lawyer friends would immediately take up the matter and see what can be done to prohibit their being shown in the theaters. There must be a law that will cover such a case and we would like to hear under what statute the picture men can be enjoined from displaying them.

The right kind of a censor could do it if he had the courage, and public backing.

The pictures will be on display in two weeks, so we must get busy, at once.

If you have a suggestion, let us hear from you.

The woman's vote is not all a reform vote, as we see by the election returns from Colorado, where the women vote equally with the men. The "wets" won by a large majority. If just giving the women the ballot was all that was necessary to gain reform it would be too easy. There is a little left for the men to do.

MOVING PICTURES AND JUVENILE CRIME.

Scenes Depicted Show Youths How to Commit Crimes which to Them Appear the Height of Bravery and Skill. Only the Suppression of These Scenes Can Prevent an Era of Lawlessness.

"A Wave of Juvenile Crime Sweeping Over Oakland" was the heading of an article in last Saturday's paper, in which was recounted a series of crimes committed within the past few weeks by youths, who had been captured and had confessed. It was intimated that the police were quite certain now that a number of other crimes that had been supposed to be the work of men had been committed by boys.

A number of vacant houses had been entered and every foot of lead pipe, copper wiring, faucet or other movable article of any value removed. For some time past it has been unsafe to leave an empty house without a guard for a single night, as thieves have made it a business to strip them of everything that could be sold; even the chandeliers in some having been removed.

To replace the fixtures, where they have thus been wrenched out, has cost for an average two-story house more than one hundred dollars.

Recently in all our large cities there has been thieving, hold-ups and petty crimes without number, traceable to bands of boys, who have made a few dollars with which they have been able to lead a life of idleness. So brazen have these youthful criminals become in Oakland that a couple of them took an ax and going to the Southern Pacific railroad shops, proceeded with it to knock off the brass fixtures from an engine standing in the yards.

What is going on in the Bay Cities is taking place all over our land, and this is just a beginning, as these boys are now only starting a life of crime. They will grow up to be the dangerous criminals of the future.

The Teacher of Crime.

It is well said that seventy-five per cent of all we learn comes in by the eye-gate.

Go into a moving picture show and in an hour you will see more than you could read the story of in a day. The picture show is a swift and fascinating teacher. Not a little of what is shown is of historic value and interest; some is amusing and entertaining, but the things that give the thrills are portrayals of crime, and swift moving sentiment, of which we shall speak at another time. Every sort of crime that can be imagined is portrayed in vivid action. Robbery is committed; houses burned; children kidnapped; women strangled, beaten, robbed, and murdered, and other crimes so broadly intimated that few fail to understand what is meant. Dynamiting of buildings; men killing one another by every manner of means; suicide by every device imaginable, and all done in so matter of fact a way that one must think it is a part of the daily program of a life enacted by a set of human beings—our superiors, as they do the things that gain publicity, while our grind of uneventful cares is slow and commonplace.

What child seeing these things can fail to wish to imitate them?

To make the picture story clear, the crime committed is done in such a way as to leave a clue behind as big as a barn door, which is immediately taken up before the criminal is hardly out of sight and he is then pursued in a

spectacular manner, often interspersed with ludicrous events that make the tragedy a farce, and when he is captured seldom is stern justice meted out.

It is all very different from what actually takes place when one is detected in a crime. As most of these scenes are depicted it is an escapade such as any adventuresome young man with nerve might like to enter into, and the frequency of the commission of these crimes must make one think there is no harm in these things.

But the insidious part of it is that the criminal's capture comes as a result of the conspicuous clue he leaves behind. Any child immediately sees how the crime can be committed without leaving such a clue, and he says to himself, "That fellow got caught because he was not smart enough to get away without leaving a trail. I am too smart to get caught that way;" and if he is criminally inclined, or falls in with a set of evil-minded boys, there is no telling what may happen.

As a proof of the fact that boys and young men do learn to be criminals by seeing crime depicted in the moving picture shows, read the confessions of juveniles, and many adult criminals, and you will see that they had been frequenters of these places. Many of them had committed theft to secure the money to attend the picture shows, the places had such a fascination for them.

Talk to the children who attend and see what are the pictures that take strongest hold on them; see the games they play, and note the things they do, and you will soon be convinced that the young people are growing up with ambitions to be like those who do things in this unreal world that has such an alluring fascination for them.

A Censor Needed.

In the city of Berkeley, Cal., there is a censor who is to pass upon all pictures before they are shown to the public. Every city should have such an official, and one who has wisdom and stamina enough to repress all that will be a menace to the welfare of the young.

Examiner Should Be Suppressed.

We note that the *Great American Menace*, "The Examiner," printed by Willie Randolph Hearst, but of which whoever is the editor is too ashamed, or afraid of prosecution for libel, to permit his name to appear, is about to debauch as many of the people as possible, by giving a free show in which the fight at Reno will be reproduced in all its details, and also by giving a complete description of the fight in all its papers.

If there is any degrading thing to which this sheet will not stoop to make a few nickels, we are not aware of it.

In our estimation it is a publication that ought to be suppressed in the interest of public morals.

Former President of the San Francisco Police Commission Harry Flannery, who was relieved of the office on a charge of grand larceny, has written the Mayor that he does not wish to be reappointed to the office as he fears it will hamper the Mayor in his great work. McCarthy's reply, doubtless written by the same lawyer that wrote Flannery's, for neither are capable of using anything but billingsgate at all freely, is filled with praise and best wishes for his faithful official. It is to laugh. When we hear these blarneys extolling themselves and their "clear as crystal" consciences, it is time to look out for a hold-up.

MY COUNTRY.

M. L. THRESE WHALEY

Words fail to speak the love and pride,
Thou kindest in our hearts, blest land!
Thou heritage of priceless worth,
Bequeathed us by a valiant band.

Boundless in resource and extent,
Thy scenery beyond compare,
In all God's Earth, O, wondrous land,
Thou art the fairest of the fair.

With endless prairies, valleys, plains,
With mountains veined and seamed with gold,
With towering forests, dense and grand,
Thou art a mine of wealth untold.

With rivers turning countless wheels,
And more enriching fertile soil,
From homes of plenty, comfort, joy,
Thy favored sons go forth to toil.

And Freedom's sons are they. Her air,
With fond, proud, grateful hearts they breathe,
While Liberty's expanding thoughts
In smiles their sterling faces wreath.

Not as "the man with hoe" work they,
By dwarfing hopelessness beset,—
Owners and lords of blood-bought fields,
Happier than that of kings, their lot!

Small wonder, then, that North and South
And East and West, the brave are found,
The capable, the wise, the good,
Sons who are honored, world around.

Thine outstretched arms and welcoming shores
Beckon the poor, unlearned, oppressed;
From persecution's deadly sway
Thou offerest a home of rest.

Thy glorious mission is to bless;
To teach, uplift the sons of men;
To give them wealth of hand and heart;
To free and save from Error's chain.

Blood tingles when thy songs we sing,
And hearts expand, and pulses thrill.
O, God of Nations, for such gift,
With grateful love our bosoms fill!

WILL THE REPUBLIC ENDURE?

John E. Stuchell.

The Recurrence of the anniversary of our national independence cannot fail to impress the reflecting patriot much as his birthday does a serious man. It may well be that the multitude utterly fail to appreciate its significance. For them, it means noise, or festivity, or games, or other forms of excitement; he cannot but ponder the lessons of the passing years, asking himself wherein we have succeeded, inquiring into the cause of our failures, and endeavoring to

provide safeguards against the repetition of them in the future. Is this republic, founded with such lofty enthusiasm, with such solemn consecration, a success? Has it meant for the race what our forefathers hoped it would mean?

Probably every loyal patriot, if wholly honest, must admit that it has not entirely realized their expectations. There has been a mixture of gain and loss, of good and bad. In looking back over those pre-Revolutionary years, we almost smile at the childish credulity with which our fathers imagined that political independence, personal liberty, would solve their problems, and introduce a sort of millenium. There was an error characteristic of all ardent souls. They fix upon some one object of attainment, they set before them some particular goal of progress and fondly dream that if this were realized, all the rest of human trouble would be easily disposed of. It may be liberty, it may be education, it may be an equitable distribution of land, it may be some special socialistic propagandum. But after the goal has been reached, after the improvement is incorporated in common usage, the race seems but little higher, and no happier. Yea, there are those living today, hosts of them, who turn with eager yearning from our own age with its infinite complexity, and its remorseless competition, to the light and peace and simplicity of the colonial times.

It is so hard for us, both as individuals and as a nation to realize that happiness cannot be assured us by Magna Charta, or Declaration of Independence, or Act of Congress, or Decision of Supreme Court. These may, indeed, guarantee to us what, with unconscious irony, the Declaration calls the right to "the pursuit of happiness," but it is a pursuit as elusive as an ignis fatuus. Happiness, by an irrevocable law of our being, is dependent on character; it springs up only as a result of what we are. It can as readily abide in the humble cot as in the spacious palace. Wealth cannot bring it; rank cannot confer it, freedom cannot assure it. So far as it is concerned, we are precisely at the point where our revolutionary fathers were,—we, like they, must obtain it each for himself, by rigorous performance of duty, by responding to the ideals that stimulate our growth, by acting amidst the confusion of earthly opinions, as the children of the Almighty.

The question is bound to arise from time to time, "Will this republic endure?" or, "Will it like the others that have arisen in the course of human history, have its rise, culmination, decline, and fall?" A millionaire of Cincinnati, whose daughter is already a hostage to the English realm, and whose own vision, if report speaks truly, is affected by the lustre of a foreign coronet, declares that if Roosevelt is elected for another term he will pack his suit case and shake the dust of his feet from a land verging fast toward a horrible dictatorship,—a repetition of the days of Marius and Sulla. We laugh at his chimerical fears, and we feel that the country will be well rid of those whose golden chests can make no proper compensation for their craven hearts.

Every student of history knows that it is not a man who assumes, but conditions which invite a dictatorship. It was not Caesar who usurped the liberties of Rome,—that monarchy would have come had there been no Caesar; it would have come simply because the conditions made it inevitable, because those robust and sterling virtues which had build-

up the Roman empire, had vanished from the lives of the people, and they had become unfit for freedom. This it is that marks the period of a nation's fall. The question now becomes, Does Rome's experience furnish a historic parallel to our own? Granting that there is much which is dissimilar, that certain conditions obtained which can never recur, that elements of race enter largely into the settlement of the matter, and that we have a heaven, at least, of Christianity, which the Romans totally lacked; still there is much in the parallel that may well give us pause. Let any one read, for instance, Fowler's recent book on "Social Life in Rome in the Time of Cicero," and he will be struck by the accuracy with which history repeats itself. The home was the cornerstone of the Roman republic, and for three hundred years after the foundation of the city, there is no record of any divorce. But in Cicero's days, the home was broken up, faith in the old domestic Lares and Penates had become a matter of frivolous jesting, morality had become a name for convenience, and marriage made way for lust.

How similar our circumstances today! That home of our fathers, lacking though it often did almost every material convenience, was, compared with the splendid mansions in which men and women wanton today, a veritable temple, in which father and mother were priest and priestess, and from whose consecrated precincts came those children, reared perhaps with sternness, but with fondness and piety, those men and women, who have built up our nation to its proportions of today. But is the home to vanish now? Statistics tell us that for every twelve marriages there is one divorce, which means in plain terms that thousands of men and women are living in adultery with those who are not, according to Christ's law, their wives or husbands at all! What an offense to our civilization! How can children amounting to anything be reared in homes where father and mother wrangle and recriminate upon each other, and at last part asunder, and find other companions to their shame? If this state of things continues, it means, as clearly as though the legend were written upon the walls of our capitol, that we shall have a progeny that will be unfit for freedom, the ready tools of any demagogue who by bribery or trickery cares to use them for his purpose.

In those days as in these the passion for money had become an absorbing mania. The higher standard of living demanded increased sums for its maintenance, opportunities for display and luxury blinded men to the way in which their wealth was obtained, so long as it was secured; and many of the leaders of the people cared not a fig whether the government were republican, or monarchical, so long as "business" was not interfered with. This country has too many like them today, to whom "Wall Street" and "business" and "prosperity" is above the Constitution; should their proportion be still further increased, it may well be that at a critical moment, a man may arise who will surround himself with officials upon whom he can rely, and change the government according to his whim. This thing happens in the election of the Mayors of most of our cities, in the selection of the bosses who under the forms of democracy exercise regal powers; it is no rarity even in the raising of a man to the gubernatorial chair; it has never yet happened with regard to the presidency, but it might happen! it will depend upon the vigilance and integrity of our people whether it shall happen.

Some are apt to console themselves after such reflections as the foregoing by thinking, "O well! we no longer have the dreadful gladiatorial combats!" Happily we do not. But if any proof were needed that the instincts of the mob that demanded them are unchanged, it is afforded by this barbarous fight that is scheduled to celebrate our Independence Day in a neighboring State—thank God and thank those who helped Him, the Governor, and the Pacific Presbyterian not the least, that it is not to disgrace our State! As between that exhibition, for which a meretricious press has prepared the minds of the nation, where two human bullies, after weeks of training, undertake to batter and pummel each other until one of them falls exhausted; and a combat between gladiators, where two men armed with the most skillful weapons of war, thrust and parry to the delight of the canaille in the arena; as between the two, we say, there is little to choose, and that little, we frankly declare, is in favor of the science, the dignity, and the humanity of the pried amusement of Rome! Shame on the State of Nevada and upon its pusillanimous Governor! shame on them for bringing this blot on the most glorious day in our annals! Let it no longer be mentioned among the States! Unless it redeems itself from this taint of barbarism, let there be concerted measures taken to drop it back from statehood which it no longer deserves, but which it disgraces, to the territorial status, where its savage instincts may be more effectively bridled by the public opinion of the nation.

We come back then to our statement that the republic will endure only so long as it is worthy to endure; only so long as the men and women in it are willing to restrain themselves to lives of sobriety and honor; and are willing to associate themselves and fight for the realization of the highest possibilities of national character and efficiency. A government, though perfect in conception, will not run itself. Against every government there will be allied those forces whose interests it contravenes; and to match that opposition of the forces of iniquity, that phalanx of the hosts of uncleanness and drunkenness and greed, that fatten on human weakness and woe, and pervert the law to their own nefarious ends,—against these there must be another phalanx, equally solid, of the men and women who stand for temperance, and virtue, and religion; who see in the national government possibilities for the enforcement of righteousness, and for the advancement of the Kingdom of God; a host cool, persistent, determined; citizens with the fire of Bunker Hill still glowing in their hearts; disciples with the love of the Master impelling them to spend and be spent for civic purity and righteousness, for justice as between man and man, for the national realization of the ideals of the fathers,—in one word, for human betterment. Is there such an army of righteousness? Yes; and in it lies the hope of the nation, the answer to whether it shall endure or not. There is the army, but alas! it is disorganized, it allows itself to dissipate its energies on trivial things, it permits its foes to divide upon minor issues and thus baffle its effectiveness, it generally fails to appreciate the significance of the juncture at which we have arrived in the course of our national development. May we at least perceive the "signs of the times," and gird ourselves for the work before us! The Christian forces of most of the cities and states, certainly of the Union, could swing things according to their will, if they only would! "O that

they were wise! that they understood this!" God wants witnesses and warriors now as much as He ever did.

"He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the souls of men before His judgment seat. Be swift my soul to answer Him, be jubilant my feet,

Our God is marching on!

"In the beauty of the lilies Christ was born across the sea, With a glory in His bosom that transfigures you and me. As He died to make men holy, let us live to make men free.

While God is marching on!"

DOMESTIC AND RELIGIOUS INCOMPATIBILITY.

By Mark A. Matthews, D. D., Seattle, Washington.

2 Cor. 6:14.—Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light and darkness?

Deut. 22:9.—Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled.

Deut. 22:10.—Thou shalt not plow with an ox and an ass together.

When we begin to discuss incompatibility in the domestic and religious spheres, we are at once dealing with a problem more far-reaching than the superficial are willing to admit. Things that are incompatible are inconsistent, incongruous, disagreeing and disagreeable. When applied to chemicals, we have substances which cannot co-exist in the same solution without mutual decomposition, or other chemical action on each other. Matrimony is the solution in which two units are placed to be made into one. If they are inconsistent, decomposition of disposition, of character, and of happiness must ensue, and the effect upon the two lives must necessarily be injurious from every standpoint. There are people who cannot mix, and there are people with whom it is impossible to form a union. Matrimony is the science of mutual obligations. It is the union of two lives that must ever after present to the world one harmonious, beautiful and consistent unit.

Matrimony involves more than the license to legally unite a man and a woman as husband and wife. It ought to mean a perfect blending of consistent complements. The one life ought to be the complement of the other, and guarantee harmony of soul, of mind, of life, of body, of tastes, and of religion. If peace and love are to ensue and be permanent conditions, there must be a complete union of the two lives in all their respective parts. It is impossible for a couple to be happy if the man is coarse, vulgar, low-bred, and without mental breadth, and the woman is refined, cultured, aesthetic, beautiful, aspiring and religious. You could no more expect the union of those two lives than you could expect the blending of the life of a swine and an antelope. A harmonious union cannot be conditioned upon physical attraction alone. Physical love and physical magnetism are both factors in happy marriages, but they are only small factors when all other considerations are carefully studied. The temperaments, the souls, the dispositions, the environments, the cultures and the religions must be considered, harmon-

ized, adjusted, reconciled and united, before you can get the best results.

It needs no great argument to prove the bases of a happy union, of successful matrimony, and of a love-bathed domestic circle. The reason there are unhappy marriages and incompatible domestic relations is, young people go into matrimony with undue and criminal haste. They are controlled entirely by physical magnetism, and neglect to study the other more essential qualifications. A woman of well developed form, and a genteel-looking, physically handsome young man might be drawn to each other by physical magnetism, and immediately leap into the serious business of matrimony, and perhaps the physical conditions were the only conditions upon which they based their love. When the union took place, and they began to study each other, and their wills began to work, their dispositions began to display themselves, and the peculiarities of human nature were brought prominently to the attention of each other, they discovered they were wholly unfit for the matrimonial world. A man cannot be judged by his clothes, nor can a woman be accepted because of her beautiful exterior. Beneath the well-fitting dress, the sparkling gems and the broadcloth, may be demon-possessed human nature. That same human nature may be controlled by legions of demons. Short courtships are dangerous. Young people ought to take time to think, to study each others' dispositions, and to associate with each other as friends, as admirers, and as lovers a sufficient length of time to discover some of the peculiarities that may enter into an unhappy home.

Three serious mistakes are being made. First, our young people are being thrust upon the world at an age far too tender for them to cope with its responsibilities. Children ought to be kept in the state of childhood just as long as the aroma of the child-life can last. The juvenile society of the present day is the social incubator for penitentiaries, reformatories, slums, and districts of ill fame. The oldest men and women of the country are not immune from the experiences, dangers, and problems of the social world. Consequently, it is unreasonable to expect girls of fifteen, sixteen and eighteen years of age to cope with the intricate questions involving matrimony, the happiness of homes, and the birth of posterity. Girls ought to remain with their mothers, and make them their companions until wisdom puts forth its first blushing blossom, and until judgment gives evidence of the building season. Common sense is needed, and young girls are not possessed of an over amount of common sense. Boys are far more deficient in this essential quality when contemplating matrimony. Mothers ought to make their daughters their companions. The average mother is guilty of criminal negligence in not talking to, explaining to, and directing her daughter in all of the delicate intricate questions that concern the body, its functions, and the future domestic life.

Second, the question of religion and its effect upon the home is not considered as seriously as it ought to be. Sensible men are about to admit that religion is absolutely essential, and that no life is successful without the touch and dynamic of Christianity. The home cannot be made what it ought to be in the world without Christ and the Christian religion. As a life cannot reach its highest possibilities out of Christ, and as a great life would be worth infinitely more to the world if redeemed by the blood of

Jesus Christ, and if it had the loving consciousness of Christ's daily presence, so the home would be transcendently more to the world if every member of the family believed in, accepted and enjoyed Christ as a personal Saviour. You cannot get the best results in a home where the religion of Jesus Christ is either ignored, or is crossed by heresy and infidelity on the part of the husband or the wife. It is illogical, unreasonable and impossible of realization to get out of a home children with firm religious convictions, when there is no consensus of opinion on religious subjects in that home. It is wrong from every standpoint for a deeply pious, religious girl to marry an impious, unreligious or irreligious man. It is also wrong for a consecrated Christian man to marry a blasphemous, frivolous girl, who may be a devotee of some religious heresy or fad. His religious life will be injured, and hers will be a detriment to her children. There ought to be unity of thought, of spirit, and of worship, if the home is going to present to the world the pure, undefiled religion of Jesus Christ.

Third, it is a mistake to stop the courtship at the marriage altar. Love's lamp should be kept burning, until the coffin-lid extinguishes the flame.

There are states of incompatibility developed after marriage that are independent of any inconsistencies of disposition that may have existed prior to matrimony. Perhaps those idiosyncracies and slight inconsistencies had been met, overcome or solved, yet if the man ceases to love, to pet, to court, to humor and to sympathize with his wife, her love may die by a process of starvation. On the other hand, if the wife ceases to be attractive and magnetic, if she ceases to use her coquettish, winsome and fascinating mannerisms that she used to catch him, his love may die, and there may come into his life a demonized affinity. Love will not submit to a poor bill of fare, to a reduced diet, to fasting, to starvation, or to a diet of water and moonshine. Love wants real, good, healthy, juicy, delicious, constant, ever-increasing articles of physical, mental and soul food. There are women in this city who are dying for the love of their husbands, and there are men who have gone to the depths of hell because they were starving for the love and sympathy, kindness and womanly coquettishness of their own wives. When love's lamp is once extinguished, it is perhaps seldom, if ever, relighted by the same match, and when relighted by another, the flame is of a different hue, and the oil consumed is from an impure fountain.

There is but one remedy for domestic infelicity, and that remedy is Jesus Christ. If husbands could learn their Christian duty, and if wives would practice the instructions given to them by the Holy Spirit; if husbands and wives realized the mutual obligations resting upon them, and that their union, if perfect, must be a union in Christ, their homes would be happy.

Religious Incompatibility.

As previously said, religion henceforth must enter into every department of life. You are compelled to bring religion into business, politics, society and matrimony. It is folly to expect two men to go into partnership whose religious thinking is different, and whose religious views are antagonistic, and expect to bring harmony into a business where the heads of the business differ radically on religious principles. Business corporations cannot be formed on dol-

lars and cents only. Just as other conditions must enter into happy marriages, so other conditions must enter into happy marriages, so other conditions than the rules of Mammon must enter into business corporations, if they are to be happy, successful and profitable. The man whose religion teaches him that the end justifies the means, and the other man whose religion teaches him that the Golden Rule, with Christ as the sovereign of the human conscience, must control him, cannot make a successful co-partnership. The principles governing men's lives must be considered, if they are ever to walk together in a happy and perfect business relationship. This is the reason that there are so many unsuccessful business combinations. They were attempted solely and wholly upon financial considerations. They did not take into consideration the dispositions and temperaments, the religious principles and the religious opportunities of the individual units in the corporation. You cannot plow with the ox and the ass yoked together, and expect a straight furrow. The furrow will be crooked; the field will be disfigured; the experiment will be expensive; labor will be wasted, and the ox or the ass will be destroyed.

Religious incompatibility is often discovered inside the church, because people do not study all the principles involved before they enter into a given church. The rise of individual, evangelical churches is due to some extent to constitutional conditions. Evangelical denominations are in a sense constitutional evolutions. You would not force a phlegmatic, reasoning, calculating man into a church where the emotions were played upon, stirred, and constantly excited. He would soon find himself incompatible; the environment would be inconsistent with his own constitutional temperament, and he would either lapse in his spiritual life, or he would grow indifferent to spiritual progress.

Another reason you find unhappy people in their respective churches is, they have permitted the religious life to wane by disuse. The command is to love God with the whole being—the mind, the body, the strength, the life, the soul, must all go out in passionate affection for God. Then, it is easy for a man to love his fellowman,—his neighbor as himself. When a man ceases to encourage and foster his religious life and his sense of worship, he begins to lapse in his piety, his church loyalty, his regard for the Sabbath, his use for the Bible, and his respect for holy and sacred things. He becomes a blank, black, dark atheist, or he denies the deity of Christ, and joins some pagan institution that calls itself a church. Do you know that outside of the Jews, those who deny the deity of Christ, and those associations that deny His deity, are pagan,—come from paganism, were born in paganism, and are teaching Oriental paganism as dark as Hinduism could possibly be in its final analysis.

Men would not be uncomfortable in their churches, if they were working at the business of being aggressive, faithful, loving, tender, sympathetic Christians. Their prayer should be, "Restore unto me the joy of thy salvation." Just as in the domestic life, so in the church life, the church love, loyalty, spirit and devotion must be kept in constant operation, if the greatest results and the blessings of Christianity are to be enjoyed. The man who neglects his Bible, forgets his church obligations, and ceases to work at the business of administering pure and undefiled religion, is in

a position to be led astray, to drift into infidelity, impiety and blasphemy. Religious life must be kept burning, religious service must be the constant rule of action, and religious fruit must be prepared for, expected and gathered every hour in the day, if the greatest blessings of Christianity are realized. Christ went about the world doing good; so the man who works at the business is the man who gets the results, the joys, the fruits and the benefits. Let me urge you to accept Christ, and become a faithful, earnest, loving, loyal, serviceable Christian. There will never be any manifestations of religious incompatibility if you live up to the full requirements of a child of God,—“hid with Christ in God.” The Christian is the happiest man in the world. He ought to have the brightest face, the merriest laugh, the most cordial handshake, and the most helpful life anywhere in the world to be found. Let him work at the business of giving to the world the best there is in Christianity.

Some people ought to be ashamed of the kind of fruits they are offering to the world, and asking the world to accept as evidences of their Christianity. Christ and Christ alone as a daily consciousness in the human life, will abolish domestic and religious incompatibility.

SPEND SUNDAY AND THE FOURTH AT THE CHRISTIAN ENDEAVOR CONVENTION AT SAN JOSE, JULY 1-5.

Large Mass Meetings and Valuable Study Classes and Conferences, Combined with Big Picnics, Will Offer a Profitable and Enjoyable Way of Spending Two Days Free from Regular Duties.

A great many Endeavorers throughout the State are not so fortunate as the twenty-five hundred delegates who will attend the annual State Christian Endeavor convention in San Jose, July 1-5, in that they cannot spare the time for the whole convention. Fortunately for these unfortunate ones, the program committee has arranged an unusually attractive series of meetings for all day Sunday and Monday morning.

Early Sunday morning the early risers will gather for a sunrise prayer meeting; at nine o'clock in the Auditorium an immense mass meeting will be of interest to all Endeavorers.

In the afternoon three workers' conferences take place:—a Junior conference and rally led by the State workers. If you are at all interested in Junior work, this meeting itself will pay for the trip down. In another building Miss Graves, State Intermediate Superintendent, will conduct a meeting which has been planned after a great deal of forethought. The program is fashioned after a manner which is entirely new, at least to this Coast. Several speakers have been chosen from active business and professional life, who will give the "How and Why" of their particular calling in connection with an active Christian life. Among these will be a doctor, merchant, minister, lawyer and a volunteer to the foreign field. Rev. Willis R. Hatchkiss will tell of the advantages of a "Life Invested on the Foreign Field." Dr. McAfee will explain "What Constitutes a call to the Foreign Field."

In still another room the Young People will gather for an hour of work.

The closing meeting of the Sabbath will be a mass meeting at which Mr. Hotchkiss will speak. Mr. Hotchkiss, it will be remembered, was one of the big speakers at the Laymen's Missionary Movement convention. His home is in East Africa, the country which Colonel Roosevelt has made famous.

Monday morning the Bible classes will meet and the regular conferences will convene. Dr. Chapman, of the Anti-Saloon League, will address a mass meeting in the middle of the forenoon.

At 11:30 all meetings will adjourn and the remainder of the day will be devoted to picnics. A very large intermediate picnic is planned; the Young People have plans for an enjoyable time. Monday is also the day chosen for the Veterans' Banquet.

Don't feel sorry for yourself if you can't attend the whole convention; if you can come for Sunday and Monday you will attend a very valuable portion of the gathering. **Instructions to Those Going to San Jose.**

When you buy your ticket, get a receipt from the ticket agent; this, when presented to the transportation manager, will procure a discount.

On arriving at the Auditorium be sure and register. The only way the people at large have of knowing the number present is by seeing the registration returns.

Late trains Monday will bring business folk back in time for work on Tuesday morning.

PRESBYTERIAN PASTOR AT ELKO, NEVADA, SAYS GOVERNOR DICKINSON IS "TIN-HORN" GAMBLER.

Says There Are Substantial People There Who Regret Sort of Governor They Have—Declares Better Sentiment Is Arising which Promises Bright Future.

Rev. Samuel C. Gilman, who is in charge of the Presbyterian church at Elko, Nevada, and who is visiting in Findlay, Ohio, made the following statement of the "Morning Republican" regarding the prize fight, which is to be pulled off in Reno, July Fourth, and the conditions socially which exist in the State in general:

"The telegraphic dispatches that the people of Reno are fight mad and hilarious to extent mentioned must be accepted with a grain of allowance. No doubt the boosters and the sporting men of the State are elated enough, and are losing no opportunity to advertise the event, so as to get out a big attendance, but as a matter of fact, Nevada has its substantial residents, who regret that a governor presides over the affairs of state sadly lacking in the splendid qualities which distinguish Governor Gillett, of California.

"Dickerson is, in fact, a tin-horn gambler himself, a friend and associate of Tex Rickard, and occupies the gubernatorial chair through purely accidental causes. He was elected lieutenant-governor of the State, by the sporting element, four years ago, at the time Sparks was chosen governor. The latter's death occurred shortly after his election, and Dickerson has since been acting governor.

"Both Dickerson and Rickard are living in the copper mining town of Ely, where Rickard has been conducting a saloon and gambling joint for some time. For the past

year rumor has it that he has been meeting with financial reverses, and is now playing his last cards in the effort to get on his feet once more.

"Better sentiment is arising in the State, and men like Rickard and Dickerson are beginning to see their fiasco. For years Nevada has legalized gambling and prize fighting, but at the last session of the legislature, the better element in the State got a bill passed prohibiting gambling. The law becomes operative on the first of October of the present year. Acting Governor Dickerson signed the bill, but did so only after amendments had been made to it, which it was thought would make the measure so unpopular with the people as to cause its being submitted to the referendum at the coming fall election. While the anti-gambling fight was in progress, I made a thorough canvass of the Ely copper mining district; visiting the camps and securing the names of many petitioners—miners who were addicted to gambling, and I found that the sentiment as a whole was opposed to the sporting interests which have long dominated the political affairs of the State, and have long flourished on the hard-earned wages of the men who toil in the deep.

"Just now is the psychological moment when Tex Rickard and his 'associate,' Governor Dickerson, are in a position to promote this fight, but the days will come when better government in the sage brush country will make such things impossible."



As a result of our request for the names of preachers who were to spend their vacation about the San Francisco Bay, we have received the names of quite a number. Any churches wishing supplies might do well to look over our list.

The California State Sunday School Association will hold a ten days' School of Methods at Yosemite, July 7-17, when several noted workers will be the instructors, Rev. W. F. Harper, Miss Meme Brockway, Mrs. B. D. Hageman and Bishop Bell being the principal speakers.

Rev. Elmer E. Fix has entered with enthusiasm upon his duties as Sabbath school missionary for the Presbytery of San Joaquin. In this rapidly developing valley there are many places demanding attention from the Sunday School missionary. Already Mr. Fix has organized and assisted many schools.

Miss Marie C. Brehm, scientific lecturer for the Permanent Committee on Temperance of the Presbyterian Church, is spending a little time at Mt. Hermon, where she will make some addresses. Miss Brehm has just concluded a month of successful work in Oregon, where those hearing her were loud in their praise of her valuable services to the cause. In a letter to Miss Brehm, Rev. H. N. Mount, of Eugene, Oregon, says: "Your lecture here was very highly spoken of. Every one says that for information and real heart of the matter, your addresses were the best thing we have ever had in Eugene. Clinton Howard was entertaining, but he could not compare with your addresses, for intelligent, re-

served and masterful presentation. I was proud that I am a Presbyterian, and that you are representative of our Assembly's Committee."

Near Chester, in Plumas county, on June 19th, a Sunday school was organized by Rev. Arthur Hicks. Rev. W. G. White of Chico was present and preached in the parlors of the Stover Hotel. The money is now being raised for the building of a chapel near Chester on land given by Mrs. Bidwell of Chico and adjoining the tract of land she has given the synod as a camping ground for Presbyterian ministers and missionaries. This is a choice piece of property and ought to attract those who enjoy the glory of the mountains and pine forests and the best of trout fishing. Work will begin on the chapel building about July 6th. If any person who reads this has a few dollars in his missionary fund that he wishes to invest to advantage, here is the opportunity. Our Sunday school at Chester is the only organized agency for religious work in that section of Plumas county. The nearest church is 22 miles away. If you wish to help, please send your contribution to Arthur Hicks, Synodical S. S. Supt., 674 East 25th St., Oakland, Cal.

Santa Clara, Cal.—During the past week a company of boys from the Santa Clara Presbyterian Church have been camping at Mt. Hermon, under the direction of the pastor,



Rev. James Falconer. The boys are organized in keeping with the Boy Scouts plan and are gaining not only in muscular fibre but in moral stamina as well.

At the communion services last Sunday sixteen new members were received and the baptismal rite was administered to several. A male quartette is furnishing excellent music for the regular services.

Oakland, Cal., First.—Rev. E. F. Hallenbeck, pastor of the First Presbyterian Church, San Diego, will supply the pulpit for the next four Sundays. Many are looking forward to a rare treat in hearing this gifted speaker.

Napa.—There were five accessions to the church at the last communion. Children's Day was appropriately observed. The Sunday school choir had charge of the music and the way the entire program was carried out was a credit to the Sunday school.

Santa Monica.—We were much disappointed when Rev. J. A. Barnes was obliged to give up this work on account of his wife's health. Now to our delight Rev. W. H. Connett, who has served us so faithfully and efficiently has agreed to continue as stated supply for a year.

San Francisco, Richmond.—The pastor of this church has gone with his family for a four months' visit to his old home in Troy, Mo. Rev. C. S. Tanner has done a faithful and successful work at Richmond and is deserving of a vacation. Rev. Jas. S. McDonald will supply the pulpit in his absence.

Santa Paula.—The height of the apricot harvest makes this a favorable time for vacation, so regular preaching services are omitted two Sundays, and our pastor, Rev. H. C. Buell, is in Los Angeles attending the Christian Workers' Conference. His address on "The Word in Preaching and Teaching" was considered one of the rich things in the Conference. Last Sabbath he preached in Boyle Heights church.

Chico, Cal.—This church held its Children's Day service June 12th. It was a service of unusual interest as four of the young people of the Sunday school were received into church membership. The room was crowded to its utmost capacity. This Sunday school is among those of the Presbytery of Sacramento pledging thirty cents per member in order that a Sunday school missionary may be obtained to work in the Presbytery.

Elmhurst, Cal.—At the Elmhurst Church, Rev. J. P. Gerrior, pastor, the annual Children's Day service was held on the evening of June 26th. A carefully prepared program was presented. The church was tastefully decorated for the occasion. Rev. Arthur Hicks, synodical Sunday school superintendent, spoke on the work of the Board. An interesting feature of the service was the baptism of an infant. At this service seven members were received, four on profession of faith and three by letter. Four members were received June 19th, making eleven additions to the church during June.

Placerville.—Children's Day was observed with interesting exercises by the young people of the various departments of the Sunday School. The Beginners' and Primary classes were glad participants in the program. Many parents and friends of the children were present.

On the afternoon of the same day, was held the funeral of the pioneer woman of the church and of California. Mrs. Nellie Parlow House had been a resident of Placerville since 1852, when she came with her parents from New Bedford, Mass. She was married to her husband, the late William B. House, in 1863. Together they united with the Presbyterian Church in 1867. Her husband was soon afterwards elected a Ruling Elder and held that office until his death in 1907. Mrs. House had been a member of the church for over forty-three years, but a worker in the church from the beginning of the organization in May, 1853. A large congre-

gation was present to pay their tribute to a good woman whose works will follow her.

On Sunday night, May 15, the county court house of El Dorado county was discovered on fire. The fire completely destroyed the building. Since the Superior Court Room and Judge's Chambers are in the parlors of the Presbyterian church. Judge N. D. Arnot is one of the trustees of the church.

Los Angeles.—A specially attractive musical program was given in the Highland Park church Sunday evening. The sermon was on "Music in Worship," by Rev. W. B. Gantz, who with Mrs. Gantz is very helpful in the service of song. Their duets are specially liked.

Rev. Geo. C. Butterfield has taken up his duties as Sabbath School Missionary and Clerk of Home Mission Committee since his return from the General Assembly. Last Sunday he dropped in on Dr. Ward and his people at Glendale, where Children's Day services were held. The afternoon was given to the promising new work at Latin.

The friends of Dr. Lapsley A. McAfee, of whom there are very many, are enjoying his visit to Southern California. He spoke Sunday afternoon at the Y. M. C. A., where he had been announced as "one of the most brilliant, forceful, manly and direct preachers in the Presbyterian body;" to which those who know him best will agree. His address was based on the Old Testament story of Gideon and his 300; and the New Testament story of Paul, "who was not disobedient to the heavenly vision." His introduction touched a tender chord as he referred to the time, affording the sweetest memories, when his mother told those wonderful Bible stories to him with his brothers and sister. Then he told in strong words of the need of that vision which reaches up to God, into self, on to future destiny and out to fellow men. The large audience which listened attentively ought surely to have gone away strengthened. His address on "soul saving" at the Christian Workers' Conference showed how for this work there is need of a living God, a living message and a living messenger. A Jesus who only lived and died could save no one. A Jesus Christ who, in addition rose again and ever liveth, is now, yes, now! **living and doing things**—He can save and does save. As for the message, "The Word of God is living and active," actually doing things now. While the Messenger is the consecrated child of God, himself saved by Christ and "doing business" till He come.

Immanuel Church at the morning service had Dr. Smither, pastor of First Christian Church, in longer service than any other minister in Los Angeles in his present charge. He spoke helpfully on "Acquaintance with God." In the evening Dr. L. A. McAfee gave a strong message on "Church Unity." In the interest of California it is to be hoped that no attraction will take Dr. McAfee away from us.

Rev. J. D. Habbick in a recent sermon on "Latter Day Fads and Fancies" gave some telling blows against spiritism, Christian Science, and others; showing that the animus of all is to deny that Jesus came in the flesh, and deny the personality of God. He dealt faithfully with a professed Christianity which yet, and sometimes even in supposedly

orthodox churches, denies such clearly taught facts as the deity of Christ, the Virgin birth, the substitutionary work of the God-Man, or the existence of heaven or hell or a personal devil. In a way to delight the hearts of sympathetic listeners he preached the old, saving doctrines of the Cross and regeneration by the Holy Spirit—not merely education, refinement, reformation.

The first week of the Christian Workers' Conference was by some who have attended many such, considered one of the best they had ever been in. Men and women of various communions come together on the common platform of the essential doctrines of our faith, animated by the One Spirit, and devoted to the great purpose of glorifying God.

Rev. A. B. Prichard's exposition of Jude brought out helpfully some of the intensely practical things in this somewhat neglected letter.

OAKLAND PRESBYTERY TO MEET.

Presbytery of Oakland is called to meet at First Church, Oakland, July 7, 10 a. m., to consider and act upon—

1. Petition for dissolution of pastoral relation, the Rev. O. E. Hart, D. D., and Centennial Church.
2. Report of Home Mission Committee.
3. Any matter arising out of the foregoing.

Fraternally,
G. G. ELDREDGE, Moderator.
R. S. EASTMAN, S. C.

The Georgia legislature has introduced a bill to prohibit all prize fighting and glove contests.

The Pacific Mail Steamship Company is to spend six millions on two new boats for the trans-Pacific service, giving the finest accommodations procurable. This looks as if those that know anticipate a larger travel to and from the Orient. We hope less tobacco and rum, and more missionaries will be aboard in the future on all vessels sailing from the American stations.

The three Baptist churches of Sacramento, Cal., have decided to sell their properties and unite in building one large white temple. Does this mean consolidation of churches so that there will be but one of a denomination in a large city? If so, it will make grander buildings, but less work done, as the average big church has no more workers in it than the average small church.

Congress adjourned singing "Praise God from Whom All Blessings Flow." The majority of the people can join heartily in thanks that they have ended their sessions. It is a crime for us as a nation to keep the majority of these men at Washington shaping their course to make the most of the political breezes, and having no thought of the interests of the people they are there to represent, except to please such as can put them back in office again. We wish the most of them would be retained at home by their constituents, as a result of the fall elections.

Oakland's Mayor has vetoed the ordinance prohibiting fireworks on July 4th on the grounds that it will bring financial loss to small merchants who have laid in a stock of fireworks. He seems to think it better to have a few make a little money, even if by so doing hundreds of thousands of dollars worth of property and thousands of lives are endangered.

Eddie Smith, the daily illustrated fight correspondent of the Oakland Tribune, says that both Jeffries and Johnson are sons of ministers, and that seven of the fight representatives of newspapers now in Reno are ministers' sons. We admit that Jeffries' father is a Seventh Day Adventist minister, but he is not enough in favor with his own people to get a regular charge. As to the rest of the statement we would as soon believe it as anything else Eddie says.

The grand rush to Reno is petering out. The many excursion trains that were coming from all over the country are reduced to single cars, and in some cases only one person is coming from the places where we heard a whole train had been chartered. "Fake" is written over everything connected with the fight. The promoters are "scared to death" for fear the fight will yet be stopped. But little money is being bet, and scarcely any on the negro. Look out, ye so-called sports. If the odds get too big the frame-up will be changed, and the white man will be knocked out. It is everywhere conceded that this is the last of the fight game. Everybody will go in to get all they can at any risk. We should bless God we put the dirty business out of California. This fight will end up in such a disgrace that with all the daily press in its favor it can never gain a place among sports again. We pity poor Nevada in her hour of shame. Her Governor ought to be tarred and feathered and the Constitution of the State revoked. Having shown her lack of ability she should be reduced to the ranks of a territory and kept there till she gives evidence of ability to keep from disgracing herself and her sister States.

LEWIS BARNHISEL.

Some men's modesty is sufficient to make them great. Lewis Barnhise, of San Jose, Cal., was such a man. He labored faithfully and effectively, gave his money to the full limit of his means, but was distressed at any mention of his good works. He passed to his reward June 14.

Despite his ill health, he having been a sufferer for over 50 years with asthma, he accomplished much, being a generous pioneer in the First Presbyterian Church, and one of the liberal contributors toward the Second Church, of which he was a charter member.

Mr. Barnhise was always deeply devoted to the church and the minister had no better friend. He was not a showy man, but he wore well, which was better. No one in need of a true friend could have had a better than he; always free with encouragement for the young, and timid, he helped many to press onward who might otherwise have dropped by the way. His honesty and integrity none ever questioned. He had a strong, true, simple trust in which he rested to the end.

Mr. Barnhise was born in Ohio in 1837. There are six of his children living who cherish a loyal and loving memory. His wife, a noble Christian woman who was his helpmeet, indeed, survives him.

THE HEART CRAVINGS.

I have been getting near some people during the last few years and they have told me things, things that one only tells a few times in their lives to a few people. And with these confidential chats has come the startling revelation, the revelation of how many people have been starved in their childhood; starved for sympathy and love. As, one by one, strong men and women, apparently quite matter-of-fact persons, have "let down the bars" to me and told of the terrible lonesomeness of their childhood days, of their "two selves," the larger one living apart and alone, misinterpreted, I have been astonished to find how many people there are who have had this same experience.

Whenever a person shyly revealed to me this tragedy of their childhood, she, or he, always did so in a way that made me feel that they thought the experience was peculiar to themselves, that other children were not called on to suffer as they had done. I formerly thought so, too; but I have learned to think differently, to recognize the fact that there have lived hundreds of little children who every day carried about with them this secret sorrow; nobody understands them, nobody loves them. If it has been so in the past it is doubtless also true today, though perhaps not to so great a degree. O, the pathos of it all! Little children going about day after day living an apparently free from care, happy existence and yet all the time carrying this secret burden.

I was "summering" with two women not long ago, women who were at least not outwardly unusual. We had each "taken down the shutters" and allowed the others to have a glimpse at the real "I's." One woman said:

"I really always thought I was 'queer,' different from other people, until I was almost grown-up. Of course I was a shy child and perhaps that was the reason for it. But I often heard strangers say, 'Isn't she a queer little thing?' then my brothers and sisters used to tease me. I suppose I was more sensitive than the others, and so was

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given the impression that I was different from them; thus I got it into my head that I was queer and that made me shyer and more sensitive. Nobody knows the agony I endured because of it."

When she had finished I was surprised at the expression on the other woman's face, but I soon understood for she exclaimed, "Why, that has been my experience. For years I thought I was peculiar, too. At least they did not understand my nature and so labelled me 'queer.' How I starved for love. Of course my mother and father and sister loved me, loved me well, I know now; but O, if they had only given more expression to their love what a much happier childhood mine would have been. Night after night I went to bed 'thinking a story' about how I would take sick, very sick, so that everybody would think I was going to die and then they would kiss me and tell me how much they loved me. Once when I had the scarlet fever I put my feet in a tub of cold water, hoping that would make me real sick and that then I would 'nearly die' and would have the experience of my 'make-believe' story, but I didn't 'nearly die' and nobody told me that they loved me."

It was not very long ago that a woman of thirty-six years, a bright, original woman, told me of her childhood. She had a father and mother, three brothers and two sisters. Her father and mother were the most self-sacrificing parents possible and gave her everything necessary for her comfort and yet never once since she could remember had a member of the family given any spoken expression of love or sympathy for herself; never once had she been able to "open her heart" to one member of her own family and talk sympathetically of her heart-longings and desires. They kissed her when she went away for a long visit and perhaps on her return; but gave no other outward sign of their love. "And all the time I was starving for it," was part of the woman's story.—Marion Wathen in *New York Observer*.

WHAT IS A BOY WORTH ?

During a county local-option campaign in Ohio or the prohibition of the liquor traffic an incident occurred that created a good deal of amusement and at the same time taught a valuable lesson. At a temperance meeting a speaker was comparing the worth of a boy with money, because so many people in the county were afraid that the banishing of the saloon would injure business and increase the taxes. After the speaker had dilated on the peril coming to the boys through the open saloon and the liquor traffic in general, he declared that the boys were worth a great deal more than business or any money value whatever. In order to make his argument all the more forcible by means of a concrete example, he stepped forward to the front seat and laid his hand on the head of a bright lad, saying, "What, for example, is this boy worth?"

There was a moment of impressive silence, while the speaker looked earnestly over his audience. Then a mischievous lad some distance away called out, "He's worth ten cents!"

For a moment there was an uproar of merriment. The laugh was on the speaker. It was a question how he should recover his poise and save his argument on the value of a boy from utter defeat. You know how that is. In a pormiscuous crowd the fellow who gets off the laugh on his opponent almost always has the best of the contest, whether the argument is on his side or not. The temperance orator

had to save the day in some way—for, after all, the truth was on his side. So, after the laughter had subsided, he took advantage of the situation in this way: "Yes, that is just the way a good many people look upon this matter. They put a high money value on a horse, a cow, a sheep or even a hog; but when they come to estimating the value of a boy, they think he is worth about ten cents!"

That was a pretty apt reply, and many in the audience caught the point and applauded loudly.

However, another thing happened to save the day for the temperance cause. As the speaker ended the foregoing sentence a man on the other side of the room arose and spoke as follows:

"Mr. Speaker, the boy you have been referring to is my boy; and I want to say before this whole audience that there isn't enough money in the county or the State to buy him."

Then a storm of applause that almost "raised the roof" broke from the delighted auditors, who appreciated the noble way in which the true worth of a boy had been vindicated. It is a good thing to be quick-witted in the cause of truth as other people are in the cause of error.—Leander S. Keyser, in *The Classmate*.

MAKE A CHUM OF YOUR BOY.

My heart goes out in sincere pity to the man who cannot make a companion of his boys. Do you know, fathers, that you are unconsciously depriving yourself and your sons of the sweetest pleasures if you do not make them your companions?

Think what you are doing by allowing them to grow up without your protecting care. Some day, perhaps, you will realize what you miss by not associating with them more. Be with all your children just as much as possible while they are little, for by so doing you will become young yourself and you will appreciate with keener zest the good things of this life.

The reason why many boys go on the wrong road is because their fathers maintain an indifferent attitude toward them from the time they are two years of age until they are eighteen or nineteen. You cannot reasonably expect a boy to turn out as you should like to have him if you take no personal interest in his welfare. I know of a father who has a son in whom he takes a genuine interest, and they are the closest chums it is possible to imagine. It is, of course, impossible for them to be together all the time, for the father works all day at his store and the boy goes to school, but at night they are always together. The father does not monopolize the companionship of his son by any means, for he invites other boys to call at the house, and when you see them all together you can well imagine that there is no man about. The father enters into all the sports of the little fellows, who rightly aver that "he is great." That boy is now almost nineteen, but when he had passed the age of twelve, the father said:

"My, O my! next year you'll be in your teens, and then what shall I do?"

"Same as you've always done," said the boy, while a dimple came in his cheek and a sly twinkle came to his eye. "You know we've pledged ourselves to stick together forever."

"So we have, so we have," said the father, "and no matter how big you get, you will always be my chum."

That's the way to treat your boys.—The Baptist Commonwealth.

YOUNG PEOPLE

HERBERT'S GLASSES.

Herbert has a pair of glasses. Where he found them no one knows; But he never is without them, day or night, where'er he goes. They are not the kind of glasses I would care, myself, to use, For they make things look so crooked, twisting all their wearer's views.

Herbert, since he found them, grumbles every day and all day long; Says that everything he eats and wears and studies is all wrong; Says his breakfast is "just horrid," and his teacher "isn't fair," That he "can't learn such hard lessons," and his playmates are not "square."

Through his glasses, disobedience looks like manliness instead. Truth and purity are stupid; anger is high-spirited. Father, mother, sisters, all are mean, or tiresome at the best; But a cigarette is tony; Herbert puffs at one with zest.

With such very crooked glasses, Herbert cannot well go straight. So he strays and stumbles onward, sure to meet a crooked fate. If you find a pair of glasses on your path like his, beware! Many and many a boy is ruined just by wearing such a pair! —Barbara Griffiths.

MARCIA AND PAUL.

Of course the plan was Marcia's. She was a big girl and knew all about Paul Revere and his midnight ride. But to Paul, little as he was, fell the important part of carrying out her plan.

There were several reasons why he should take the part of Paul Revere. His name was Paul. His birthday was that very Saturday, April 19. He had a new messenger boy's suit and a wonderful new toy horse. The horse stood on a platform on wheels. It was so high that, when Paul sat on it, his feet touched the walk on either side just enough so that he could move the horse along at a great rate of speed. It was when Marcia first saw Paul in his new suit, thus mounted, that the plan popped into her head.

So all in a twinkling to Marcia and Paul the broad village street with the row of big, comfortable houses on one side and the park on the other had become the famous Middlesex country; the brook, rippling through the fields back of the houses, was the Charles River; and the many relatives of Paul and Marcia who lived side by side in the long row of big, comfortable houses facing the park were the unsuspecting patriots.

"You must ride and give the alarm," explained Marcia to Paul, "to everybody on the street from here to the corner

—your mother and Aunt Lucy and Aunt Frances and Aunt Lily and Aunt Marcia—O, would you dare alarm Aunt Marcia?"

"Why not?" said Paul. "I'm not afraid of Aunt Marcia."

"She's so dreadfully nervous," said Marcia, "and stiff and tall and old. When she kisses me, she just pecks. And her voice makes you feel just shivery all over. But she's really one of the patriots, Paul, and 'twouldn't be fair not to warn her."

"Course not," said Paul.

"Well," said Marcia, "first, you know, you must lead your horse up and down the walk and watch every single minute for the lanterns on Old North Church. That's the big apple tree in your yard. I'll hang 'one if by land and two if by sea.' And when you're just as sure as sure which way they are coming, you ride like mad 'and spread the alarm to every Middlesex village and farm.'"

"What'll I say?" asked Paul.

"The British are coming—be ready!" cried Marcia.

"All right," said Paul, "go ahead, Marcia."

"If I hang one lantern, it's by land—remember, Paul—and two means by sea."

"Where'll you get your lanterns?"

"They're ready," said Marcia. "I found them in the barn."

Marcia ran off toward Old North Church. Paul led his horse slowly up and down, his eyes fixed anxiously on the belfry.

"One if by land and two if by sea," he said over and over.

In a minute, out from the belfry swung the big yellow Japanese lantern. Paul mounted his horse so as to be ready. A minute more—then beside the yellow lantern swung the fiery red one.

"By sea," said Paul Revere as he dashed away.

Now Marcia had intended that Paul should ride wildly up and down the street crying, "The British are coming!" But Paul had been beautifully brought up—all the relatives said that. And to Marcia's surprise, as she watched, she saw him ride the whole length of the street quietly, dismount, tie his horse, and walk up to Aunt Marcia's side door.

"Why, he's going in," cried Marcia, dancing up and down in great excitement. "What will Aunt Marcia say?"

Aunt Marcia's new maid opened the door. She had been there scarcely long enough to tell which was which among the grown-up Davises, to say nothing of the little Davises. She didn't know Paul at all.

"Is Miss Marcia Davis at home?" asked Paul, politely.

"She is," said Marie.

"Will you tell her, please, the Britons are coming this very day—she must be ready."

"I will."

Half way down the walk, Paul remembered the rest of his message. He hurried back to Marie still standing on the steps.

"They're coming by sea," he said.

Ten minutes later Paul's mother was answering Aunt Marcia's call at the telephone.

"The Britons are coming," said Aunt Marcia.

"What—not to-day?" gasped mother.

"Yes, a boy brought the message over. Marie didn't ask for the telegram itself. I don't know why. But it

doesn't matter, for I was looking for them. Janet said almost any day in her last letter."

"To-day?" said Paul's mother again. "And we're all torn up for repairs—and I've a dressmaker. But never mind, they're always welcome. They'll lunch with you, I suppose, and dine with me, as usual?"

"So Janet's letter said. They come on the C. & N."

"The C. & N.? How strange. But the car can go over for them and leave them at your house. How many of them come?"

"All of them, probably. The message said simply that they were coming on the C. & N. to-day."

Meanwhile Marcia explained to Paul that Paul Revere made as much noise as he possibly could, and that on this occasion Paul Davis should have the same privilege. So up and down the street he rode, scartaming at the top of his lungs, "The British are coming—to arms, ye patriots!" And beside him raced Marcia, shouting quite as shrilly.

None of the Davises had time to see or hear them, for Aunt Marcia's telephone had been busy, and by this time every one of them knew that the Britons were coming. They would spend most of their time with Aunt Edith and Aunt Marcia. But little visits would be made on all the relatives. So Aunt Lily and Aunt Lucy and Aunt Frances and Marcia's mother all wanted to be ready.

Just before lunch-time Paul and Marcia hurried into Paul's house.

"Marcia will stay to lunch," cried Paul. "You know, mother, it's my birthday."

"To be sure," said mother, "I'd almost forgotten it. There isn't much for lunch. The Britons are coming for dinner. The car has gone to the C. & N. station to meet them. It will leave them at Aunt Marcia's for lunch."

"O mother," cried Paul, "and it's my only birthday for a whole year."

Marcia was clinging to one of Aunt Edith's hands.

"How do you know they're coming, Aunt Edith?" she asked. "Who told you?"

"Aunt Marcia 'phoned—there's the car, now." And mother hurried away.

"What did you tell Aunt Marcia?" gasped Marcia. "Did you say the Britons were coming?"

"Yes," said Paul, "that's what you said, Marcia."

"I said the British," wailed Marcia. "The Britons are Aunt Marcia's and your mother's very special-est friends. O, dear! O, dear! O, dear! If only you'd told any of the other aunts or mother. O, what shall I do?"

"They didn't come," said Paul's mother, coming back and dropping wearily into a chair, "after all our preparations. Henry says the train didn't even stop here. And there's no other till three o'clock. I don't understand—"

"It's all my fault," cried Marcia. She threw herself into Aunt Edith's arms and sobbed out the whole sad story.

Before she was through mother was laughing softly.

"But I can't tell Aunt Marcia," sobbed Marcia. "She'll never forgive me—you know she won't, Aunt Edith."

Paul's mother looked sober.

"I'll tell her," cried Paul.

Before anyone could say anything he was off. He ran up the street and turned in at Aunt Marcia's.

Cap in hand, he faced Aunt Marcia herself.

"'Twas all a mistake about the Britons coming," he began.

"So it seems," said Aunt Marcia.

"Marcia and I," Paul went on, "made up a new play about Paul Revere. I was Paul Revere, and I had to tell all the Middlesex people that the British were coming. You were the very first patriot. And I said Britons instead of British. That's all—only I'm very sorry."

Aunt Marcia looked down, down, down, and met Paul's eyes looking up, up, up. Paul was such a little boy!

"It was Marcia's fault," she said sternly, "and that stupid Marie's."

"Marcia said British all right," cried Paul. "She's very bright. I said Britons. You mustn't blame Marcia, please. She feels dreadfully. And I don't really think 'twas Marie's fault either. I was very positive about it, Aunt Marcia. She had to believe me."

"How did the C. & N. get into it?" asked Marcia.

"I said by sea," explained Paul. "One if by land and two if by sea, you know, Aunt Marcia. Marcia hung two lanterns, so of course 'twas by sea. I was only spreading the alarm."

"Well, you spread it thoroughly," said Aunt Marcia. "But I rather like you, Paul Revere. Come in and lunch with me. I'm prepared for all the Britons."

"Thank you, Aunt Marcia," said Paul politely, "but I couldn't. This is my birthday, and Marcia is to lunch with me. She's waiting for me now."

"Come in," said Aunt Marcia. Her voice was so sharp that Paul followed wretchedly. What would Marcia think? Aunt Marcia went to the telephone.

"Is that you, Edith?" she said. "Well, send that Marcia-girl over at once. The Britons didn't come, but Paul Revere is here. He'll lunch with me. And we both want Marcia."—Alice E. Allen in Christian Register.

With a blithesome song,
And a heart as strong
As the spirit of youth,
Let us trudge along,
Not minding the weather
Or wearisome load,
But singing together
Our song of the road.

Though the way is steep,
And the shadows deep,
Though the tempests or sorrow
Oft o'er us sweep,
Think not to be weary,
Still on with the load,
With a song ever cheery,—
Our song of the road.

For beyond the hill,
In the twilight still,
There's a rest that shall greet us,
Our joy fulfill;
So, minding no weather,
Let's shoulder the load,
Still singing together
Our song of the road.

JYP.

Jyp kept asking mother whether it was not time to go. And she kept saying, "No, not yet, dear."

But at last she said, "Well, I think you may start now. Your teacher will be there."

Jyp was very anxious not to be late. He was going to Sabbath school, and his teacher, Miss Adeline, had begged all the boys to learn the habit of coming in time. "You would not like to be late at day school," she had said. "Don't you think that you ought to be as particular about Sabbath school?"

This was the reason why Jyp was hurrying, but when he reached the house where the Boyds lived, Prissie Boyd was standing at the gate, crying.

"What's the matter?" asked Jyp, slowing up for just one minute.

"I can't go to Sabbath school. I'm too late!" wailed Prissie. "Jack is sick and can't take me."

Jyp was sorry for her. He knew how it felt to like to go to Sabbath school; he hated to miss.

Prissie had an idea. She rubbed the tears out of her eyes to see what Jyp would think of it. "Mother would let me go with you," she hinted.

"Oh, I'm in a great hurry!" said Jyp, beginning to move on. "I can't wait for you."

"It won't take me long," urged Prissie. "I am all ready, almost."

But Jyp walked along as if he did not hear her, and as if he did not hear her begin to cry again.

But he did hear, and it made him uncomfortable. "It is just like meanness," he told himself. "It seems as if it was better to be a teeny bit late than for Prissie not to go at all. I should think Miss Adeline would rather."

He was not sure. He had not known this teacher long. She was very tall and a very straight young lady, and she had said a great deal against lateness.

A bird was apparently waiting for Jyp on a fence post flew away when he came near. Jyp looked up after it and noticed how very bright and blue the sky was.

"Well, anyway," said he, stopping short, "God would rather! And mother would. And," turning suddenly around, "would!"

He called to Prissie. "You go in and get ready! And hurry! I'll take you!" She went in. Maybe she hurried, but it seemed to Jyp a long time before she came out again.

He started to tell her that he thought she never was coming. "But," he decided, "I won't. It isn't very polite and it isn't very pleasant. It can't change it now."

So he shut his mouth tight, and walked fast, and did not say anything.

But Prissie said a great deal, until she was out of breath from their haste and it was more comfortable to stop.

"You are a lovely boy!" she said. "Mother thinks you are. Mother thinks very likely you learned it at Sabbath school, because they teach every kind of goodness there. She wants me to pay attention and learn, too."

A smile crept between Jyp's lips and undid their stiff line. He was glad he waited for Prissie. He would not be a bit surprised if Miss Adeline would be glad too.

But the funny part of it all, and the delightful part of it was, that when he and Prissie got to Sabbath school they were not late at all.—Sallie Campbell, in Young Christian Soldier.

THE ALBATROSS.

The Largest Seabird Having the Power of Flight.

The albatross, that wanderer of the seas, so often referred to in prose and poem, is nevertheless a stranger to the average person, and by some is even considered a myth. In Coleridge's "The Rime of the Ancient Mariner," the albatross plays a leading part, and one sorrows for the poor bird which, after following the ship for weeks, is pitilessly shot down by a mariner.

The albatross is the largest seabird having the power of flight, and is closely allied to the gull, petrel, and Mother Carey's chicken. It has a tremendous stretch of wing, averaging from ten to twelve feet. The wings are, however, extremely narrow, being about nine inches in breadth. The body is about four feet in length and the weight is from fifteen to eighteen pounds, a comparatively light weight when one considers the extreme length of wing. The albatross is possessed of a peculiarly long, oddly shaped bill, which gives it a strange appearance; this is shown in the illustration. The nostrils on each side of the bill, but at its base.

This great bird is generally met with in southern seas, although it is occasionally seen on our Pacific Coast. On the Atlantic side it is rarely found as far north as Tampa bay.

Its food consists of cuttlefish, jellyfish and scraps thrown from passing ships. It is a greedy bird, and at times gorges itself to such an extent that it is unable to rise from the water.

Its power of flight is, however, the most remarkable thing about the albatross. It spends its life, with the exception of a few weeks given each year to nesting, entirely at sea, and is on the wing practically all the time. Furthermore, it does not progress by flapping its wings as most birds do, but seems to soar at will, rarely, if ever, giving a stroke of the wing, seeming to need no impetus.—From "Nature and Animals" in June St. Nicholas.

BY THE WATERS OF FORGETFULNESS.

There was once a poor woman whose life had been such a bitter one that she wanted her memory taken away. He to whom she had given the love of her young heart had not fulfilled the promises of his youth; his weaknesses had developed crimes so that he was compelled to flee for his life; and the sons and daughters she had borne and

brought up had repaid her care and kindness with neglect and abuse, and at last, one by one, had wandered far from her fireside. So the heart of the poor woman was broken, and she passed, a sad and desolate soul, down the dark valley of the shadow of death. She came at last to a dim river, and asked the boatman to take her over.

"This is the river of forgetfulness," said the boatman. "Will you stop and drink before you cross?"

The woman's face brightened and her voice was full of eager longing. "Yes," she said, "I will drink; I will forget then that my hopes failed."

"You will forget that you ever hoped," replied the boatman.

The woman drew back, then she bent forward once more. "I will forget that I came to hate him so," she said.

"You will forget that you ever loved him," came the response.

The words seemed to stir a far-away memory. There was a long pause. Then the woman leaned forward to drink.

"I will forget that my little ones left my arms. I will forget how I wept for them in the darkness when they did not return at night. I will forget that they lost the right path and wandered away never to return to me."

"Yes," said the boatman, "you will forget that you ever pressed them to your bosom, forget that you ever felt the tiny fingers wandering carelessly over your face. You will forget the visions you saw, the fond hopes you cherished as you used to rock them to sleep at night."

"You may row me across," she said; "I shall not drink of the waters of forgetfulness."—Selected.

SETTLING STRIKES IN CANADA.

The experience of two and one-half years gives us the results of the new law in Canada dealing with industrial disputes. The conditions of industry in the two countries are sufficiently similar to make the Canadian experience of value to us. In all public utility, occupations subsidiary to transportation, all coal and metal mines in Canada, it is unlawful to start a strike or lockout until a government board has investigated the dispute and published its report. The board usually tries to bring out an agreement. Neither side is compelled to accept the agreement. The law simply aims to discourage strikes and lockouts by publicity and to apply conciliation. In the industries effected by the law changes affecting hours or wages must be preceded by thirty days notice. The penalty for causing a strike or lockout before the board has reported is a fine of the employer or on the striker. After the report of the board is published, if no agreement results, the parties concerned are at liberty to resort to industrial warfare. So far 59 boards have been appointed and 45 disputes have been settled without strikes. Seventeen railroad disputes have been investigated and in only one has a strike resulted. The law is gaining support in Canada and has very little opposition outside of labor ranks.

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VOL. VIII.

SAN FRANCISCO AND BERKELEY, CAL., JULY 7, 1910.

No. 27



REV. JOHN STUCHELL

Who Writes an Open Letter to the Editors of
the San Francisco Newspapers.

AN OPEN LETTER TO THE SAN FRANCISCO EDITORS
THE WORLD'S MISSIONARY CONFERENCE
PRESBYTERIANS LEAD IN C. E. CONVENTION
ON HORSEBACK IN SIAM

Pacific Presbyterian

Published weekly by Earl S. Bingham, Publisher and Manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas 1319

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Foulkes, D. D.

LOS ANGELES OFFICE

Bible Institute, 260-264 South Main St., Rev. Enos P. Baker,
Representative. Telephone Home 39147.

Subscription price, \$2.00 per year in advance \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

WORK FOR SUPPRESSION OF FIGHT PICTURES.

The Whole Country Is Aroused Over the Danger of the
Young Seeing the Pictures. Let Us Help
Protect Our Own City.

Last week we called attention to the danger to the youths of our country were exposed to in viewing the Moving Pictures, and also earnestly advocated the suppression of the pictures of the prize fight. This week the whole country is up in arms against the pictures and it looks now as if there would be a wholesome cleaning up of the whole business and the pictures of the fight would be barred from nearly, if not all, the cities of America.

We notice a few places on the Coast where the officials of the cities are inclined to let the pictures be shown, and we urge our people to take immediate action in their churches, protesting against the pictures being shown in their city, and a copy should be forwarded to the Governor of the State.

While there is not much danger of race riots in our cities, the moral effect is bad and the pictures should be suppressed.

The splendid victory we have just had in preventing the prize pictures being shown shows what can be done by the churches when they are in earnest and exert their power.

Let us keep up the good work.

We can see no reason for any city officials to fail to prevent prize pictures being shown, now that Mayor McCarthy of San Francisco has issued his orders that the pictures shall not be shown in his city. The moral wave must be mounting pretty high for San Francisco's mayor to get on its crest.

Do not forget to make an effort to get a censor appointed to pass on all pictures shown in your city, and see that the person named is no saloon follower, but a conscientious Christian man, or woman, and you will do much to save our young people from being injured by seeing things they should not see.

DR. BARKLEY EXTENDS CONGRATULATIONS.

Just prior to the meeting of the General Assembly, we wrote to Rev. James M. Barkley, the Moderator, enclosing our editorial of May 12th, and asking that he see that the Assembly passed the strongest resolution possible against the prize fight. In reply we received the following letter.

It is generally recognized by all those familiar with the things that entered into the contest to make it successful, none played a larger part than those projected from the office of the "Pacific Presbyterian"; in fact, it is pretty generally conceded that the editorial of May 12th was the thing that brought the pressure to bear from Washington that stopped the fight.

July 1st, 1910.

Mr. Earl S. Bingham,
San Francisco, Cal.

My Dear Mr. Bingham:—

Your gun on the fight in San Francisco was heard in the Assembly. You no doubt caught the re-echo of it in the action of the Assembly. Hurrah for you and the friends of righteousness in the Golden State. You have won a signal victory there in driving the fight from California. The Lord be thanked that you have. Keep it up.

With all good wishes, I am,
Yours most truly,

J. M. BARKLEY.

PSALM 81: A PATRIOTIC PARAPHRASE.

By Robert Irwin.

Independence Day has come. Sing to God, our strength, and shout your praise to America's God. Let bugle notes bring in the day and strains of music mark its course. In church and chamber raise the song. Let orators recount his deeds. Keep it the holy day that God ordained. It is the witness, he says, that I am yours and you are mine. Your free fellows in England forged fetters for you and I released your hands from them. In your distress you called to me and I answered you. Washington and the fathers were my secret power and they made you a strong nation.

The Indian and the negro were tests of your allegiance; I sent the Chinese and the immigrants to try you; — yea, I gave you vast stores of wealth for opportunity.

Listen, O my people, and let me remind you of my message to you at the beginning of your history. "If you will hearken to me, you will not swerve from the right. Wealth and power shall not ensnare you. But you shall dwell in peace and safety and attain to rich success. I am your God; it was I who brought you over from England and Holland. I want to make you a people worthy of me. Open your mouth wide and I will fill it."

But they would not listen to me; they would none of my righteousness. Therefore, I am letting them go their own stubborn way and to make their own plans. Oh, that my people would listen to me and walk in my ways! I would soon turn all their evils into good and solve their problems. I would make their ignorant and lawless loyal citizens. I would establish the nation in peace and prosperity.

PACIFIC PRESBYTERIAN

PRESBYTERIANS LEAD IN C. E. CONVENTION

Missionary Zeal Marked Program of Great Interest, and More than 100 Pledge for Foreign Service. Street Meetings: Picnic, and Many Conferences, Prominent at Great Gathering

"Matthew!" "Four nineteen."
"Four nineteen!" "Matthew."

From main floor to gallery; from gallery to main floor; from speaker to audience, and from delegate to delegate rang back and forth the battle cry of the Master, which was used as the challenge and answer; the salutation and the reply of the delegates at the State Christian Endeavor Convention at San Jose, Cal., July 1 to 5, 1910.

And as if in answer to that challenge of the Great Fisherman, more than 100 of the young men and women stood in one meeting pledging themselves to set their faces toward the Foreign Field, where if God was willing, they would "Follow Him, and be made fishers of men."

Do not let anyone think that this decision was made on the impulse of the moment, or that it came as a result of any hysterical appeal, for such would be a most untrue and false impression. Most of those who stood had in their own churches made known their desire to be missionaries, and this was but the summing up of the work that had been done in the Foreign Missionary campaign before the convention.

But what is the use of more than one hundred persons offering themselves to any cause, when before they can enter into their work there must be secured more than one hundred thousand dollars a year to support them in their calling? That question was answered by the same audience, when they was challenged to dare to pledge a proportion of such money as the Lord would give them, to support the work of giving the Gospel to all the world. It was a most business like arrangement that showed that brains rather than sentiment ruled the program of world evangelization that was presented.

Let no one think this was a Foreign Missionary convention for this was only one part of the great number of subjects ably presented. Every phrase of the work done by societies was given a place, and the work done in the many conferences and Bible study hours was not only helpful, but inspiring, and will bring forth large returns in the days to come.

One of the big things that is never given publicity in the convention, but one of the most important, if not the most important, is the number of young people who at such gatherings as this receive the inspiration of their

lives. They come to the conventions careless and only partially interested in the great things of the Kingdom, but with the rising tide of interest swelling up in the meetings, their better self rises to the top, and with the aid of others

around them who are fired with the zeal of consecration, they let their highest self open to the Divine Vision Giver, and get the inspiration that changes their whole lives. Thousands of the young people of our land have been changed by the influence of such great gatherings, and gone back to their churches to be great powers for good.

It would not be doing justice to the Presbyterians if it were not said that 773 of the 1916 delegates were from Presbyterian Churches, and the usual difficulties of finding suitable persons for the important offices,

who were not of this faith, was manifest.

The great men of the convention in evidence, were Rev. Lapsley A. McAfee, Pastor of the First Presbyterian Church, Berkeley, the Pastoral Counselor; Rev Willis R. Hotchkiss, Field Director of Lumbwa Industrial Mission of British East Africa; Rev. James Whitcomb Brounger, Temple Baptist Church, San Francisco; Rev. Daniel F. Fox, First Congregational Church, Pasadena; Rev. E. S. Chapman, Superintendent of the Anti-Saloon League of Southern California; in addition to the dearly beloved State officers who were popular enough to make their relatives envious.

The sessions were well attended, and the addresses inspiring. The applause was freely bestowed on all, but President Neil Monroe, and Paul Brown, the Field Secretary came in for more than a generous share whenever they appeared.

The convention arrangements were faultlessly complete, and every want of the delegates was supplied, though it cost about \$4,000 to pay the expenses. The seventy-five members of the local committee certainly managed matters with more than the usual business like ability, and we regret that at the close of the meetings there was not enough cash on hand to meet the bills, but this was promised by the Merchants Association.

Eight of the Past Presidents were in attendance, which evidenced an abiding love of the cause. These helped in many ways to carry on the work smoothly. The display of Society and County banners suspended from the gallery, was most interesting to behold. Among these were the first made, to which were attached the badges of the Society that were worn to the State and County conventions.



Paul C. Brown, Field Secretary.



Mrs. M. D. Haskell, Corresponding Secretary.



J. P. Brown, Retiring General Secretary, and newly elected President.



Geo. A. Capen, Retiring Treasurer.

The Street meetings held each evening, half an hour be-



Neil Monroe, Retiring President and now President of Veterans Union.

fore the main meetings, were largely attended, and productive of much good, a number of conversion being reported, and young people getting their first taste of the joy of doing personal work. The singing of the throngs as they marched from the street meetings to the Convention building, attracted favorable notice, and was a pleasing sight.

The Closing service, with the roll call of counties was inspiring. Each of the delegations rose and responded with a song or scripture text. The pledges for money was larger than last year, being about \$3,000, which will enable the State to have two Field Secretaries, Paul Brown and Leon Shaw, who will divide the work, one being in the Northern part of the State and the other in the Southern part.

The Presbyterian Rally at the First Presbyterian Church, was a largely attended and interesting love feast, in which many took part. Following the intellectual feast, all partook of a bountiful repast provided by the First and Second Churches.

The Fourth of July coming in the midst of the convention, half a day was given to picnics which were most enjoyable. The Intermediates went to Congress Springs, and the Veterans enjoyed the hospitality of Mr. and Mrs. William G. Alexander, at their charming home near Saratoga. Here about 300 gathered for lunch, and a program by those long in the service, was given. The sixth annual base ball game between the delegates of the North and the South, was played after the program, resulting in a score of nineteen for the North and four for the South. The Basket ball game played in the gym of the Y. M. C. A. at San Jose between the San Jose and San Francisco teams, were won by the boys of San Jose, and the Girls of San Francisco.

The next Convention will be at Santa Ana.

The officers elected for the ensuing year are:

President, J. P. Wells, Los Angeles.

General Secretary, A. W. Johnson, San Francisco.

Corresponding Secretary, Lulu M. Minter, Santa Ana.

Treasurer, Alvin Long, San Jose.

First vice president, E. W. Chapman, Sacramento.

Second vice president, J. C. White, Petaluma.

Third vice president, George C. Blair, Redlands.

Junior superintendent, Miss Mabel M. Culter, El Modena.

Intermediary superintendent, Miss Edith M. Graves, Los Angeles.

Quiet hour superintendent, Miss Margaret McCroy, Pasadena.

Missionary superintendent, F. M. Thompson, Madera.

Tenth legion superintendent, W. R. Robbins, San Jose.

Citizenship and temperance superintendent, F. H. Schauer, Santa Barbara.

Evangelistic superintendent, Paul C. Brown, Los Angeles.

Builders' union superintendent, W. N. Jenkins, Oakland.

Floating superintendent, Miss Nelson Scribner, Berkeley.

Hospital superintendent, Miss A. C. King, San Diego.

Press superintendent, Harry Allen, San Francisco.

Transportation manager, Arthur J. Gatter, Los Angeles.

Pastoral Counsellor, Rev. Lapsley A. McAfee, Berkeley.

Field Secretaries, Paul Brown, and Leon Shaw.

THE WORLD'S MISSIONARY CONFERENCE.

Written for the Pacific Presbyterian by Mrs. H. B. Pinney.

The great World Missionary Conference is now 'near its close, and the results of this meeting together of the World Church of God to consider its duty and responsibility to the non-Christian world will surely mark an epoch in the march of the Kingdom of our Lord and Master.

The ten days of the Conference have given time for a full discussion of the subjects so carefully prepared for consideration. The obligation of the Church of God to the non-Christian lands, brought to the knowledge of all present the needs and demands of those countries, and the most telling of these messages came either from natives of those countries or veteran leaders whose thirty or fifty years of service at the out-post gave them ability to tell the story with touching effect. Some of the most important of these subjects, to the workers at home, were the methods or ways of working on the foreign field that is now coming to be considered so seriously. The open door of the Oriental world is being entered by secular education, and the appeal of a Japanese Bishop was that his country had already learned that it was the Western religion that they needed even more than the Western learning.

Mr. Cheng Ching Yi, a Chinese man who spoke excellent English, a college man, said: "My country, China, is awakened to the need of education, and is determined to educate her people, both men and women. Will not the Church of God awake also and see to it that China has a Christianized education.

Equally urgent appeals came from India and Africa and from the Island world. Some of the suggestions as to the first things to be done, were well worthy of our consideration also. One was to send Christian teachers of ability and to better equip our colleges and schools already on the field, that they might successfully compete with the government schools now so rapidly being established in those countries.

Next to the Christian educational work great emphasis was placed upon the **medical work** and the wonderful opportunities of the **Christian medical colleges** for the native young men of all of the countries of the non-Christian world for gaining entrance for the Word into the strongholds of those countries, was given much attention by all speakers.

The training of natives for Christian work in his own country was very thoroughly discussed by the Conference, and the gist of it all was that to bring the Oriental to this country to be educated was to de-nationalize him and so weaken his influence among his people. The plea was for the training of native workers, pastors and teachers in their native land.

From all native and from all leaders, who have given a life-time of service in foreign lands, the appeal was for more missionaries, teachers and doctors to teach to train and Christianize the great masses of people in those lands who are now knocking at the doors of all of our schools and colleges.

The time is now. "Even three years later," said one,

and the work will be doubly hard." Now they are calling to the Church of God—should the secular school or college answer instead of the Christian, the task will be so much the more difficult."

The subject of co-operation of the Church in Christian lands was perhaps the real climax of the Conference, for in this Conference are sitting representatives of every denomination in the world except Roman and Greek Catholic.

"The Scotsman," a daily paper here has given its pages to full reports of the sessions of the Conference, and I will close this sketch with a few extracts from that paper, especially the report of the session at which the subject of co-operation and unity was under discussion:

"Sir Andrew Fraser made the Conference feel the stirring of a hope great and wonderful. He made the delegates realize what a glorious reward the churches in the West would reap from its missionary labors if in the mission fields they pointed the way to a healing of divisions and to the attainment of that unity for which our Lord prayed. 'The attainment of unity,' declared Sir Andrew, 'would double the resources of the Church without the addition of even one worker.' 'Co-operation, when it begins,' he declares, 'has a great tendency to increase.' As one listened there seemed to come the conviction that the impulse which will inevitably bring the churches to union will come through the laymen. For they are more fortunate in that they have not been specially trained in the separating lines — they have not been educated so that dividing walls may bulk as largely as possible in their eyes."

The King's Message,

which was read at the opening session.

The Chairman conveyed the following message from His Majesty the King, the company rising to their feet to hear it read:—

"The King commands me to convey to you the expression of his deep interest in the World Missionary Conference, to be held in Edinburgh at this time.

"His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.

"The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind.

"His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

After the message had been read, the gathering joined heartily in singing the National Anthem. On the suggestion of the Chairman, it was agreed to make a remit for the framing of an appropriate reply.

An Interesting American Presbyterian Luncheon.

On Monday an interesting luncheon took place in the

Balmoral Hotel, Edinburgh. It was given to the delegates of the American Presbyterian Church attending the World Missionary Conference by Mr. Lewis A. Severance, New York City, himself a prominent Presbyterian layman, who has been round the world visiting the American missions, and has returned full of enthusiasm. The Rev. Dr. George Alexander, New York City, presided, and over 170 gentlemen and ladies—all American Presbyterian delegates to the Conference—were present. Mr. W. J. Bryan was called on to speak, as also a Presbyterian missionary from the different countries of the globe where American missions are planted—Africa, China, Japan, etc. It was resolved to send a communication from this representative Presbyterian gathering to each Presbyterian Church in the United States, "a message of information and inspiration," in order to evoke in them some of the fine spirit which has been stimulated by the Conference. The National hymn, "America, my country, 'tis of thee," was sung with great heartiness, and afterwards the large company crossed to Princes Street Garden and were photographed in a group under the Castle Rock.

FRANCISCO

Sir:—

At the instigation of one of your agents who affirmed that your paper was superior in moral tone and in extent of news to any of its competitors, I consented to try it for a month. Ere that time had elapsed, I was in a position to express an opinion; but that the test might be absolutely fair and full, I continued my subscription a second month, and I am now, without any qualification, able to declare that while each one of the daily papers of this city is worse than the other, yours has the misfortune of walking amidst the underworld of wickedness with the most halting and awkward gait. It lacks even that genius by which sometimes the works of the devil are lit up with momentary gleam. Whether there are newspapers in hell or not, your reporters can tell probably with as much truth as they tell most things, but if there are, I should think that yours with a very little alteration might meet the requirements of its inhabitants. Certainly, it is difficult to imagine any theme of impurity, vice or crime on which your sheets do not dwell with gloating eagerness.

Of this I am sure that, unless you awake to a sudden reformation your paper shall no longer enter my home. If I can only pick up a few scraps of world news from such a slough of filth obscenity and blood I will go without the news to the end of time. "The pure in heart," it is said, "shall see God!" I challenge any man or woman to read your newspaper and keep the heart pure. But this you neither expect or want; it might have you dubbed as "goody," or worse yet it might interfere with your sales.

What, pray, do you and your fellow editors consider to be the function of a newspaper? Do you suppose that it is to violate personal liberty, to invade domestic seclusion, to gloat over woman's weakness, and glory in man's shame? Do you hold such a low estimate of your constituency as to believe that they desire an unrelieved tale of domestic faithlessness of burglar assault of cruel murder or of cowardly suicide? Believe me, I have not heard one voice lifted up in praise of the secular press as it is today, but rather

the lament that it has lost the power of telling the truth, and that in its pursuit of sensation it has become worthless for almost all else.

What do I care about the beastly immorality of the smart set? What does the conduct of insignificant So and So on the witness stand concern us? What do the majority of your readers care for your pages of "Sports?" Do you suppose that it is giving us the news? Is it to fit us to pursue such sheets that we go to school, and college, are taught literature, are imbued with the poets,—all that we may read at breakfast these reeking accounts of moral perverses and criminals, which fairly soil our table linen? Is it your idea of the fitness of things that the columns of your front page should be filled with these monotonous immoralities and crimes, while the death of a hero, or the bequest of millions for philanthropy are hidden away in the back sheets? Of all the exhibitions that the American press has given of its utter irresponsibility and mercenary character, could anything equal this latest perversion in the interest of one of the most degrading and brutalizing spectacles that civilization has afforded in recent years? Whatever the power of the press, of which from time to time you are apt to boast, you have persistently degraded it for weeks past in giving us, not only the usual menu of divorce suits and tenderloin gossip, but by devoting page upon page to the doing and saying of two fighters whose profession and character are beneath notice,—of a white man who could think of no better way of spending his strength than by training to knock out an opponent into insensibility in the shortest possible time, and of a negro who parades a white woman as his wife in the faces of respectable people. To these two, you have given more time, space, energy than to any of the other doings of the world,—or indeed, than you would be apt to give to a civil strife on which the destiny of a nation depended. All that in you lies to advertise and elevate this disgusting spectacle, and to elevate the gladiators who have taken part in it to the position of popular heroes you have done. But for this gratuitous advertising of the nation's press the fight at Reno would have been an obscure affair and the passion for gambling aroused but tame indeed. Largely what it has meant of loss and disgrace and sin, the meretricious press has to be thanked for.

What do you think of your profession anyway? Or, have you ceased to think of it as a profession, and yourself as an editor, to become the veriest harp, using all the resources of telegraph and telephone of pen and pencil to obtain information about and invest with a felicitous charm the bizarre, the shameful, the sinful? How can you hope to retain your character as a gentleman while guilty of an offense to good morals from which the very publications would shrink? Your subordinates have no relish for the work to which you condemn them, and would gladly turn their industry and skill in worthier directions.

"But," you object, "the people want it." Far fewer of them do than you suppose. There is an ever rising tide of opposition to such species of newspapers, and either you and your fellow editors must cease this conduct that is a disgrace to journalism, or the decent people at least, upon whom you must largely depend, and whose good will you desire, will undertake to establish a periodical of their own. But even if the people did want this sort of stuff, do you,

feel that as a man of honor you must give it to them? Have you no ideals towards which you struggle and for which you are willing to sacrifice? Have you no wish to lead the people to desire better things? God's law you have long since set at defiance, and rejoice in His Day as your best money-maker on which you oppress us with sheets offensive alike to eye and soul, devoid of literary charm, of vital interest, and sickening with blotches of color.

Can you with the money at your command, with the talent that you have gathered about you, do nothing better than thus labor to aggregate this great record of human weakness brutality, and sin? Or, have you abandoned all thought of the dignity of journalism, and become willing to be a mere parasite, fattening on the remains of a noble profession? Must you be classed with the quack doctors, the street fakers, and the stock swindlers, to whom all is for coin, nothing for principle; for whom equally ideals, principles, character, and soul are for sale?

It would seem that this is so, and yet, ere reaching judgment, I would appeal to your better nature, as a man, as an American. Will you not employ your opportunities in giving us a real newspaper? Even financially it will pay for be assured that the paper that first does that in this city will secure a following and wield an influence simply incalculable in extent. The people, the intelligent, stable people, upon whom you must depend, are really hungry for such a journal that will seek the truth, that will study the general welfare, that will tie to principle, that will blaze the way in the march of progress.

"But what we give is news!" It is not; it is the offal from the alleys, it is the loot from the midnight raids, it is the gossip of the bagnio, it is the oozing of the jails, and the breath of the sewers. It is not true life that you depict,—if it were not all the prayers of the saints could keep the earth from being hurled to its deserved perdition. But it is not the faintest semblance of life, it is the merest litter of the underworld.

Give us such a newspaper as your ample means and experience justify us in expecting. Tell us what happens in the great world, rather than these local tragedies that were better buried in oblivion. We look in vain in the columns of this city's papers for that fulness of world news that the cosmopolitan life of our day demands; in this respect, certainly, despite all your boasting, they are far behind the leading papers of the East. Put us in touch with every point of influence and power. Widen our vision. Guide upward our opinion. Covet some such position of national weight as is held by some of the well-known dailies of the other sections of the Country.

Until there is some such change, I will not allow your paper to come into my home; I will guard my family from it, as I would from the plague, or poison, or the whisper of shame; I will do what in me lies to arouse men to a sense of the perversion of a splendid profession of which you are guilty, and to induce them, if you remain deaf, as I fully expect you to do, to these appeals to your patriotism and honor to take steps to secure a journal that shall be a newspaper in the truest sense of the word, and to enlist in it men who have not quite forgotten, I will not say the ancient grace and dignity of Addison and Steel and Franklin, but the robust and manly character of men like Greeley, and Grady, and Dana, and the many others of

those mighties who have passed to their reward, yet whose influence still remains to guide and inspire; editors of whom Henry Watterson, Whitelaw Reid, and a few others of their stamp are a worthy,—but, alas! a passing—example today.

In the interest of decency, and in the love of our common humanity,

Yours,

JOHN E. STUCHELL.

CHURCHES

Alameda, Cal.—It is now more than three weeks since the pastor, Rev. F. S. Brush, D. D., started on a three months' vacation tour of Europe. According to his itinerary, Dr. Brush is this week visiting the historic cities of Florence and Venice. During the absence of the pastor, the pulpit of the First Church is being very acceptably filled by Prof. H. C. Biddle of the University. Prof. Biddle is an able preacher, and his sermons are proving highly instructive and edifying to the people of the First Church.

South Pasadena.—Rev. C. M. Fisher had a complete surprise recently in receiving the honorary degree of Doctor of Divinity from his Alma Mater, Monmouth College, Ill. The notice reached him on the day that his daughter graduated with the degree of Bachelor of Arts at Occidental College. The honor is well placed, and Doctor Fisher will bear it with becoming dignity. Needless to say, his many friends in his church and elsewhere are pleased. District Attorney Fredericks was the speaker at a recent Brotherhood meeting.

Los Angeles.—Rev. H. H. Fisher, pastor, conducted communion services at Third Church, July 3rd, receiving several new members. In the evening a patriotic service was held. The same day Dr. W. S. Young preached at Boyle Heights Church, administering communion and receiving new members. Dr. W. A. Ward preached at Immanuel in the morning and Rev. J. H. Sammis in the evening.

Sehma, Calif., First.—Rev. W. T. Howe, the pastor, is with his family, now enjoying a month's vacation at San Jose, Mt. Hermon, and Santa Cruz. Over one-eighth of our Christian Endeavorers attended the State Convention at San Jose. The Junior Society was honored by having one of their number, Given Howe, chosen to represent the Juniors of Fresno County at this Convention. The Intermediates, to the number of about thirty, decided to give the pastor and his family a social before they parted on their vacation. On Monday, June 20th, at 5 a. m., they met at the church and perfected their plans. The entire church and congregation were invited to this social, which was held the 28th, on the large lawn of the manse, which was furnished with seats and lighted by electric lights. Young and old enjoyed the old-fashioned romping games until 9:30, when an excellent program was rendered, after

which cake and lemonade were served by these enthusiastic intermediates. The Senior Society held a social on Friday evening, June 17th, on the lawn of Mr. and Mrs. Sides, at which 15 cents for adults and 10 cents for children was charged. One of the best programs ever given by local talent in this city was greatly enjoyed. Refreshments consisting of cake and ice cream were served. On Sunday, June 26th, two infants were baptized and four persons were received into the church.

THE PRESBYTERY OF LOS ANGELES.

A unique meeting it was, the mid-summer one, June 28, 1910. San Pedro was the place in the forenoon, with St. Andrews Church the host. Rev. W. G. Mills and his people gave a pleasing entertainment, with dinner, at noon. Rev. W. H. Evans and the Calvary Church of Wilmington took charge of the entertainment after dinner. This began with a boat-ride to the government breakwater and around the harbor to the great consolidated wharf, where autos and carriages were in waiting to convey the company to the church.

Perhaps it should be noted here that San Pedro and Wilmington have both been annexed to Los Angeles, so the entire session was in the metropolitan city of the South. And it is only fair to say that the coming in of these two places will help materially in the forward strides of the greater city. Very large expenditures are in progress, not only by the government, but by various business interests.

The attendance at the Presbytery was unusually large for a mid-summer meeting. New members received were Rev. Allen Kennedy from the Presbytery of Phoenix, who accepts a call to the church at Tustin, Orange County, after three months' acceptable service as supply; Rev. W. I. Wardle from the Presbytery of Willamette, called to Lakeside Church, San Diego County. Mr. Wardle holds the call till the fall meeting; he was in charge of our church at Anaheim several years ago. Mr. Kennedy's installation is set for July 12th, in the evening. A call was issued also to Rev. H. C. Cockrum to the church at Westminster, Orange County, where he has been ministering with success for about a year and a half.

Two candidates for the ministry were received—J. Clement Berry, son of Dr. Berry, pastor of Olivet Church, Los Angeles, a graduate of Occidental College; and John Garth, of the Highland Park Church, a student in Dr. W. W. White's Bible School, New York. Mr. S. C. McKee, a graduate of Occidental College and Auburn Theological Seminary, was examined for ordination. The service is appointed to take place in the Highland Park Church, of which he is a member, at the Fall Meeting there. He and his brother are under appointment of our Foreign Board to China.

Corresponding members were Revs. John M. Ferguson, W. P. Teitsworth, and L. A. McAfee, D. D., of Oakland Presbytery; H. C. Buell of Santa Barbara Presbytery, and George L. Spinning, D.D., of the Presbytery of Morris and Orange.

Candidate Victor Kennedy, son of Rev. A. Kennedy of Tustin, was received by letter from the Presbytery of Phoenix.

Pastoral relation between Rev. L. J. Harper and Knox Church, Los Angeles, was dissolved on the request of the pastor, and concurred in by the church.

Dr. W. S. Young, founder of the church, was appointed Moderator of the Session.

Rev. John A. Leusinger, pastor of Bethany Church, was made trustee of the Presbytery, to fill the vacancy caused by the death of Rev. H. A. Newell, D.D.

The request of Rev. John Munro, LL.D., to demit the ministry was granted, to take effect June 29, 1910.

Report was made concerning the manse fund for Westminster Church (Colored) of Los Angeles. Some more is needed before work can be begun. Dr. W. S. Young is treasurer of the fund.

The application of the Newhall Church for a loan from the Board of Church Erection of \$600 on a manse fund was given hearty approval.

The work of Local Evangelist J. R. Wylie in this church received hearty recognition. Working with his own hands at his trade during the week days, he has ministered efficiently in spiritual things to the flock; and not only so, but he has made needed repairs on the church building and led the people in a successful effort to acquire land for a manse adjoining the church.

Attention was called to the fact that some time in the near future the school for Mexican girls, under the care of the Women's Missionary Society, will need a new site and building. Gifts for this are already being gathered. Any help will be appreciated and will go into a most important work.

A suitable place for a new location is the great need. Acreage is desired. Any one who would donate such a place or knows of one to be purchased reasonably, may communicate with Mrs. R. W. Cleland, 137 E. Ave. 49, Los Angeles.

At the close of the afternoon session, the Presbytery proceeded to the Wilmington Hall for reception, supper and evening service, commemorating the fortieth anniversary of the church's organization. It was here, too, that the Presbytery of Los Angeles was organized in 1873. Account of this celebration must be given elsewhere.

Rev. Jno. M. Shive of El Centro preached at Miramonte on the 26th ult. He found a responsive congregation.

At South Park Church Sunday School, June 26th, in a decision service, twenty-eight of the scholars gave their hands to the pastor and superintendent in token of their desire and purpose to accept Christ. In the afternoon, at St. Paul's, where Rev. W. G. Palmer preaches also, seven decisions were made. Brother Palmer's address on "How to Reach the Masses," at the Workers' Conference, was a message warm from the heart and practically helpful. He said one must get to power at the cross. Illustrative incidents from his own work were given; and they were from **personal** rather than **pulpit** work. The masses are to be reached by going after the individuals who make up the masses.

NOTES FROM THE SEMINARY.

In a recent letter from Edinburgh to Mr. Charles A. Laton, President Landon says: The Conference is proving all that was expected. It is a wonderful Christian gathering. Every type of Christian is here except the Roman and the Greek, and all are working together in brotherly love. A number of bishops of the Anglican Church are here with their silk stockings and aprons. This afternoon Mr. John R. Mott was in the chair. A bishop of the Anglican Church was on either side of him and missionaries and Christian workers of every kind spoke in front of them. Among them was William Jennings Bryan. Speeches are limited to seven minutes. A warning bell rings at six minutes. The rule is inexorably enforced. The bishop of some historic cathedral is called down as promptly as the missionary from Basuto Land.

During Dr. Landon's stay in Edinburgh he has been the guest of Mrs. Balfour, the widow of the founder of the firm of Balfour, Guthrie & Co. Dr. Landon will travel in Germany and Italy before returning.

Dr. Wicher preached at Corte Madera and conducted the communion service on Sabbath last. The work of Mr. R. M. Davis, senior student of the seminary, who has had charge of this field for some months, has been very successful.

The Rev. Herbert E. Hays, '04, of Salt Lake City, is visiting friends upon the Coast and is announced to preach to his former parishioners in Westminster Presbyterian Church, San Francisco.

E. A. W.

The Occidental Board of Foreign Missions will meet Monday, July 11th, at 10:30 and 1:30 at 920 Sacramento St., San Francisco.

Rev. Ernest E. Baker of San Francisco preached at Trinity Church on June 26th and will supply for Rev. John Stuchell of Piedmont on July 17th and for Rev. Alexander Eakin of St. Johns, July 24th.

Rev. William Rader, pastor of Calvary Presbyterian Church, San Francisco, will leave next Monday for a trip East. He will preach for the East Liberty Presbyterian Church, Pittsburgh, for several Sabbaths while away.

Rev. Mark A. Matthews, pastor of the First Church, Seattle, was in San Francisco on Thursday, en route to Long Beach, where he will dedicate the new church next Sunday. On Tuesday he leaves for the East, where he will spend some time. On July 17th he will preach in Chicago; on July 24th and 31st at the Second Church, Pittsburg; August 7th in New York, and on August 14th in Toronto, Canada.

AFTERNOON OF PRAYER.

At the Afternoon of Prayer to be held at the Young Women's Christian Association, 1249 O'Farrell Street, San Francisco, on Monday, July 11th, special prayer will be offered that the saloons may be removed from the residential districts of the city and that the Local Option campaign may be successful.

All are invited from 2 to 4 o'clock.

REPORT OF THE STANDING COMMITTEE ON HOME MISSIONS TO THE GENERAL ASSEMBLY

The Standing Committee on Home Missions begs leave to report that it has studied with profound interest and thankfulness the One Hundred Eighth Annual Report of the Board of Home Missions. It ventures to express the hope that this comprehensive review of the work, which year by year grows more complex and far-reaching, may in some form be widely circulated throughout the Church, in order to expand the horizon of our people and exalt their conception of its vastness and promise.

The financial showing of the past year, and the financial needs for the year to come, have been so fully considered in connection with the report of the Executive Commission that it seems unnecessary to more than note the gratifying increase of \$16,707.13 in receipts from the churches, but at the same time to call attention to the fact that by reason of the expanding work of the Board and the falling off in legacies, it has been compelled for two years in succession to draw upon its reserve funds to meet current expenses.

The second item in the Report, which marks an era in the early history of this and other Boards, namely, the unparalleled bequests of the late Mr. John Stewart Kennedy, will claim your attention in connection with the report of a special committee.

The work of home missions as understood a generation ago has been prosecuted with undiminished vigor and success in every part of our land, even into logging camps and cattle ranches of the great West. The devoted band of home missionaries who are enduring hardness for the cross of Christ should be enabled to feel how closely they are held to the heart of the Church, and how gratefully the Church treasures the memory of those who have been faithful, even unto death.

But the work committed to this Board has expanded in a way that is most bewildering. It is prosecuted among peoples most diverse in origin and speech and character. The gospel of Christ has been carried in succession to Mormons and Mexicans and to the Indians of Alaska and of the plains.

Within the past ten years the Greater Antilles have been included in the field which this Board seeks to cultivate. The distinction between home missions and foreign missions is almost obliterated when we reflect that the Foreign Mission Board is doing home mission work in the Philippines, while the Home Mission Board is doing foreign mission work in Cuba.

The ten stations, eighty-two out-stations, and twenty-five hundred church members in Porto Rico; the fifteen churches, thirteen hundred fifty church members and twenty-six hundred twenty-three Sabbath-school pupils in Cuba, indicate how cordially our missionaries have been welcomed, and how fruitful have been their labors. It would not be surprising if in the near future more of Latin America should be added to that vast domain to which this Board is called to minister.

But there are other and newer departments of the Board's work which perhaps merit even greater emphasis. "New occasions teach new duties." The Board has not only shown keen appreciation of the trend of events, but also of those

more settled movements by which the whole social order is being slowly readjusted.

Through the Home Missions Council it has responded to the great yearning for a wider Christian fellowship and for cooperation with other communions.

Through the Advisory Council it has sought to feel the pulse of our whole Presbyterian Church and to permit every part of the Church to influence its policies.

By a system of field secretaries and pastor-evangelists it has endeavored to secure a more compact organization, and in some sections at least has greatly increased its efficiency.

In a tentative way it has begun to take in the urgent problem of the country church.

By its special representative, the Rev. A. F. McGarrth, it has been helping many churches to discover and adopt a more orderly and effective system of finance.

Its Department of Church and Labor has been bridging the great gulf which had opened between the members of the Church and the men of toil. The Outlook recently testified that "It has revolutionized the attitude of the trades' unions toward the Church."

Through its Department of Immigration it is making a definite and organized effort to evangelize the motley population pouring into our country at the rate of a million a year, and to fit them for Christian citizenship.

It may fairly be said that in most of these departments of Christian endeavor our Church, through its Home Board, is blazing the way for the Protestant Churches of America, and performing a patriotic service which cannot be measured. The Assembly should recognize and commend the Christian statesmanship which has planned and directed this great enterprise.

A large share of the success which has attended the work of our Board during the past year should be credited to the faithful women who have given to it extended time and thought and labor, and who have contributed the magnificent sum of six hundred two thousand dollars for evangelization and education. This, however, includes considerable sums raised for school buildings, as well as thirty-three thousand dollars to cancel the debt of the previous year. This splendid showing is a tribute to their fine organization and unflinching devotion. Their work is again commended to the attention and interest of the entire Church.

The Young People's Department shows steady advance. This is noticeable along the line of mission study classes and Westminster Guilds, as well as in the large amount of literature distributed and the large contributions,—the latter aggregating over one hundred nine thousand dollars.

Your committee presents for consideration the following recommendations:

1. It is recommended that a petition from the Presbyterians who have migrated to Northern cities be referred to the Board of Home Missions for consideration.

2. Overtures numbered one to twenty-eight referred to this committee have received careful consideration. They are all of like importance, namely, that the Assembly instruct the Board to continue to support synodical missionaries in the synods that desire such appointments.

In view of the fact that the "new plan" approved by the Assembly of 1907 and modified by the Assembly of 1909, is still in process of development, and in the confident hope

that the Board will arrive at a satisfactory understanding with the synods and presbyteries concerned, we recommend that no action be taken.

3. Your Committee has also considered Overture number fifty-eight from the Presbytery of Southern Arizona relating to the independent management of work among Mexicans. Having ascertained from the records of the Board that it is not proposed to deal with Mexican or Indian work in any method different from that employed in other work, and that the overture is based upon a misapprehension of facts, we recommend that no action be taken.

4. Your Committee, having examined the Minutes of the Board of Home Missions for the year ending March thirty-first, 1910, recommends that they be approved.

5. The Board, having called the attention of the Assembly to the needs of unifying and limiting the appeals of the several Boards to the Sabbath schools, has recommended that each Board now seeking special gifts from the Sabbath schools, be limited to a single appeal each year.

(Not adopted, but referred by vote of the Assembly to the Executive Commission.)

6. It is recommended that the Assembly reaffirm the percentage of undesignated gifts by the churches to the various causes of benevolence.

7. Referring to the action of the last General Assembly regarding work among seamen and soldiers, it is recommended that the Home Board be authorized, through the Home Missions Council, to approach other leading denominations with reference to the possibility of unifying our common interest and influence in the matter of chaplains in the army and navy.

8. It is recommended that the election of the Rev. William Adams Brown, D.D., Mr. Theodore W. Morris, and the Hon. William S. Bennett to fill vacancies in the membership of the Board be confirmed.

9 That the following:

Ministers—Rev. Samuel J. Nicolls, D.D., LL.D.,
Rev. Joseph Dunn Burrell, D.D., Rev. Albert
Edwin Keigwin, D.D., Rev. Edgar Whitaker
Work, D.D.,

Laymen—Walter M. Aikman, William H. Corbin, Robert C. Ogden, Henry W. Jessup, Fleming H. Revell,

whose period of service expires with the meeting of this Assembly be re-elected for the term of three years.

Respectfully submitted,

(Signed) GEORGE ALEXANDER,
Chairman.

ANTIDOTES FOR WORRY.

Rev. I. M. Condit, D.D.

God has undertaken to carry both us and our load. Let Him do it. His words, "Casting all your care upon Him, for He careth for you," may well be translated, "Unloading your anxiety upon Him, for He has you on His heart." You need not be afraid of overloading God. Pile it all on His broad shoulders. There is nothing great or small which He is not eager to do for us.

No antidote against worry is so effective as trusting in the Lord. Does the world's going so far wrong by graft, greed and injustice worry you? After doing all you can

to help, leave God to run things after His own eternal plan. Is it your own affairs?

"That man is blest, who does his best, and leaves the rest; then do not worry." We are not to try to bear to-morrow's burdens, or shoulder today the load of a whole year. Do not move into tomorrow, or into next year, ahead of time.

Worry does no good at all, and much harm. If our religion can't make us happy, men do not think much of it. By our spirit of trust, by your good cheer and happy faces, we can speak more eloquently than any silver-tongued preacher. I have seen those who by their peace, joy and trust praised God more than ten thousand common kind of Christians.

The word happiness comes from "happen." When things happen right, persons are happy; when they happen wrong, they are unhappy. The Christian's happiness lifts him above the things that happen, until out of his heart our Saviour says: "Flow rivers of living water."

Paul had this well of no-worry happiness in his heart, until he could sing songs in the prison at midnight. He never got down to the low place where his heart was dumb and could not sing. The lark sings as it rises, never when it is coming down; and the higher it rises, the sweeter it sings. We can't sing when down. Let our hearts be ever rising above our troubles, then will we be ever singing; and the nearer to Jesus, the sweeter our song until our sweetest song will be in heaven.

ON HORSEBACK IN SIAM

How the Traveler Lives as he Travels in Out of the Way Places.

This paper is to contain extracts taken from a diary of a trip taken by Mr. C. R. Callender and myself and intended for publication or for the perusal of any hands into which it may fall.

We prepared for the trip on Monday, March 7. The preparation consisted in getting our clothes, literature, cooking utensils, food and all necessary articles together and placing them into "haps" so that they could be carried on the shoulders of the men. Each man carries fifty pounds, twenty-five in each "hap." He swings the baskets, or "haps" over his shoulder on a bamboo pole. With this load he will travel all day through the boiling hot sun and after a night's rest he will be ready to go on the next day and the next etc. We had thirteen men who received pay whether they were going or we had stopped in a village for our part of the work.

Early on Tuesday morning we got the men started, while we remained behind to get our correspondence off. We started after the men late in the afternoon after the sun was well down, it is too hot for white men in the heat of the day. We were galloping out of the city at a good speed and were just leaving the city well behind when a man ran before us and begged us to turn back and see his wife, who was sick. We went back and found the woman suffering with the fever. We gave her some medicine and went on our way only hoping that we had been of some service. We lost some time here and had to make it up.

and to make it doubly necessary that we hurry a storm came up when we were about half way to our destination. We arrived in time to save ourselves a good ducking. After we arrived we thought it had cleared off and began to eat on the outside of our tent but we soon found that it had not cleared off and again we just escaped a ducking by getting into the tent as fast as we could. It rained all night, all the next day and night. About the middle of the day the water began to run in on us under the tent and we had to get the men to dig a trench around to keep the water from washing us out. And more than that, during the night the tent pegs gave way and the whole thing might have come in on us. And for our further encouragement the men told us to sleep with only one eye closed as there were thieves around. We did not complain in the least for things might have been worse and nothing is ever as bad as it seems anyway.

After resting during the rain we started on our way on Thursday. Our men went on while we stopped to visit a Christian family. We soon came up with them and about noon we came to the place where they are grading the new railroad. Now you who have seen the steam shovel at work and read about the methods of work on the Panama canal will probably be interested to know how they do the leveling out here. In the first place if there is to be a cut made, Chinese coolies dig the earth loose with picks that a good American would be ashamed to look at. Other coolies put the earth into baskets and still others carry it away. Where does he carry it? Sometimes several feet, sometimes a quarter of a mile, it just depends upon where the nearest fill is to be made. Each man gets paid for the number of baskets that he removes. It is a slow, tedious method but one would be surprised to know how much they can do in a day.

Just as we were sitting down to lunch another rain storm came up and before we could get to shelter we had been drenched, but a good shower bath feels good in this country. After we had eaten lunch and started on our way another storm came up and we were drenched once more, but a few moments later the sun came out and it was not very long until we were dry and steaming hot.

We were rather fortunate today, we came to the bungalow which had been erected for the use of the constructing superintendent of the railroad. As he was not present the watchman allowed us to stop there over night, but in reality we stopped there longer for a rain came up again and kept it up all night and all the next day. In the night I awoke with a stream of water running down on my face through the leaky roof, I moved my cot but it was not long until I awoke again with the same experience, this time I got an oil cloth and spread over me and slept in peace the rest of the night. It rained all of the next day and it was a dreary one for us. In the evening I found a scorpion in my mosquito net and it was a fortunate thing that I did for I might have been bitten. The sting is not fatal but it is exceedingly painful.

Next day, Saturday, we were able to go on our way even though it was a very muddy one. We arrived at the head of the railroad and had lunch there. From here we branched off into the jungle and through that to the mountains. We followed a mountain stream, at many times riding in the very bed of the stream itself. At some places

we had to hang on to the horses neck Indian fashion to keep from being thrown off by the limbs of the trees, at other times we had to get off and lead the horses up steep and almost impassible paths. When we had ascended the mountain the next thing to do was to descend. The road over which we went was not a road, it was nothing more than an old log trail where they slide logs down to the river. We met all sorts of obstacles, perhaps the worse were the elephant tracks. When they step on the soft earth their tracks are imprinted a foot or more deep, this fills with water and forms a very pitfall for the horses. One has to watch closely or he will be thrown. When we had descended the mountain we had a rice plain to cross and the recent rains had made it marshy and it was hard and even dangerous going at times.

We arrived at the first village in which we were intending to stop and work, on Saturday afternoon and put up our tent in a rain. We found the Christian families anxiously expecting us. No one had visited them for a year and in that time one family had gone back into spirit worship on account of the pressure of some relatives. We visited them as well as the other Christians and we hope that they will come back again after a while. On Sunday we held communion for the Christians and several were baptised.

The people have all sorts of ideas about us. They come to have us do almost impossible feats and are badly disappointed when we tell them that we can not do them. One old man came and asked for some medicine that would make him see at night. They come to be healed of all sorts of diseases some of which are incurable.

We passed on to the next village, there is only one Christian family here and the village was holding a native religious festival so that our visit here was not very successful except to encourage the Christian family. At the next village the same thing occurred only this time the festival was held right under our tent almost and we could not talk to an advantage even to those who did come out. Then too they kept up their festival all night to the detriment of our sleep. They played on flutes made from bamboo and it sounded more like the dying wail of a sick beast than it did like music. They helped this along by drumming on songs and the whole thing made one feel like being some where else.

We had quite an experience during the afternoon of our stay here, which I will relate to show what we come up against sometimes. We were playing our gramophone, which we use to attract the crowds so that we may tell them the gospel story, when one of the springs on the governor broke. It was a piece of watch spring steel, we looked around but could find nothing better than a piece of tin. With a pocket knife and an old chisel we cut out the tin, drilled three holes in it, fitted it into place and bent it into shape. We put the machine together again after some struggles with springs etc. The machine runs as well now as it ever did. While we were busy on the machine some children stole two screws but that did not stop us a bit, we took some of the gramophone needles and drove them in and they have been taking the place of the screws ever since. After so much ill fortune we were more than glad to shake the dust of that village off of our feet.

We arrived at the next village at about six, it was then dark and we were expecting to find our tent up and the meal ready, instead we found that the two men who were carrying the tent, the cook, our boy and the man with our food had all gotten lost on the way. We had the men erect a sort of shelter for the night but, hungry as we were we had to go to bed without any supper. Along in the middle of the night a traveler passed who had seen the men off to the right somewhere. We sent the horse boy after them and they came in later but too late to erect the tent before morning.

On the way one of the men had an accident that turned out to be very humorous. It was the man who was ahead carrying the tent. He was not very strong to begin with and the recent rains had made the path very slippery. When he was about half way down a steep hill he slipped and fell and the tent fell on top of him. They rolled down the hill, first the tent on top, then the man and when they got to the bottom the man tried three times to get up and slipped back every time. It was very fortunate that he was not hurt, as it was he got up and started on without a murmur but he was covered with mud from head to foot and was quite a laughable object to see.

The village in which we now stopped was never before visited by a missionary so far as we could learn. The people were afraid of us at first, but when they found that we did them no harm they came around in swarms. They listened to the Gospel story very eagerly and after a time they found we had medicines and could heal them, then they came in even larger crowds. We treated over a hundred cases in two days that we were there. Many of them were hopeless cases for which there could be no permanent relief, others were simple and would yield readily to our treatment; to all we pointed out the Good Physician. In the evening when we played the gramophone we had a crowd of three hundred people out and for an hour they listened with deep interest to the preaching of our native Evangelist and at the close of his talk came around the tent where we talked to them and gave them literature. During the evening some one spoke out and said, "The whole village thanks you for coming to us," and there was a murmur of assent from the people present. That is the way they want the Gospel and yet they had never had it brought to them for the reason that there are not enough workers and money to do it.

During the first night of our stay here we had some excitement. We had some money changed by a passing trader during the day and in the night he came back and tried to steal it from us. Mr. Callender heard him digging under the tent and called to him and he ran, we fired our revolver after him just to let him know what he might get if he bothered us again. After a time we heard the dogs barking in a neighboring village so we concluded that he had gone that way.

After remaining here for several days we began our trip back home. We were out a little over two weeks, in that time we gave out over one hundred and fifty copies of the Gospel and tracts. We can not estimate the good that these will do but when we remembered that the Gospel, "Is the power of God unto the salvation of every one that believeth." Besides the Gospel that we preached and left behind us we treated over two hundred cases of sickness of

every sort and this must be counted as a factor in the work. Despite the rain and all, the trip was a very successful one from our own viewpoint and we can only await the effect of the Word which we left. We have sown and at the harvest time some one may reap, God grant it to be a good harvest.

Muang Pre. Siam.

W. O. Yates.

THE PACIFIC COAST AND EUROPEAN IMMIGRATION.

Mr. Robert Watchorn, who was for many years the United States Immigration Commissioner at New York, is now a resident of Los Angeles. He says that on the completion of the Panama Canal the waves of Mediterranean immigration will break on the Pacific Coast, and that this immigration will prove to be California's greatest asset. Mr. Watchorn is of opinion that Swiss will come in large numbers to the Pacific Coast, and of them he says: "They are a fine lot of immigrants, perhaps the best that come. They are of agricultural bent."

"Italians will flock here joyfully," he says; and adds: "The climate here suits them. Let no one fear the in-road of Italian immigration in California. The percentage of undesirables is small among Italians."

It is expected that immigrants from Europe can be landed in San Francisco when the Panama Canal is in operation for something like seven dollars above the cost of transportation from European ports to New York.

What the Pacific Coast needs for its development is the same sort of labor that other parts of the country have; and that, the Panama Canal will give us. But, with that, we must expect to have our citizenship changed to a great extent just as it has been changed during recent years in New England and in other sections of the East.

Many of our people fear and deprecate the coming among us of the Asiatics, and stand against every effort to give those that are allowed to come the right of citizenship. Foreign labor of some kind the Pacific Coast must have, and so not a few are looking with eager anticipation to the solving of some of our labor problems by the incoming of Europeans on the completion of the Panama Canal.

Inasmuch as Europeans can become citizens, we shall not have aliens among us; and gradually they will be assimilated, and a few generations hence no one will look on their blood as inferior to that flowing in the veins of those who may trace their lineage to our best sources of supply. Nearly all go back to the barbarians of the British and German forests.

WHEN YOU ARE TIRED.

Don't talk any more than you can help. Talking takes vitality.

Lie down in a dark place, if only for fifteen minutes.

Don't read anything in which you are not interested.

Don't feel that everything must be done in one day.

There are 364 more.

Avoid people and their woes at that time. Seek some one frivolous.

Don't try to improve yourself. Give your mind a rest.

And don't forget that a little lemon juice in cold water in the morning is a great help.—Exchange.

THE HOME

NEVER TROUBLE TROUBLE

There's a cheery little proverb
It is very well to heed,
In a world where pain and sorrow
Are quite plentiful indeed.
If you would not have them double,
Then keep this well in view,
To never trouble trouble
Until trouble troubles you.

Don't think when storm clouds gather
You are certain to be drowned;
The very darkest tempest
May quickly blow around.
And up above the blackness
Shines evermore the blue;
So never trouble trouble
Until trouble troubles you.

Of times a gloomy morning
Precedes a sunny day;
So, without word of warning,
Our trials slip away.
What pangs we oft have suffered
From ills we never knew!
So never trouble trouble
Until trouble troubles you.

Quit counting all the bridges
You may never have to cross.
Quit climbing all the ridges
Of future pain and loss.
Trudge on and do your duty,
To God and conscience true,
And never trouble trouble
Until trouble troubles you.

—Anna R. Henderson.

TRUST YOUR BOY

It takes a good deal of wisdom and insight to know when to let those whom we love alone, and in the case of an immature boy it calls for a large amount of faith. Phillips Brooks' mother understood this and wrote these words of counsel out of her own experience:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads, he goes out, he is averse to telling where he is going or how

long he will be gone. He comes in and goes silently to his room.

"All this is startling strange to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore trust not only your heavenly Father, but your son. The period of which I speak appears to me to be the one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us."—Presbyterian Standard.

A LESSON FOR MOTHERS

"I am almost heart-broken over it," she said to me once, during a pastoral call.

"And what is it, pray that you are so almost heart-broken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl today?' I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl today.'

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for a word of commendation which I should have been thoughtful and loving enough to have given without her hungry little heart having to ask for it."—Rev. Addison Ballord, D. D.

THE BUSY WOMAN'S PART

Some very busy housekeepers and others whose work was away from home, unable to take part in church activities, set themselves to seek out tasks that would do a little good and yet not take their bit of leisure. It was really surprising to them all to find how much could be done in just a minute or two, and how rapidly the good work spread once it was advertised a little.

One discovered that it took just two minutes to wrap and address a religious paper for an old lady denied the privilege of going to church and too poor to subscribe for herself. Otehr took it up; the church and Sunday school papers that had formerly been used in the kitchen or

thrown into the garbage can, did duty in two and often half a dozen homes. Another housewife discovered that odds and ends of lace, ribbon, dress goods and such articles were warmly welcomed by a committee of young ladies who provided Christmas dolls for a mission school, and it only took a minute or two to drop them into a box kept for that purpose. In one instance two busy women combined their resources, one providing magazines, flowers, fruits and nourishing food from her store, while the other delivered them on her way to work, each supplying what the other lacked, and still doing good work for the Master. One mother while teaching her own girls to sew took in the neglected daughter of a neighbor, and during those quiet, happy hours taught her many lessons besides needlework. A very busy dressmaker who had scarcely a minute to call her own, with the permission of her patrons made up bundles of patches for an invalid, and so helped one shut-in to pass her time happily. It would have been impossible for her to buy the patches, but just a little remembrance and effort on the part of this busy woman filled her hours with delight.

Of course there are dozens of other ways in which the resourceful busy woman has shared her pleasures with others. These are just suggestions for some woman who ~~can find a way to combine her pleasure with doing good and~~ wants to "find a way."—Hilda Richmond.

A NEEDED VACATION

The housemother is the member of the average family who most needs a vacation. It may be that her work is lighter than that of her husband and sons, but it is more exacting and more monotonous. There is no complete relief from its strain, even in sleep. Her hours of supposed relaxation are spent for the most part under the same conditions as her hours of toil.

It often happens that the vacation months are to her merely months of heavier work, because other people are taking vacations. There are picnics and excursions for which the children's lunch-baskets must be packed with goodies. If the family live in the country their city relatives often find it "so restful" to spend August on the farm. If they live in the city, Cousins Obadiab, Anna Maria, and Hezekiah can think of no greater pleasure than to go to town and be shown the sights and taken to the parks. So, in many cases, the housemother spends the summer in cooking for guests and equipping excursion parties, instead of taking for herself the rest she needs after a year of toil.

The housemother is usually the person least considered in the choice of where the vacation weeks shall be spent, even when the family unite in taking an annual outing. This is not so much through other people's fault as through her own. She is so used to choosing what the rest like that she has fully convinced them it is what she likes—just as they suppose that she greatly prefers the smallest piece of pie, or that she is averse to pie altogether. "Her unselfishness," do you say? Well, it is nice of you to call it that. But in reality it is much more nearly allied to selfishness. It is a habit she has acquired of giving her husband and her children pleasure at the expense of her and their sense of justice, and in the end

it is bound to be demoralizing to all concerned. So, if she is a wise woman she will speak for herself when the subject of the summer outing is under discussion.

The prime requisite of a housemother's vacation is, that it shall be a complete change from the work of the year. I have known housekeepers who positively revelled in the thought of eating for two weeks at a boarding house table. "The cooking not as good as their own?" Certainly not—if it had been they wouldn't have revelled! The superiority of the home cuisine gave the sauce of triumph to every meal; and when the vacation was over they went home to cook, and cook, and cook, and cook, with new enthusiasm and a new sense of their own powers.

I know a dear woman whose idea of rest is to be where she need not rise at the warning stroke of an alarm clock. The need of early breakfast becomes to her, in eleven months of routine, a positive bugbear, and she considers any escape from it in the light of a vacation. I know another woman to whom the experience of ordering a dinner from a menu card seems like a leaf from the "Arabian Nights"—so unused is she to the enjoyment of a meal without the process of preparation.

Any change is good. The greater the change, the greater the area of body and brain which will be refreshed and recreated. The housemother cannot afford to do without her vacation for upon her steady nerves depends largely the harmony of the whole household.

Young People

THE VEGETABLE MAN

The vegetable man was going home to China.

Harold felt sorrowful over it as he sat on the curbing and munched the ripe bellflower Ching Foo had just given him.

Harold was eight years old, but all his life and even as far back as Jessie could remember—Jessie was twelve—Ching had come along the street three times a week with his wagon loaded with vegetables, which are to be had fresh all the year round in Southern California.

He had called at Harold's home a great many other times besides, for he was a member of the mission where Harold's mother taught one evening a week, and he was always a welcome guest in her house.

He had held Harold in his arms while Harold was still in long dresses, and he had clapped his hands and blinked his eyes and repeated, "Hello, baby," just for the pleasure of coaxing a smile from the dimpled little mouth. When Harold was old enough to toddle, Ching had taught the tiny fingers to close trustfully around his own big soiled ones as the little fellow trotted along beside Ching's blue overalls out to the wagon, to return in happy possession of a banana or an orange or a bunch of grapes.

As Jessie and Harold grew older, Ching told them stories of his distant home and of Ching Ying G'n, the little daughter about Jessie's age whom he had not seen since she was a tiny baby.

He had "played Santa Claus," as Harold said, every Christmastime, bringing, tied in a great handkerchief, a

mysterious bundle which sometimes turned out to be a bunch of richly embroidered silk handkerchiefs, sometimes a pair of handsome vases or a carved sandle-wood fan, sometimes the daintiest of cups and saucers, one for each member of the family; but usually containing also a package of tea for the older ones and a box of candy for Jessie and Harold. At Chinese New Years, about the first of February, he brought the children queer, dried-up-looking Chinese confections and smoky-smelling "li-chee" nuts.

Once he had taught them some Chinese songs, and it was his great delight to hear them sing whenever he called.

And now Ching was going back to China to stay all the rest of his life. Harold tried to realize what it would be never to see him again but to wonder and wonder as the years went by, what Ching was doing. How strange it would be to buy vegetables of any other Chinaman!

Presently Jessie came and sat down beside him.

"What's the matter?" she asked.

"O, nothing, only—Ching. Can't we do something for him?"

"I've been thinking about him, too, and I've thought of the loveliest thing. Let's ask Mother if we can't buy a nice American dolly for Ching Ying Gin and dress it all up to give her an idea of the way little American girls look." Strange to say, Mother had been thinking of that very thing; so the dolly was bought—a yellow-haired one, for the lady at the doll counter in the big city store said a missionary had once told her that only yellow-haired ones should be sent to China because they are such a novelty to the black-haired Chinese.

Then what a time they had dressing it! Grandmother helped, and Miss Margaret, who was spending the summer with Harold's mother; the young lady next door sent a little white felt hat, which Jessie trimmed with bands and loops of blue baby ribbon; Miss Perley, who was another friend of Ching's made a warm cape lined with bright blue silk; and a little girl from another neighborhood sent a scarlet crocheted jacket and cap that she said her dolly had outgrown! Jessie made a wee lace-trimmed handkerchief, with the initials, "J. C." in one corner—for they all agreed that the dolly should be named Jessie Ching—and Harold strung a long necklace of beads; so when Miss Jessie Ching was laid in her box for the last time she was daintily dressed from top to toe.

Ching was delighted when he came for her, the evening before he went away. The children showed him the card they had pinned to the doll's dress, with their names on one side, and on the other the words, "For little Ching Ying Gin, whom, having not seen, we love."

Ching promised to explain to her the words, and to tell her of Jesus, whom, having not seen, he had learned to love; and as he went out into the gathering dusk the children gazed after him with wistful faces and with hearts saddened by the thought of parting.

Ching Ying Gin was stitting with her embroidery under the loquat tree. It was late fall, but in South China the loquats were just blooming, and the bees hovered over the white blossoms in drowsy summer fashion.

Ying Gin was sorrowful today because her mother had shed so many tears. It was so long since Uncle Hoy had had a letter from her father. Ying Gin herself never had any letters from her father, and never expected any.

Neither did her mother, for how could a woman read or answer a letter?

To them it was a misty life in another world, this sojourn of Ching's in a far country—a world of whose existence the only proofs were the occasional messages that came through some male relative and the abundance of cash that in some mysterious way came to Ching Hoy from his brother in America. But now the money was nearly gone, and Uncle Hoy himself was beginning to talk of going to America to get more cash than he could earn from his little rice field.

Ying Gin had just started to embroider a large purse to send to her father if Uncle Hoy should go; for the one her mother had given him twelve years ago when he went away must be nearly worn out by this time—and besides, Ying Gin would like him to know how well she could work.

As she wove the many-colored threads into the gray pattern, she wondered how it would seem to see her father; whether he would look like Uncle Hoy; whether she should be much afraid of him; and whether, as she had once heard Ching Hoy say, his being a Christian would make him like the foreign devils.

Down the narrow lane she saw a stranger approaching. She drew back timidly, hoping to escape his notice, when to her great astonishment, he called her name; she shrank back still farther behind the tree, trembling and dreading she knew not what.

"Ching Ying Gin," he called again, in a voice full of emotion, for Ching had learned in America that even little girls may be very precious. And then all at once Ying Gin knew that it was her father. She would have known even if Uncle Hoy had not that moment come running from the rice field to greet the stranger, and her mother to the doorway.

When Ching's heavy trunk had arrived on the donkey cart, it was an interesting group that watched its unpacking.

There were large lesson picture rolls, which the superintendent of the mission had given Ching to carry home. There were books with queer pictures and with reading that did not look at all like the Chinese characters that Ying Gin had been familiar with all her life, but had never learned to read. There were wonderful presents that Ching had picked up in San Francisco. And there was a long white box for Ching Ying Gin.

Her father's eyes were bent lovingly upon her as she undid the string and lifted the cover. She raised the sleeping doll from its box, and the blue eyes flew wide open. With a cry of fear Ying Gin dropped the strange thing, but her father only laughed and caught it up; this allayed her fears, and Jessie Ching was immediately adopted by her little Chinese mother.

That night, as she lay down to sleep, Ying Gin thought of the little friends in far-away America who, having not seen her, loved her; of the father who had already shown her how different he was from the other fathers whom she knew; of the promise he had given her that now she should learn to read for herself some of the wonderful things he had found; of the message he had given her about another Friend, whom, having not seen she might still learn to love; and, as she gently glided into the land of dreams, her heart was full of a new joy.—Lilly M. Allen.

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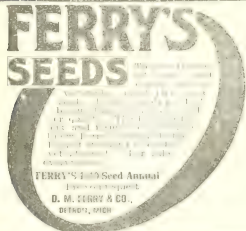
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VOL. VIII.

SAN FRANCISCO, U. S. A., JULY 14, 1910.

No. 25



MRS. E. G. DENNISTON

Treasurer of the "Occidental Board" Who is
Now Abroad Studying the Missions, after
Attending as a Delegate the Worlds
Missionary Conference



**WE WIN AGAIN
PRESBYTERIANS SUCH SELFISH PEOPLE
"FATHERS-DAY" OR THE KNIGHTHOOD THAT
NEVER RETREATS**

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
147 Market St., San Francisco, Cal.
Telephone Douglas, 1310.

MANAGING EDITOR _____ Earl S. Bingham

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LOS ANGELES REPRESENTATIVE
Rev. Enos P. Baker Telephone Home 20447

Subscription price, \$2.00 per year in advance; \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

WE WIN AGAIN.

Prize Fight Picture Men Yield to Tremendous Pressure of Public Sentiment and Will Not Show Pictures of Fight to Public.

We are getting alarmed over the present moral condition of affairs in this country. We believe the millennium is at hand. And we have grounds for our belief.

First—California prohibited the prize fight.

Second—The Governor of many States and mayors of nearly all the large cities, McCarthy heading the list, declared the pictures of the fight should not be shown in the territory over which they had jurisdiction, and now the picture men have said they would yield to public opinion and not show the pictures to the public.

Third—The Royal Arch of California, the Liquor Dealers' Association, is reported to be making a strong effort to "pull down" Curry, who is running for Governor of the State. Mr. Curry is the saloon men's candidate, and the one they have lined up for, and who has the solid support of the "Machine" of the State.

Gentle reader, please read over again the above paragraph and let your mind grasp it firmly before you read **Why** they are going to prevent their own candidate being elected to office where he would have splendid opportunity to serve them.

The reason given by them in their own secret meetings is that the people, if Curry is elected, will charge the liquor interests with having done it, and will, in rebuke turn around and vote State-wide prohibition.

"Do you get that?"

Brethren and sisters, we are of the opinion that when things have come to such a turn that these things can be brought to pass, that it is about time for us to be setting our affairs in order.

The next thing we know one of the San Francisco newspapers will come out as a "clean sheet," and when that happens it will be unnecessary for Gabriel to blow any horn, for then we will all line up, with no other signal and await the end.

In this matter matter of the fear of California going dry, we recall what the same member of the Royal Arch, who says his organization is going to "pull down" Curry, said, through the columns of the Oakland "Tribune," last September, when we were having a little tilt over a vio-

lation of the law, and we said that if the liquor men attempted to carry things in any such high-handed fashion, the State would rise up in revolt against them and in five years would vote "dry." The Colonel (by appointment) replied in well-assumed rage, that we had uttered a vile slander against the fair name of the State and the people should rise up and cast from their midst one who would thus impute such motives to intelligent citizens of California.

Now, after but nine months, he advocates making their candidate withdraw to avoid the thing he said the intelligent people would not do within five years, or at all. Verily, we do progress in virtue as a people.

If we may judge at all by the letters we receive, the readers of the **Pacific Presbyterian** are greatly rejoiced that their paper has had such a leading part in these reforms that have come to such a glorious and successful issue. Has it not been worth all it has cost in trial and money to have the paper ready for such a fight as this? Surely God has used it in a wonderful way.

PRESBYTERIANS SUCH SELFISH PEOPLE.

Not Satisfied With Doing the Part That Belongs to Them, They Reach Out to Do It All

We note with no surprise that the dear Presbyterians are again being led, as meekly as lambs to the slaughter, to support almost entirely the Reform Bureau work about the San Francisco Bay.

The Superintendent of the International Reform Bureau, Dr. Crafts is among us, and has honored the Presbyterians by giving them four of the six meetings in their churches, which means that most of the attendants will be Presbyterians, and so most of the money given will be Presbyterian money.

Dr. Crafts is doing a good work, but he should not be so partial to us in this matter of money getting. He should give the other churches a chance.

We have too many of the outside organizations that have discovered by some means that the best place to hold a meeting is in a Presbyterian Church.

When Mrs. Booth of the Volunteers of America was to have six meetings about the Bty, five of them were in Presbyterian churches, where she raised about \$100 in each from the Presbyterians.

The same thing happens with every organization that comes along.

Some great man long ago said: "The Presbyterians are God's foolish people," and he was about right, when it comes to these things that we have no more reason to support than the other churches. We will always do our share and more, but we have no right to do nearly all of it, when we have work of our own that is but half done, or untouched because we have no means with which to do it.

Just at this time we have a number of churches in this district who have lost, or are about to lose their pastors because there is no money to pay them living salaries. Should we not be just before we are generous?

Of all aviators, Count Zeppelin has been so far the most practical. In nine hours, his machine carrying twenty passengers flew recently through the air as a bird of passage, 300 miles.

THE KNIGHTHOOD THAT NEVER RETREATS*

Ephes. 6: 4. And ye fathers.....bring them up in the nurture and admonition of the Lord. Genesis 18:19. He shall command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

The knighthood that never retreats is more than dream-stuff. Since Adam's exile from thrice blest Eden for sins he had done against himself, his wife, his home, and his God, man has sought to regain the place of obedience within whose sacred walls alone lie concord and peace. Forty centuries this quest continued and its anguish of soul through prophet and seer at length found answer in the advent to this world of the Christ man.

And when the Christ man came he taught one stable truth: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy strength, and thy neighbor as thyself."

Then acting upon these words of Jesus, worthy men have spent twenty more centuries to make effective the dictate of the Christ. Their effort adds lusture to the achievement of prophets. Lighting up the dark places of sin they became the cup-bearers of God's forgiveness, and all the while stood oak-like against impending doom.

Such service is conspicuous. It constitutes man's proof of his acceptance of God's redemptive plan, and the proof is his life testimony. There is a hint in this that human insubordination to God shall no longer be sponsor for

Man's inhumanity to man

Makes countless thousands mourn.

While there have been reserve thousands in every age which have not bowed the knee to Baal, but who have instead responded to the voice of God speaking in the soul, and while these select sons have not failed in their high calling of God in Christ Jesus, it is a truism none the less that their number has been relative too small for the knightly service of our God. And since what is the duty of the few is the imperative command of the many it follows that in the fullness of time there starts today a movement to emphasize the need of a world-wide essay of men into the deeper significance of masculine influence and power in human affairs.

Nobler theme could not engage the pen of poet, or saint, or philosopher. To win all men as an asset of the Cross will be the crowning achievement of the ages. Out of the heart are the issues of life. Capture the heart and life's problems are good as solved. As a man thinketh in his heart so is he. Therefore reclaim his purpose from the intoxication of mammon and he will serve the God who made him and blessed him and who seeks ever to bring to him world wide peace and joy and prosperity.

To hasten the reign of this devoutly to be wished state of human mind and conduct is the end and aim of Fathers' Day, furnishing as it will stated times when from pulpit

On the initiative of Mrs. J. B. Dodd, of Spokane, Washington, with the endorsement of the Ministers' Alliance, and the kindly approval of mayor Pratt and Gov. Hay, the third Sunday of June, 1910, was observed as Fathers' Day. The success of the experiment leads the promoters to hope the day may become a companion event with Mothers' Day throughout the land.

and public forum may be spoken anew the message of fairly normal, yet those finer qualities of the heart kindled by the self-sacrifice of Jesus on the Cross, find no home in Jesus that the chief end of man is to glorify God and to enjoy him forever.

Men are of two classes. The atheist hath said in his heart there is no God. With that creed he robes himself of those ideals that lift men almost to the super-human, and always to the best in the human. A sensuous, materialistic, commercialized life is as much as may be expected from the atheist. Toward his neighbor the atheist may be his soul. They appear to him as some needless demonstration of emotion belittling their author. His motives at best lack the beneficence of the King.

At the other pole is he who knows with head and heart that above and around and within all this phenomena of matter and life is God, and that God has revealed Himself in times past through nature and prophet and holy men, and indisputably through his own well beloved Son. This man is a high type of manhood. Through him the spirit of God is potential in human affairs. Between these extremes, between the dark abyss of denial and the red blood of faith men show the quality of life as they rally to one or the other of the multiplied credos of time that lean to either extreme.

Speaking of the fathers of faith in the light of the sermon on the mount, in the light of the Lord's prayer, in the light of present day need, we may well consider some items that are become the Macedonian call for the sympathy and service of the fathers of America, and for that matter of the world.

It is reasonable that God's will should be made the will of him who has assumed those sacred obligations expressed in the word "father." That claim is so apparent, so simple, so undebatable that it becomes an axiom. Obligation is totally Godward. It is for God to speak his will, then for man to dare, to do, to die, as did Jesus, that God's will may be done. In that postulate alone lies the conservation of the race of man. Obedience means life, self means suicide, and the catalog of crime still seeks for an offence to match the suicide of a soul.

Right in his heart toward God, true fatherhood implies that effort which looks well to the physical comfort of wife, and children. That means bread and cloak and roof, and these in such quality as his talents and environment will foster in the the wisest investment of his energy. Marriage is surrender of toys. It involves the expansion of life's lesser unit into family. The family wants are his wants, and in supplying his wants the father stops short of nothing but the supplied wants of his inner circle.

But, "if we were to live here always, with no other care than how to feed, clothe, and house ourselves, against which would be a very sorry business." That much is a labor well spent along the sub-strata of existence. It is beginning on the animal basis. But since human "life, as we call it, is nothing but the edge of the boundless ocean of existence "where it comes on soundings," the father views the distant horizon of its child and out in the campus martius between cradle and conflict discovers dangers against which the father alone can provide aforesaid. Such provision implies educational supervision no less physical, and becomes the genesis of the nursery, the little red schoolhouse, the college perchance, and the preparation for pro-

professional career. Hitherto atheist and saint have a common interest and care.

Rising higher a reasonable father will seek to carry his paternal administration into the communal atmosphere.

The reason for that is well put by Lowell, "where one man shapes his life by precept and example, there are a thousand who have it shaped for them by impulse and by circumstance."

Fatherhood pre-supposes a wise priest-hood in matters of society outside the home which in part constitutes the atmosphere in which the tender plant of child-life is to grow. "Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows." Upon adolescence child-life branches as the sapling into the tree. New thoughts come, new impulses are born of those thoughts, and by the accumulation of thoughts comes the expansion of life. Expansion continues through the plastic years, for ill or gain. At such a time the father should be the noblest potter. Said Beecher: "We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow." The child cannot be shut out from the world. There can be no hot-house morality. Even if so, it were worthless lacking all virility. The outside touch is inevitable. The father's concern for his child is the character of that touch.

How patent, then, that there be laws, wise and beneficent, making it difficult to do wrong and easy to do right with a premium upon manliness. And if such laws there shall be upon the statute book, they will be there because the father does his part as man and citizen. Since legislation does not rise higher than personal living, it follows true fatherhood asserts itself in active friendship.

Given an ample larder, wardrobe, and an atmosphere of education and reasonable laws, we have gone no farther than Greece or Egypt.

These are means to an end. Alone they are but *ignis fatuus* luring into the mirage of materialism with fatalism as the goal. They have no inherent virtue save such as may be vitalized and transformed by that *sine-quanon* without which nations and individuals have passed into oblivion.

Lofty minds agree with Dr. Parkhurst that "the problem of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at the base." What breath is to the flesh, Christ is to education and law and atmosphere. Without the spirit of the great Teacher education is a disappointing farce, a snare and a delusion. Without Jesus Christ law is the warp and woof of endless quibbles. The thoughtful father, therefore, who has advanced to the deeper and hidden meanings of life, finds growing in his own consciousness the overwhelming conviction of truth as given by our Lord that man ought to love God with all his heart, with all his soul, and with all his strength, and his neighbor as himself.

And since love is the irresistible impulse of a right mind and a sober reason, there is left no room for debate as to how aggressive should be a father's endeavor to parallel the life of that matchless Man who stands the uncriticized individual of time.

So, then, as a man the father's influence is felt in the state where he is a free born king, and that influence becomes the expression of his relationship to his neighbor.

The father's influence is also that of a high-priest in the home, looking not alone to the physical and mental development of his offspring, but equally to the crowning factors in human development in which the lesser items become assets for furthering the interest of the soul above sense even in the reign of the flesh. The family altar he expands into the local church. The domestic chair of the week becomes the precursor of the pew on Sunday. To the house of the Lord on the Sabbath the father bids his family follow. Thus the term father implies the family altar, the family table, the family carriage, and the family pew.

The Sabbath is remembered to be kept holy. The week-day is remembered to be baptised with the sweat from the beaded brow. The week is remembered as part of the month, the month as part of the year as part of the three-score and ten is remembered as the allotted time for habitation and labor on earth. The Christ follower with the Christ man says to his soul, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." Seated at the feet of Him who alone could teach the scholar and the sage, Shakespeare, echoes this same thought of Jesus, "Life is a shuttle." Seneca calls it "a warfare." Rousseau says: "To live is not merely to breathe; it is to act." A shuttle is nothing if not in action. Warfare is defeat if it does not inspire to deeds. Breath is evanescent unless it leaves footmarks of service in some lowly path. All of which Longfellow had in mind when he sang:—

"Let us then, be up and doing,

With a heart for any fate,

Still achieving, still pursuing,

Learn to labor and to wait."

So, through all his labor of love a true father will project his own life into the future through the child he trains. He will be industrious in those things of time which mean profit to the flesh. Along with that, and contemporary with it, he will all the while press toward the mark for the prize of the high calling of God in Christ Jesus. He will seek the kingdom, and his righteousness that through Him the kingdom may be realized for his home, and that of all that God has given him none should be lost when this world is gone. Owe no man anything hangs o'er his fireside and its precept he practices diligently beginning at home. He does not suffer the distractions of business cares to cool his ardor for the spiritual reign in his own house. He controls his equipage by much communion with God. Scented with the myrrh of divine presence he stands side by side with the mother, in the joys of child-training as well as home-making. He contributes the prose of rugged manhood that with the poetry of gentle womanhood his home be not deficient in the literature of life on which childhood feeds to mature its growth. Such fathers bring up their children in the

nurture and admonition of the Lord. He commands his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

Be the argument thus far never so good it becomes of no avail unless the father take up this cross daily and with his own life make it possible in the development of the child. He must so occupy till the Lord comes. Childhood is nothing, if not companionable. The dominant note in child-life is the call to companionship. By very instinct the child craves the companionship of its parent. As its body is flesh of their flesh and bone of their bone, so the mental and spiritual are what their personality in child-life make them. History may seem to offer exceptions to this law, but those exceptions are only apparent. Spiritual pedigree is never wholly lost. The line may seem to be broken, but it is only the slip of a cog. "I will show mercy unto thousands of the generations that love me and keep my commandments." The native life of childhood longs for that better part which shall not be taken away.

God has so ordained its nature. But that longing must be met, for at each parting of the way stand good and evil. The father, therefore, must be the daily chum of the child. With it he must romp and play. When it cries he must comfort it. When it sulks he must stimulate it. When it enters letters and numbers he must walk with it, and sit with it, and study with it, and with it share the struggles and triumphs till the diploma is signed. He must be the child's *vade mecum* in education and the other elements that fit for the heroics of God. So shall there come that golden age when there shall be no far country, and when sons shall no longer seek the unsavory fields that impose a harvest of thorns.

As eternal vigilance is the price of liberty, so daily companionship with the child is the price of royal sonship. Let the father never forget that—

The heights by great men reached and kept,
Were not attained by sudden flight.

This tireless task receives yet higher encomium in the promise made through John the beloved, "Be thou faithful unto death and I will give thee a crown of life." What nobler crown can fatherhood conceive than a son saved for his highest self on earth through the blood of Christ and the companionship of the father, and then saved for the rich heritage above and beyond?

Is not such investment of a father's time and talent the best possible? Does not he who so lives enter the supper room with his Lord and there receive the instructions truly worth while?

And coming forth from that sacred conference he bears in mind all these services as a partial fulfillment of the Master's plea, "This do in remembrance of me." And out of that uplift God will bring a new Pentecost in which his will shall be done on earth as it is in heaven. Manhood shall then be at the fore and the things of time shall be at the rear. The tribe of Abraham who built an altar in the home and led in its devotions shall be increased until the whole earth shall be full of the knowledge of the Lord as the waters cover the sea.

All this because "ye fathers . . . bring them up in the nurture and admonition of the Lord."

A SAFE AND SANE FOURTH—AND OTHERWISE—BY GENUINE AMERICANS

The Indian congregation of Tutuilla have just closed what is conceded to have been one of the best July encampments ever held by them. Their big tent was erected in the shade near Mission station, four miles from the Church, and the tents and teepees of the people, and missionary encircled it, for there were "the upper springs and the nether springs" of the finest water, and ideal weather prevailed throughout. The encampment lasted from June 30 to July 4th., and there were from 120 to 150 people present all the time. Since the dates coincided with the quarterly communion season, the first days were spent in preparatory services before communion with preaching each morning and evening by Rev. James G. Dickson the Indian minister. Rev. J. E. Youel, the pastor evangelist of the Presbytery spoke also at this time and assisted in the singing. Mr. Dickson's preaching was evangelistic in tone throughout the services. Sabbath morning he made an impassioned appeal for all to follow Jesus who had suffered so much for all. The communion service was conducted by the Missionary. Rev. J. M. Cornellison who also administered the bread, and Rev. J. R. Knowdell, Superintendent of the Oregon Anti-Saloon League who was present, administered the wine. There were sixty communicants present to partake. The individual communion set which was recently presented to the Tutuilla congregation by the Calvary Presbyterian Church of Portland was used for the first time, and highly appreciated by all. Though it was regretted that Dr. Thomas H. Walker, pastor of the Calvary church could not be present to assist in the first service, as had been hoped. The non-Christian and Catholic Indians are encamped at Cayuse station, about seven miles up the river. On Sabbath afternoon, the missionary having made previous arrangements with the leader of that camp, took Rev. J. R. Knowdell, with Mr. Dickson and about twenty-five good singers of men and women, and conducted in their dancing booth, a religious service. There are about 100 camps and over 500 people present with many visitors from neighboring reservations. When the Christians arrived the "cruel" rode the rounds of the tents and announced our presence and invited all to assemble at the booth. The singers sang lustily a number of gospel hymns, and the people gathered in number over 200. After prayer lead by elder Robinson Minthorn, Mr. Knowdell was introduced by the missionary who was acting as leader for the service and he made a strong temperance address illustrating the same with maps, and showed all their duty this fall if the saloon is to be driven from Oregon. Mr. Dickson was interpreter, and later Mr. Dickson addressed the people before the service was closed. There were hearty hand shakes by all at the close. It is at this camp of non-Christian and Catholic Indians that the—"and otherwise"—than a safe and sane 4th is transcribed.

With over 500 people present, and many that are "undesirable" citizens from this and other reservations, much drunkenness, immorality, racing and card playing and gambling on same, and dancing, and other things not to be mentioned are indulged in during two and at times four weeks of this protracted 4th. During this time the bears fleece the lambs and the same lambs make a howl if any effort is put forth to keep them from being fleeced. On

the other hand—the safe and sane—was written all over the Christian camp. Besides the happy communion season, and the impassioned temperance appeal of Mr. Knudsen and the good talk of others, the booming of giant crackers, and streaks of fire from rockets and candles after midnight in the wee hours of the morning announced to all asleep and those who wished to sleep that the Glorious 4th of July was already a reality. All morning each camp was a bee hive of activity for the Committee had distributed to each its quota of the 100 pounds of salmon and 300 pounds of beef to be prepared for the big public dinner. About \$50 worth of other good things were purchased from the bakers, with lemonade galore. Strong men were preparing four large tables in the tent which seated 140. In all 202 Indians and White people partook and took of the feast, for what each one can't eat he is at liberty to carry off, and what was left the committee in charge distributed to the different homes. In the afternoon the games began. There was base ball, but what caused the most merriment was the climbing of a slick pole, bag races by the little boys, searching for a pole blindfolded, and searching for money in a deep pan of flour with the mouth. These sports furnished so much fun to both young and old and made all laugh so much that any bad effect from so hearty a dinner was offset. We wish to note here that the missionary was the only one who succeeded in climbing the slick pole. He went to the top, some twenty feet and was disappointed when he felt for more pole to climb, and found none. Pies were given to all who excelled in these games. The last service was held Tuesday morning at an early hour, and the big tent was removed, and returned to the mission and the people went to their homes and their work which they had left, happy in their effort after such a 4th to counteract the bad influence of the other camp and to keep the Christian people away from it. And all are determined to make it still better next year.

DR. McAFEE DECLINES CALL TO WHITWORTH COLLEGE

There has been not a little feeling of restlessness on the part of not only the members of the First Church, Berkeley, but of others on the California Coast who have feared that the favorable offers made to the pastor of the First Church might be too alluring to be withstood, and that in consequence this aggressive worker and thoroughly orthodox preacher might be lost to the work about the Bay.

Now that the matter has been definitely settled, every one will feel much easier. Dr. McAfee has, after a trip to the college and several months of consideration, come to the conclusion that he must decline the call to be the president of Whitworth, although his heart has always been in college work, and he has marked ability as an instructor. The Berkeley Church is prospering finely under his ministrations, and the people are to be congratulated that they have been able to hold their pastor against such inducements as were offered.

Rev. and Mrs. Ray C. Smith will sail from San Francisco on August 1st; Dr. Caroline Merwin on August 15th, and Mr. and Mrs. De Camp leave for Korea on the 9th.

CHURCHES

Rev. O. E. Hart, pastor of the Centennial Presbyterian Church, Oakland, has been released by his people, and the presbytery to take the church at McAlester, Oklahoma. Dr. Hart has been a most faithful preacher and valuable minister, serving with great acceptance in the presbytery, being a member of the executive commission, and foremost in all the movements to advance the cause. His brethren will miss him sincerely, and will wish him well.

The following persons sailed on July 12th from San Francisco on the steamer Manchuria:

Dr. and Mrs. E. B. McDaniel and three children, of Siam.

Rev. Charles E. Rath, of the Philippine Islands.

Miss Grace P. Armstrong, sister of Mrs. Langheim of the Philippine Islands, who goes out to spend a year with Dr. and Mrs. Langheim.

NEW CHURCHES TO BE ORGANIZED AND DEDICATED IN SAN FRANCISCO.

The church at Moss Beach is to be organized and the building dedicated on Sunday, July 17th. The services will be at 11:00 a. m. and 2:00 p. m. Rev. Geo. A. Blair, the superintendent of Church Extension of the San Francisco Presbytery, under whose direction the field has been developed, will be in charge. Rev. E. Benson, who has come from the East to take the pastorate, will assist in the services.

The church at Salada will be organized and the building dedicated on July 24th. Rev. W. J. Fisher, pastor of Seventh Avenue, will be in charge. Rev. E. Benson and others will assist. The services will be at 11:00 a. m. and 2:00 p. m.

San Francisco, Olivet.—The church is fortunate in having among its members a number who are musical, and frequently these arrange a program of much excellence, for the pleasure of their friends. On Friday evening, July 15th, there will be such an evening given by the members of Olivet Choir, when a program of music and elocution will be given for the benefit of the Manse fund. The manse is the first to be erected in the city of San Francisco, and the members of the church are properly proud of their honor in this matter. The building is nearing completion, and a pleasant time is anticipated when the pastor and his good wife shall be installed, and throw it open to the friends for a "house warming." Rev. W. E. Parker, Jr., is the pastor of this flourishing church.

NOTES FROM THE SEMINARY

Professor Wicher preached at Howard Church, San Francisco, on Sabbath morning last.

Dr. Daan Andrae, of the Hague Tribunal, Holland, with Mrs. Andrae, is visiting his brother-in-law, Dr. Wicher, at San Anselmo. He is greatly impressed with the equipment of the seminary and says that there is no institution in Holland that is so fully organized for the work of

training ministers for the church. Dr. Andreone is an elder of the Huguenot Church of Haarlem.

The prospects for the seminary are the brightest they have ever been at this time of the year. In the enrollment of the next session there will be students from India, Syria and Japan. They will come from Washington, Oregon, Southern California, Kansas, Missouri, Texas, Montana, Utah and Massachusetts.

Mr. Walter Squires B. A., '10, who will go East to take a postgraduate course of study in the Hartford School of Religious Pedagogy, has been offered the assistantship of First Church, Hartford.

Dr. E. Benson, father of Rev. S. G. Benson, pastor of Glenside, has arrived with his wife in San Francisco. Dr. Benson takes the churches down the Ocean Shore — Salada, Moss Beach, and Granada, and will begin his work there this Sunday, July 10th.

SOUTHERN OREGON PRESBYTERY MEETING.

The Presbytery of Southern Oregon met in Sutherlin, Oregon, on Thursday evening, July 8th, at 7:30 p. m., for the purpose of the organization of a Presbyterian Church. Dr. W. S. Holt, Pacific Coast Secretary of the Board of Home Missions, was present, preaching the new sermon and other wise assisting in the organization.

This new church starts out with a very bright future before it, as there is no other organization of any denomination in this new and growing community. For the present it will be under the charge of the Rev. J. Rhys Evans of Oakland, Oregon, it being only three miles distant.

The congregation expects to proceed at once to the erection of a house of worship, and have already met with very encouraging success in securing subscriptions for the same.

J. E. BURKHART.

Stated Clerk

NOTES FROM PRESBYTERY OF SOUTHERN UTAH.

Work on the new church at Ferron is well under way. Rev. J. K. MacGillivray has resigned as pastor, and the church with regrets concur in asking Presbytery to dissolve the pastoral relation. Meantime the pastor has gone to Idaho to seek a field in Sunday School work and his family are to follow soon.

Some weeks ago Rev. T. M. Kensseff, missionary at Panguitch, took his invalid wife and the four children to Mendon, Cache County, for a visit in the old home, and himself returned to his work. Now he goes to take back his wife, well on the road to strength, and the little ones who want their papa.

The Manti Church recently ordained and installed John F. Braithwaite as elder and Gottlieb Gortat as deacon. Elder Ole Nelson participating, who is now in his 86th year, and who was ordained in 1878 by Dr. Sheldon Jackson.

The Revs. E. J. Hanks and G. W. Martin and party are at work with the Gospel Tent in Fayette, Redmond, and other Sevier Valley towns for the summer. Thus far the work is encouraging and the outlook is inviting. Last night every seat was taken.

Workers in the South are pleased to hear that the Teachers' Convention and Synod meet at American Fork this year, the former opening about the middle of August.

SPOKANE BREEZES

Rev. S. M. Ware, pastor of the Fourth church, after two months trip at the Assembly and in visitation of friends, was tendered a reception by his loyal people on the eighth.

Centenary church is pushing forward in leaps. The year 1909 witnessed the accession of 183 new members. July 3, the picasures of communion were increased by the reception of seventeen adults, making a total of 240 in two years of present pastorate. The October communion will find the enrollment exceeding the 400 mark. A quarter block has been purchased for the new location which will place the center of operations in the heart of one of the leading residential sections of the city. Building operations will not begin for a year. The pastor, Rev. Conrad Bluhm, will summer in the Island Empire.

First Church—This congregation, some 800 strong, June 5, opened their new edifice with sermon by the Rev. Dr. Craig, of McCormick. \$30,000 was subscribed, leaving some \$20,000 yet to be raised on the \$150,000 project. The church is compete in appointment for all modern work, and is peculiarly adapted to Sunday school and organization work. The three manual organ with over 2000 pipes, and containing chime equipment, was installed at a loss to the company at a cost of \$10,000. Its high quality will serve as a good advertisement for the Esteys. The dedication sermon was preached by the pastor, Rev. S. Willis McFadden, D.D., June 12, who with the assistance of Rev. Leo L. Totten, dedicated the same day. The completion of this enterprise puts Presbyterians to the fore, no church structure in the city being in its class.

REV. GEO. A. BLAIR TO TAKE TRIP TO ORIENT.

Rev. George A. Blair, Superintendent of Church Extension Work in the Presbytery of San Francisco, who has been in ill-health for some time on account of overwork, has been advised by his physicians to take a trip for rest and recreation. He will leave here on the 18th of July and go to Portland; from there he will go over to Seattle, and from that city he will sail on one of Robert Dollar's steamers for Japan, and after a short stop there will visit China and go up the Yang Tse King River into the interior, and will be gone about eighty days. Miss Anna Blair will accompany her father. This rest has been well earned by Mr. Blair, who has been toiling incessantly for years in the endeavor to bring together the people in isolated districts into religious bands and their children to Christian Sunday School teachings. In all these Mission Churches he is beloved by all, who will miss him for a time, but wish him God speed and renewed health and energy.

Through the courtesy of Mr. Robert Dollar, the ship-owner, has this invitation been extended, and this is only one of the many kind and thoughtful Christian acts of this gentleman, whose name is familiar to every missionary in the Orient.

A MINUTE FOR THE RECORDS OF THE COLLEGE BOARD, WITH REFERENCE TO THE RESIGNATION OF DR. RAY.

The committee appointed by The College Board to prepare a suitable minute for record, with reference to the resignation of Dr. E. C. Ray, would report as follows:

For nineteen years, indeed from the very organization of the College Board, Dr. Ray has been, by instinct, conviction and sympathy, the enthusiastic advocate of its principles and high aims. A man of rare culture, he has been the persistent, effective and eloquent advocate of this agency of culture.

His charm of manner, his genial spirit, his art of clear and clean-cut verbal expression, his rare intellectual insight and foresight, his geniality and versatility, and his unchallengeable common sense, have combined to make him the very personification of what is best in mental discipline and culture, when married to conscience, and obedient to God.

He has been as exact in figures, as he has been apt in expression; and while never rounding a trumpet before him, and never thundering in the Index, he has always put something effective in the body of his work.

In his later years he has felt an increasing difficulty of hearing; but with almost divine art he has deftly and softly commanded the situation, and kept an intelligent interest in all that was going on, so that now, at the last, though thus seriously handicapped, the Board is able to say through Dr. Mackenzie, its Secretary, "That he was entirely acceptable to the Board, and that no one had any desire for, or expectation of, his resignation."

On the sunset slope of life may he find an ever deepening and enriching sense of the peace of God.

On behalf of the College Board,

(Signed)

HERRICK JOHNSON,

JAMES G. K. McCURE,

JOHN H. MacCRACKEN,

Committee.

RESOLUTION UPON THE DEATH OF THE REV. R. M. CRAIG.

The Board of Home Missions has learned with sincere sorrow of the death of Rev. Robert M. Craig at Ottawa, Canada, on June 6th. Mr. Craig was for some time pastor of a church in Canada and because of impaired health took up his residence in Albuquerque, New Mexico. He was chosen pastor of the Presbyterian church there and subsequently elected by the Synod of New Mexico as its Synodical Missionary. He did his work so well that after the resignation of the Rev. George F. McAfee, D. D., Superintendent of Schools, he was invited to take that position. He discharged the duties of his new responsibilities with great zeal. In 1908 he went to Alaska to visit our schools there and was shipwrecked. As a result of the nervous shock he was brought to the very verge of death. He never recovered his health. He shortly afterwards resigned his position as Superintendent of the School Department and was appointed a special representative of the Board of Home Missions and of the Woman's Board. While in the discharge of the duties of his latest position he was taken

seriously ill. He lingered until June 6th, when he passed away.

Mr. Craig was a man of high character, of marked ability, and of great devotion. Especially in the later years of his life this devotion became almost heroic. The Board would place on record its high esteem of him as a minister and as an officer of this Board, and would extend to the family its profound sympathy with them in their great bereavement.

TEACHING PATRIOTISM IN THE PUBLIC SCHOOLS.

By Mrs. Lucia Ames Mead.

A child's paper, some time since, presented a picture of an old man showing a boy a gun, beneath which were written the words, "Teaching Patriotism." Despite the fact that during nine-tenths of our history we have made no use of guns in national defense, and yet were patriots all the time, the pernicious notion generally prevails that patriotism is somehow necessarily connected with the idea of killing.

The fact is that patriotism in the minds of probably a majority is perhaps more misunderstood than any other word, unless it be the word religion. Both have been confounded with pride and prejudice; bragging and bunting and relic hunting have been often accepted as manifestations of genuine patriotism, with which they have no more to do than steeples and pulpit cushions and La Farge windows have to do with visiting the fatherless and widows in their affliction and keeping unspotted from the world. Pure religion and undefiled can only be tested by service, service that involves sacrifice. Pure patriotism can only be evidenced by service, a service that costs some effort and is performed every month of every year.

The elements of patriotism, which are gratitude, selfishness and responsibility, may be taught in the nursery before the child is able to comprehend any larger unit than the family to which he owes allegiance. Gradually, as through stories and pictures his horizon enlarges and he sees the family but a unit in the larger one of the town, and it dawns upon him that the town itself is but one among many other towns, all comprehended under the still larger unit of country, he may be taught in many ways his degree of relationship to and his allegiance to each. Long before the study of civil government is begun or that of history and geography has made much progress, the sense of devotion and service to country may be powerfully impressed upon a thoughtful child.

Gratitude and a sense of dependence must underlie all teaching of patriotism that does not lead to pride and partisanship. Even a small child can be interested to see that the breakfast roll and the knife and the spoon that he uses, and every utensil and article in the home, have come from the invention and toil of thousands unknown to him. Little by little, the sense of infinite obligation should be developed and the great debt to the past and to every land should sink into the sub-consciousness of every child long before he sees many of its implications.

This large world conception, this sense of relationship to humanity, may easily accompany the development of the sense of special obligation to one's own country. Especially

fortunate is a child who attends a public school and who finds the Italian or Irish schoolmate as quickwitted as himself. His daily experience will aid him to realize that God hath made of one blood all people upon earth, and that he is first of all a human being and secondly an American. This sense of our primary allegiance to the world, the largest unit, has been so slow of growth among the elders that it has been thought impossible to teach it to children. The natural child is a democrat, and makes no false distinctions as to caste or social status until society teaches him them. He can be led to see he must love and serve America, not because it is the best country, though it may be that, but because he can do his tiny part in paying the great world of humanity, to which he owes everything, only by helping to make that section which is nearest him the best possible part of the world and at least pass on what he has received.

This sense of obligation and responsibility will not result so much from didactic methods as from those that are more indirect. A child who is taught not to make unnecessary trouble, to pick up his toys, to refrain from marking his neighbor's fence with chalk, to see consequences of his action and to think of others, is learning the first lessons in patriotism. These are of infinitely more consequence than lessons on the flag or on the state seals or on the difference between battleships and cruisers, about which many a little fellow is encouraged to inform himself by would-be patriots.

Not only will the patriotic father and mother recount the deeds of martial heroes, like Grant and Sheridan, but of the constructive heroes of peace, the Booker Washingtons, Jacob Risers, the Beechers and Garrisons, as well. They will teach him that the man who, like Col. Waring, saved fifteen thousand lives by cleansing New York, is no less a hero than the man who killed as many of the enemy; that Mr. Folk in St. Louis, fighting corruption, Andrew D. White at the Hague, or the man who drains New Jersey swamps or irrigates Western deserts and makes homes for millions, may serve his country far more effectively than many a general who has devastated and laid waste the enemy's domains.

Not only is there need of this positive, constructive talk in the schools and around the fireside, but in the nursery stage there should be a careful watch upon toys and games. Tin soldiers, little swords and guns will not, to be sure, create a lust for gore and carnage, but they do turn the ghastly, terrible business of war into play and spread a glamour over it. The child who grows up accustomed to think of killing as normal or necessary business of the world, a business which is associated to his mind with gay uniforms, processions and music, with honors and medals and glory, will have little true conception of its hideous reality. He may indeed be called to the solemn duty in battle of killing some human being as innocent probably as himself of the cause of their international strife, but let there be no illusion bred of childish memories about this dreadful business. As well give a boy a little scaffold and toy coffin, and let him play at hanging as to give him a toy cannon or a sword and not expect him to make light of killing.

The proposition to turn our school boys into marksmen and to develop patriotism by boys' brigades and military

trappings is becoming popular. The natural instinct of the boy for the spectacular and stirring is aroused. His patriotism is appealed to by specious pleas or the development of martial spirit, while no such forceful appeal is made for that steady, good citizenship which can be the only possible manifestation of patriotism during the whole lives of most men and women. Not until the home and school teach that the ballot far more than the bullet is the patriot's power to serve his country, not until we honor civic heroes as much as military heroes, can we expect a nation of men who understand true patriotism.

The teacher today has more power to shape the future of her country than the men at West Point and Annapolis who are working on their military tactics and mathematics. Teachers may largely shape the ideals of our next generation. If they do not want "the army and navy forever" and if they believe that an international police will in some future time replace our present primitive and savage method of settling international differences by bringing recalcitrant nations to The Hague Court, they will not teach our children to sing such words.

THE NANKING EXPOSITION.

Whatever the people of the East may do in crossing the Atlantic to see the beauties of the Old World, the time has fully come when those living on the Pacific Coast should turn their faces not eastward but westward and visit Japan, China and the Philippines whenever they want to take a rest or vacation. It is possible that not so many ancient Gothic structures may be seen, and yet in point of interest the old-new world which is now being opened, the "Farthest East" will supply the tourist with as much to see and learn as he could find on the other side of the world, and Rev. Dr. Brown's example might well be followed by many who are now rushing hither and thither over the continent of Europe, and the cost would not be very much more.

Have you heard the unthinkable news? Who would have thought ten years ago when the old Empress Dowager had all legations and missionaries bottled up in Peking ready to destroy them, that ten years after that time China would have its first world's fair in the former southern capital of Nanking? No one would have dreamed it, much less thought it, but now it is an actual fact, and China, the hoary-headed, the people who call themselves the people in the center of the universe, who once shut the doors against all outsiders, have actually opened their doors and invited all the rest of the world to participate with them in comparing their different products. Had you suggested this state of things to that old grey-headed Nestor of missions, Rev. Dr. Martin, who has been in Peking, China, for the last 50 years and who ten years ago even advised the division of China and recommended that America should take the Island of Ha-na for her portion, what would this Christian sage have said? "Impossible;" but it is even so and China is at last taking her place among the nations of the world. The exposition will not be the greatest in the history of the world, but it will be the greatest in the results achieved throughout the Empire of China. Nanking occupies a beautiful position and is within easy reach of Shang

hai, the great emporium of the East. The city itself is enclosed with a wall of some 25 miles. Inside of this and towards the center of the city is a space allotted for the exposition of some 400 yards long and 500 yards wide. The whole has been beautifully laid out. At the very entrance stands the Chinese archway so characteristic of all Chinese cities. Then follow the buildings, most of which, however, are only one-story high. Broad avenues lead the visitors here and there; the best in Chinese and foreign scenic effect seem to have been brought into requisition. Educational and art buildings, administration building, buildings devoted to Agriculture, Foreign Exhibits, Machinery, Transportation, Fisheries, Industrial Arts, etc. all find a place beside some fifteen pavilions created by fifteen of the provinces. But there is another building called the Assembly Hall, from which much is expected by the missionaries in China, and that is the Assembly Hall, where lectures will be given by foreigners and Chinese on the current topics of the day. Besides this Assembly Hall, a large Provincial Assembly Hall, costing \$80,000, for educational meetings and lectures has been erected just outside of the Fair enclosure. Now to the keen observer these two halls are the places where China is to receive her greatest good. It is true that foreign products as compared with their own will be an eye-opener to the conservative Chinese, but the Chinese have a way of passing that over very lightly by saying, "Oh, you foreigners need these things, but ours are good enough for us." But imagine the truths taught by the progressive Chinese and foreigners in the two assembly halls from June 1st to December 1st. For six months the lectures will be given and many new ideas of religion as well as education will be inculcated. Christianity will be discussed and missions will not be relegated to the background. A committee of missionaries has charge of the medical, philanthropic and educational work, besides the superintendence of the foreign restaurants. The Bible and Christian literature will be distributed and visitors visiting the Exposition may see a little of missionaries and their work, though they sometimes fail in seeing anything when they are in Hong-kong or Canton.

Some fifty business men from the Pacific Coast have decided to visit the Exposition, leaving on the S. S. "Koon" on the 23rd of August. This will be another great advantage to the Chinese as well as to the Pacific Coast itself. China has not always understood foreigners and we of the Pacific Coast have not always regarded the Chinese with that respect which they deserve to receive from us. If a more friendly relation is established between our Coast and China, incalculable good will be done. China will, however, receive her greatest good in this commercial intercourse, yea, in this sitting down and comparing notes with the once hated foreigners on all topics imaginable—religious, industrial, educational, etc. And Americans will do well when they come home from the Exposition to stop calling the American Chinese "coolies," as was done by some of the speakers in the Laymen's Movement. New England farmers may be tillers of the soil, but they are not coolies, and that is what most of the Chinese now in America were before they made bold to cross the Pacific.

The Christian philanthropist ought to pray for this exposition, that Christian truth and Christian missions may receive a mighty impulse throughout the whole Empire. God's kingdom has not yet come in China but it is coming

if we of the home and more favored lands support the 4,000 odd missionaries now in China, who are now seeking to bring in the kingdom along educational, industrial, evangelical and philanthropic lines. To the unbeliever in missions we advise a trip to Nanking, the capital of the Ming dynasty, to see what missions have done, and to ascertain how much more needs to be done. If Robert Morrison could see it he would with Simeon of old say, "Now lettest thou thy servant depart," for his eyes would have seen what he never expected to see. China is indeed trying to rise and we that are stronger ought to help her rise, not with cigarettes, bad whisky and other vices, but with the best we have in religion, education and science of every kind.

Redlands, Cal.

C. R. Hager.

JOAQUIN MILLER'S CHIROGRAPHY

Joaquin Miller, the "Poet of the Sierras," according to reports, writes a hand which vies for illegibility with the famous chirography of Horace Greeley. The secretary of a San Francisco club had experience with reference thereto which the San Francisco Call chronicles as follows:

"It seems that the club desired to have the poet address the organization at an annual affair at which an elaborate program had been prepared. The secretary addressed a letter to Joaquin, telling him of the purpose of the jinks, and requesting his co-operation. He was scheduled for a recitation.

"In due time there came an answer from the poet. It was in his own hand and covered four pages. In vain the secretary pored over the manuscript. He turned it over to the president, the board of directors, and the members in turn, but all failed to decipher the scrawls. The question before the club was: 'Has Miller accepted or has he declined?'"

The secretary finally took the matter into his own hands, and addressed the following note to Miller:

"My Dear Mr. Miller: Your letter received, but I have been unable to determine whether you have accepted or declined our invitation. If you will be present on the day mentioned, will you kindly make a cross on the bottom of this letter? If it will be impossible for you to appear, will you kindly draw a circle?"

In due time the letter came back, but the secretary could not decide whether it was a cross or a circle.

CREDIT AT THE BANK.

A regular audit not only straightens out the accounts of a firm, besides presenting complete and accurate statements, but it creates an invulnerable credit reserve at your bank; a point commonly overlooked. Ask your banker.—John G. Vogel, the Methodist Public Accountant, 3975 24th St., San Francisco.

A Harvard senior, who is a star student and a 'varsity foot-ball player has shown that one can go through Harvard on a dollar a week. At Randall hall he got all the bread and cereal he needed for breakfast for three cents. For lunch he had cream toast and vegetables for a trifle more. What he called a good meal at night cost him about ten cents.

RESULTS OF DIRECT LEGISLATION IN OREGON

The results that the people have achieved through the Initiative and Referendum since Direct Legislation became a law in Oregon, have long been summarized by Mr. W. S. U'Ren as follows:

"1. They have made a direct primary nominating elections law that is much more satisfactory in its results than was the old convention plan.

"2. They have adopted practical methods of selecting their United States Senators, securing election by the legislature of the candidates selected by the people, thereby abolishing the greatest single source of corruption, waste and confusion in the legislature.

"3. They have destroyed the political machine and the job of the party bosses.

"4. They have abolished railroad passes within the state for public officers as well as for private individuals.

"5. They have stopped the grafters' sale of franchises in Portland and other cities.

"6. They have deprived the legislature of power to call a constitutional convention without the people's approval on referendum vote.

"7. They have given cities home rule in charter making.

"8. They have taught the legislature to respect the constitutional provision against putting special appropriations in the general appropriation bill.

"9. They have added the recall to the constitution, giving the people power to discharge state and local officers who prove to be incompetent or untrustworthy.

"10. They have removed the constitutional restrictions preventing proportional representation and the election by a majority instead of a plurality vote.

"11. They have passed laws rejected by the legislature for taxing certain corporations.

"12. They have rejected some unpopular appropriations made by the legislature.

"13. They have made a stringent law against the excessive use of money in elections; a law which is designed, so far as money is concerned, to put a poor man on an equal footing with a rich man in seeking public office. It limits candidates to an expense hardly exceeding one-fourth of a year's salary in the office sought, and the state bears a large part of the outlay in the distribution of literature for parties and candidates.

"14. They have made a start toward protecting and preserving salmon and sturgeon in the Columbia river and its tributaries.

"15. They are developing a sense of individual responsibility for the success of self-government in Oregon, such as most men never felt when the legislature had the exclusive right to make laws and propose constitutional amendments.

"16. In addition to the above list of results, other measures have been secured and the people have rejected eleven measures, some proposed by Initiative petition and some proposed by the legislature."

The postal savings banks about to be established by the government will not pay a high interest on deposits, but they will afford absolute security.

THE HOME

AN UNEXPECTED REFORMATION

Both Mother and Daughter Gain by the Change

"Tell your mother to come for a drive, Emily!" called Mrs. Richards from her low phaeton. "I am going down to Silver Lake."

The young girl in the hammock roused herself and closed her book, but before she could answer a head was thrust out of an upstairs window, and Mrs. Eldon said in a querulous tone, "Mamma, I don't see how I am to leave my sewing this afternoon. I must finish this waist and there are dozens of other things waiting for me. Take Emily down to the church, won't you, I promised them a cake and some help and she will have to go in my place."

"I said I wanted you," said the elderly lady, calmly. "Put on a light wrap and come on. The air is slightly chilly driving. We can deliver the cake first or come back for it."

Mrs. Eldon parleyed a little longer and then drew in her head hastily to get ready.

She did not like to disappoint her mother, who was in town for only a few months visiting among her children, but she decidedly objected to leaving the sewing. She drew on a dingy looking raincoat and gave a few pats to her hair, before donning a hat that looked as if it had seen better days, and then she ran down with the air of a woman who wants to have the task disposed of as soon as possible and get back to her work.

"I—I didn't have time to change my dress," she explained, as the folds of the raincoat fell apart, exposing a shabby skirt.

"We can stop when we come back for the cake," said Mrs. Richards. "Why are you so busy sewing? Are you making the new waist Aunt Helen sent you?"

"No. I haven't begun that yet. In fact, I am thinking of making it up for Emily. The child needs it worse than I do, for I go out so seldom. You have no idea, mamma, how many things young girls need nowadays," she added quickly, as she saw the look of disapproval on her mother's face. "I hardly ever have time to sew for myself, and I buy all the boy's things."

It was an afternoon late in autumn, and even Mrs. Eldon allowed herself the luxury of enjoying the fine day. The air was almost as mild as a May day, and the tints in field, sky and forest were so exquisite, that even the most sordid soul must have felt their influence. Mrs. Eldon leaned back among the cushions, and really enjoyed the rare treat as they drove past the shining lake and through the deep woods.

It was late when they finally turned their horse toward home, and with the turning the practical part of Mrs. Eldon came to the surface with a bound.

"Would you mind driving up a little, mamma?" she said. "Emily has probably forgotten to take that cake to the church, and I will have to tell her. I don't know what I would do without the child to help me out. She is miles above the common run of giggling girls in this

town, and can be depended upon for all occasions. I always feel safe when Emily is looking after things."

"Then you will not have to worry this evening," said her mother serenely. "Emily has probably prepared supper and looked after the necessary work. I told her while you were dressing that we would drive to the church with the cake, so she will not worry. The day is so beautiful that I don't like to hurry, for winter will soon set in and shut me in the house."

"Is supper ready, Emily?" called Mrs. Richards before Mrs. Eldon was out of the buggy. "I told your mother not to worry, but she seems to think you can not manage. Run in, Margaret, and change your dress quickly. The people will soon be going to church."

There was nothing to be done but obey, and Emily reluctantly listened to her mother's hurried directions. "I don't know why grandma is so determined for me to go to the church," she said in a low tone, "but I'll just have to do it. Get some bread and butter for the boys and anything else you can find in the pantry. I'll be at home as soon as possible."

"I suppose I'll have to stay with the boys till you get here," said Emily. "Papa was called out of town at three o'clock and won't be at home till midnight."

"Yes, I suppose so," said her mother anxiously. "Emily, you might put on an iron and press those folds in the skirts while you're getting tea ready. Being away all afternoon will put me back with your suit."

When they arrived at the church, Mrs. Richards sent the buggy away and proceeded to have a good time with her daughter and the friends she had made during other visits.

Mrs. Eldon's cheeks glowed as everywhere she went people exclaimed over the fact that she was there, and the glow deepened as she realized how shabby her dress was beside the crisp white linens of the other workers. The weather being mild had induced the waiters to appear in white, but Mrs. Eldon wore a forlorn skirt and mussed silk waist. She would gladly have washed dishes in the kitchen, but the lady in charge would allow no such thing, and put her to wait on the most conspicuous table in the room. It was nine o'clock when her mother finally consented to go home, and there they found a very cross looking young lady waiting for them in a dainty white dress.

"A special delivery letter came for you, mamma, shortly after you left," said Emily, "and I expected you home every minute, or I would have sent the boy to the church. It is from Aunt Martha."

Mrs. Eldon broke the seal with trembling fingers, but a look of relief spread over her face at once, "Margaret is to be married much sooner than they expected," she announced to her mother and daughter. "Charles must go to San Diego on business for his firm, and the wedding is to be the day after tomorrow. How I would like to go, but it is out of the question. Emily, you must explain to Aunt Martha that it was quite out of the question. Tell her mamma is here, and I am so behind with everything this fall. It is so lucky that you have your white serge perfectly new, and by hurrying I can finish your traveling frock."

"Why can't you go?" asked Mrs. Richards.

"I haven't a single thing to wear, mamma," she said

avoiding the clear eyes fixed upon her. "Not a single thing."

"Emily's suit will do for you to travel in, and you can easily find a pretty dress for the wedding. I intended to give you fifty dollars for your Christmas gift, but will hurry the season a little and you can get the dress while changing cars in the city. Emily and I can keep house very well, can't we, Emily? Your mother has been telling me what a wonderful manager you are, and now I can see for myself."

When Mr. Eldon came home he heartily seconded his mother-in-law's plans, and the result was that a very unwilling woman set out for the wedding, leaving a very unwilling girl behind.

Emily had represented her mother so often she felt aggrieved when compelled to stay at home, but Mrs. Richards seemed not to notice any unpleasantness resulting from her little scheme. She put her arm through that of her sulky grand-daughter, and together they went back into the house to get rid of the disorder resulting from the hasty departure.

"I'll wash the dishes, Emily, and you may put your mother's room to rights," said crafty Mrs. Richards. "You know where she keeps her things, and I don't."

Emily slowly mounted the stairs, and began the task of putting things away, but she found it did not take her long. She picked up a very shabby house dress and some worn petticoats to take into her mother's closet and all at once she was struck by the emptiness of the little room. The window blind was raised to the top to let in all the light possible, and there in a limp row hung the best and only garments belonging to the mistress of the house. Emily took up the limp folds of the blue serge that was to be her mother's best for the coming winter, and a few tears found their way down her cheeks. Then she went resolutely to her own room to count the dresses in her wardrobe, and some more tears came.

"Now, I'll have to lie down a little while," said Mrs. Richards when Emily came slowly downstairs. "It is time to get the dinner, as the boys will soon be at home from school."

On account of Mr. Eldon and the two little school-boys of the family, the old-fashioned dinner was served in the middle of the day.

"I—I don't know how to cook, grandma," said Emily slowly. "Mamma never taught me."

"Never taught you?" said the old lady in astonishment. "Do you mean to say, child, that you can't get up a simple meal?"

"No, I cannot," said Emily. "Mamma always kept me at my music and school until I graduated, and after that she never said anything about teaching me to cook."

Mrs. Richards said nothing, but she gave her grand-daughter many light tasks about the dinner that would enable her to watch everything that was going on. It was a very simple meal, but it gave the young lady some idea of the work necessary to keep the housework going, and to make her wonder how her mother had ever accomplished so much sewing and other work in connection with the cooking.

Mrs. Richards had only intended to remain a month in the town, or at most two months, but it was late in February when she took her departure.

One stormy afternoon as she sat sewing in Mrs. Eldon's sitting room, her daughter Ruth came in and looked her astonishment at seeing Emily in the kitchen beyond busy with some belated ironing.

Mrs. Eldon had just gone upstairs for her button box, and the astonished young woman lost no time in expressing her surprise.

"Upon my word!" she said in a low tone, "there's Emily actually working, mamma. What in the world has happened? You know I've been away from home six weeks, and was not aware of any reformation in the child. It makes me provoked the way she usurps her mother's place on all occasions, and the way Margaret tamely submits makes my blood boil. I don't like to see young girls push themselves forward so, but no amount of hinting ever disturbed Emily. I feel sorry for the girl, too, for all the young ladies in the town detest her for her grown-up ways and priggish airs. She is always dressed to kill, while Margaret is running in some forlorn tacky dress. I feel like shaking her!"

"Shaking whom?" inquired Mrs. Richards to hide the twinkle in her eye.

"Shaking the both of them!" said Mrs. Marshall sagely.

"Well, it's Margaret that needs all the shaking," said Mrs. Richards, placidly. "We're just talking about you, Margaret," she continued, as Mrs. Eldon came in. "I was saying to Ruth that you deserve all the blame for poor Emily's—"

"Yes I do," said Mrs. Eldon quickly. "What that poor child had to suffer through my foolishness is incredible. I cheated her out of her birthright of household knowledge and heaped upon her a lot of my duties when she was too young to bear the load. She has had no time to be young and happy, for she has been busy taking my place at church fairs and receiving callers and all sorts of things. I thought I was a wonderful manager because I worked from morning till night in the kitchen and sewing room, and no doubt I did save some money, but I know better now. Emily shares the work with me and I am able to attend to my own social duties. Why, the poor child had to answer my letters and write my notes, and everything. She hardly knows how to behave with young folks of her own age. Mother is right when she says I needed the reformation, and not Emily."

"And we've all been scolding about the poor child and disliking her when she hasn't been to blame at all," said Mrs. Marshall impulsively. "I'm going right out into the kitchen to tell her so."

But when Emily heard the humble confession, she only laughed heartily and said: "Well, whoever needed the reformation, I am glad it is accomplished. I like things better this way than I ever did before, and I guess mamma does too. Maybe, we were both reformed."—Mrs. W. C. Kohler, in *The New York Observer*.

If every man would do the things the "other man" should do,—

Attack the hoodlum, catch the thief, and watch the rascal crew,

We'd have a perfect city, and a perfect country, too,
A sober land, an honest land, where men are good and true.

There'd be no more mis-government, nor graft, nor mobs to rue,

If every man would do the things the "other man" should do.

If we forgot the talents by the "other man" possessed,
And never thought to envy him the feathers of his nest,
And only thought to grasp from him this chance to do the best,

To dare the deed, and meet the need and stand the fiercer test,

We'd have a model country,— north, south, and east and west,

If we forgot the talents by the "other man" possessed

If every man would think himself to be the "other man,"

Become his own reformer on a self-respecting plan,
And calmly, boldly, set himself to do the thing he can,
Nor wait to find some other chap to push into the van,
The world's entire iniquity we'd put beneath the ban,
If every man would think himself to be the "other man."

—Amos R. Wells.

Americans are wont to think that their country leads the world in most respects. But the statistics show that Germany is the greatest potato producing country in the world. That country produced forty-five million tons last year; the United States only eleven million tons. In the production of beet sugar Germany also leads all other nations. Last year her product was 1,945,000 tons. In the United States the total was 380,000. We were surprised to see recently the statement that there are more cattle in Europe than in the United States. The European supply being 127,500,000; that of this country, 95,100,000.

Oriental Rugs

The diversity of quality in Oriental Rugs makes a satisfactory selection difficult. The distinguishing merits of coloring and excellence are only revealed by wear.

Our collection embraces all the finest and most reliable weaves, selected with great discrimination, and therefore far superior to the average stock in quality.

Our Equitable Scale of Prices Makes
SPECIAL SALES UNNECESSARY
The King Oriental Rug Co.

312-374 Sutter Street, Below Stockton, San Francisco.

A LETTER TO WIFE.

Dear wife, since you have been away,
It is a lonely life I lead;
By ten o'clock, I want to say,
I am in bed. I'm good, indeed.
I do not linger at the club.
My conduct is not such that shocks?
I'm growing sick of hotel grub—
For pity's sake, where are my socks?
The rubber plant I've watered well,
I keep the parlor windows shut;
I'd be all right if you could tell
Just where the can-opener was put.
I hope the haven't do you good,
So far I have not had the blues;
I'm growing sick of hotel food—
Where did you hide my Sunday shoes?
I took a meal with Mr. Green,
His wife is sure a splendid cook;
I'm glad that you enjoy the scene.
Where did you put the button-hook?
I hope you'll have a jolly time,
And gain in health while you are there;
I'm sure you need the change of climate—
But tell me where's my underwear?
—Detroit Free Press.

BACKBONE.

The greatest need of the Christian church today is backbone. We do not underestimate the need of a more universal Christian consciousness and a recognition of the regnancy of Jesus Christ; we do not need these, but of what avail all this, if he to whom this consciousness comes and the regnancy is revealed has not the moral stamina, the backbone to stand erect in the divinely given posture and show forth to a gainsaying world and a wobbling church the power of God and the dignity and glory of manhood.

Many are mere moral weaklings, everlastingly complaining about the petty annoyances of life, when we should be compelling conditions and through a triumphant adjustment of the human to the divine have that harmonious and peaceful, yet potential realization of the divinity that is within us and the dignity that is upon us.

Why do so many go to pieces because of some unpleasant environment; why spend our time uselessly trying to control in possible conditions what, possibly the trouble is because a lack of self-control? Indeed, we have a great deal more trouble with ourselves than with others.

It is always so, we set ourselves to the task of removing the irritating circumstance; when possibly it would be wiser to school ourselves to endure and to utilize it.

Paul had a "thorn in the flesh" which "buffeted him;" but he sought its removal in vain. Why in vain? Because had the "thorn" been taken away Paul would not have become the rugged worker he was.

Do you recall what he said of himself when Nero's nose was about to finish his career. "I have fought a good fight; I have finished my course; I have kept the faith."

God's soldiers must have a full supply of faith and fortitude, of backbone. One would expect soldiers in the midst of their hard campaigns to be miserable, but they are able to be brave, resigned, and even happy by ignoring their hardships and dangers, because these things go to make up a soldier's life, are "all in the day's work."

Think of this you poor little weak and complaining fellows, who can't even bear the finger of scorn or a smile of derision and who go into hysterics over a little pain. Control yourself; rise above these thoughts of ease.

"That's a hard thing to do." Yes, to be sure it is. Self-mastery is not as easy as a game; but is far more valuable. Children play games, but it takes a man to be master of himself.

Certain animals have no backbone, but man is built on a different plan; God has given him a spinal column that he may be strong and erect; and he ought not to forget this.

If we would be strong, let us go about our tasks with a heart in which there is abundant joy that is apt, occasionally at least, to find vent in shout of song.

What stalwarts we may become through self-discipline and divine reliance, and even trials may become useful as we turn them into incentives and means of grace.—Baltimore Southern Methodist.

A DRY WEATHER DRINK.

An Unusual Way for Birds to Satisfy Their Thirst.

One evening last summer I got out the hose to give the thirsty garden a drink and, as it turned out, the birds as well. It was after a very warm day, one of the many we had during the long drought. The ground was like powder, and vegetation, drooping and shriveled from the heat and lack of rain, was plainly in distress.

After wetting down the tomato plants, the hose was turned on another part of the garden. Up to this time I had not noticed a bird about, in fact had not given them a thought; but now, on turning my attention again to the tomatoes, I saw several sparrows hopping around among the dripping plants. At first I could not understand why these birds had gathered around where I was at work, but upon looking more closely the mystery was soon solved. They were after a drink, and knew how to take advantage of the opportunity to get it. Of course the water that fell on the ground soaked in almost immediately and disappeared, but that on the leaves would collect in big drops on all the points, where it would hang, and here was where the birds were getting their drink. It was amusing to see the thirsty creatures hopping and flitting about among the wet plants, pecking at the great drops, looking for all the world as if they were feeding on some sort of crystal berries. Thinking to help them, I turned the hose

their way again; but this seemed to be too much of a good thing, and they quickly flitted out of reach, only to be back as soon as the hose was turned away. How these birds knew what was going on I cannot say, but probably they were in the nearby trees, and, when they saw water coming, concluded it was for them as well as the plants. The little fellows certainly knew how to get it, even though it was a somewhat unusual way of drinking.—From "Nature and Science" in June St. Nicholas.

THE CHURCH HONORING LABOR.

By the Rev. Charles Stetzel.

Labor Sunday will be observed this year on September 4th. It is recommended by the commission on the Church and Social Service of the Federal Council of the Churches of Christ in America that wherever possible a union service be held in one of the churches on Sunday night, and that the various ministers preach sermons appropriate to the occasion in their own churches on the morning of September 4th.

Organized labor has taken a special interest in the observance of this day. At the Toronto convention of the American Federation of Labor it was resolved, "That the various central and local labor bodies be requested to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking, with them, to secure as large an audience of workmen and others as possible." The national office of the Federation is instructing the central labor bodies to approach the ministers so that they may, with them, select committees which will make operative this very important resolution.

The Social Service Commission suggests that the various ministerial associations appoint at once strong committees to take this entire matter in charge and that they call upon the secretaries of the central labor unions in their cities with the request that in accordance with the resolution passed by the American Federation of Labor, the labor unions in the city co-operate in making the observance of this day the success which it deserves to be. If there is no central labor union in the city, it will no doubt be possible to work up a successful service among the workmen, making a special appeal to the men in the shops and to all others who may be approached with reference to this important occasion.

Just as Memorial Day and the several "birthdays" show our appreciation of those who rendered patriotic service, and just as the churches' "holy days" do honor to those who have served mankind spiritually, so Labor Sunday should be observed by the churches in honor of the millions of toilers who daily serve mankind in the humbler places of life.

The Social Service Commission is prepared to furnish special literature containing labor Sunday suggestions which

will indicate in detail how special services may be worked up. It will also send to those who desire the material, copies of "The Church and Modern Industry," and "An Appeal to the Churches in Behalf of Labor," both of which documents may serve as the basis of an appeal to both the workman and all others with reference to their obligations concerning the industrial problem. While the Social Service Commission is attempting to reach the secretaries of the various ministerial associations, it is hoped that the ministers who are interested in this question will themselves take up the matter in their various associations before the vacation season arrives, in order that adequate preparation may be made immediately for the observance of labor Sunday on September 14th.

For more specific suggestions, write to the office of the Social Service Commission, 156 Fifth Ave., New York.

A SCENE FROM LIFE.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the church. He was hard and grasping in his dealings.

"The most overbearing man I ever seen," said one neighbor. "He'd skin a flea for his hide," said number two. "A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. They called him "Old Skinfint," or "Pinch-beck," and shunned him whenever possible.

A new minister came to the country church, one very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost an opportunity of persuading some one to turn from his evil way.

One evening as he stood talking with some of his brethren about the work, he remarked: "I am going over and talk with Mr. Harrington tomorrow."

"He's sure to insult you," said one.

"It will do no good. He's a hardened infidel," said another.

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"I am a minister. I came to talk with you, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face as well as in his words. There was no arrogance visible—only brotherly love.

"Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Har-

rington held out his hand. "For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowmen apart—I never knew how it was until now—but the message you have brought me makes it clear—I must love my neighbor as myself—and I will."—Exchange.

CONTROL YOUR THOUGHTS.

Stop that thought. It was in your mind all day yesterday and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish if not insane habit of tormenting yourself now because some one or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else till you can say to it, "Not at home."—J. M. Holmes.

THE CHURCH AND WOMAN'S LABOR.

Illinois has recently joined the ranks of progressive states in protecting the health of women who work and the

preachers have had a little to do with it. For the first time, the religious forces of the state have had a direct influence in affecting industrial progress. The Supreme Court of the state has recently handed down a decision upholding the law forbidding the employment of women for more than ten hours in any one day in factories, workshops or laundries. The manufacturers attacked this law, notwithstanding the United States Supreme Court recently upheld a similar law in the state of Oregon and seventeen other states have passed this same legislation. They hope to break down the law in Illinois because some years ago the State Supreme Court had thrown out a law forbidding the employment of women for more than eight hours in one day, on the ground that it violated her freedom of contract, but public opinion and judicial knowledge have changed since that day. The friends of the ten hour law issued an expression of public opinion based on the dictum of the association for labor legislation that judicial decisions on matters of social welfare reflected the state of public sentiment. Religious, labor and philanthropic assemblies began to pass strong resolutions in favor of the law and a volume of sentiment rolled up all over the state. Now the law is secure. The decision is based squarely on the grounds of "Whatever man knows" to be the relation of the health of women to public welfare. Illinois has taken a big step forward in labor legislation and the churches have had their part in it.

ABRAHAM LINCOLN'S CAPITAL.

If pluck were taught in the curriculum of our schools, the Life of Lincoln might serve as a text-book. For this man, who has won such a share of the world's love as well as respect, started with everything against him. He had no wealth and family influence to push him along. As far as education went, he was self-taught. He was put to hard work early, and kept at it. His disposition was sensitive, with a tendency to melancholy that might easily have wrecked his life. Abraham Lincoln's capital was a clear head and a big heart, and his helpers were his two hands.

Some of you who read this may feel that there is a good deal against you; that you have more than your share of difficulties to overcome in reaching a worthy place in the world. Read over Lincoln's life and compare your own difficulties with his. The boy who makes this text-book will face the obstacles before him with new pluck and growing courage.—Selected.

A verbal theology is to be spurned. Religion in life and life in religion is what Jesus names as the highest good. His favorite representation is by means of living things. The greatest thing about a seed for example is that it is life. That makes it great in spite of all appearances. Yeast, too, is now known to be a cluster of living cells.

PACIFIC PRESBYTERIAN

University Library
University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., JULY 14, 1910.

No. 29



First Presbyterian Church, Long Beach, Cal., Dedicated on
July 10th.

ANOTHER CHANCE
THE POLITICAL ARENA
A GREAT CHURCH DEDICATED
RELIGIOUS JOURNALS ON THE PACIFIC COAST

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
417 Market St., San Francisco, Cal.
Telephone Douglas, 1310.

MANAGING EDITOR Earl S. Bingham

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker Telephone Home 29447

Subscription price, \$2.00 per year in advance; \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

ANOTHER CHANCE.

Heaven is Not Populated by Molly-Coddle Saints. The Angelic Hosts Praise God Because They Have Something to Praise Him For.

How often we hear people say, "If I could live my life over again I would do different," or "I wish I had a chance to do that again," showing that acting with only the little knowledge they had they found their judgment had been faulty and they had not done what was for the best.

Or they saw that the policy they had pursued was the one that in the long run was not for the best, either for themselves or their fellows.

How many times do young people, disregarding the advice of their elders or friends, do things that they would in later years give almost everything they possess for the chance to do again some act differently.

Life at its best looks to us at the end very much like a series of mistakes, and we wish we might pass that way again and remedy our errors.

We think we would do so very differently if we had another chance, but would we do always what is right, if still surrounded with the temptations that constantly assail us?

We would do some things otherwise than we did them before, if we could do them over again, but would we not err in another way, and at the end make as poor a showing as we did the first time?

Nevertheless there is in every human being a desire to live again and have another chance to live right. God has planted that desire in every breast, and He will satisfy it in a world where not only will we have lofty ambitions to do right, but every incentive to do so.

Perhaps some may say it is not fair to judge us by what we have done here, where we know so little and where we are beset by such tremendous temptations, and the paths between right and wrong are so dimly seen, but after all it is the best test. What one does in a crisis is not what one might do in a calm, but the crisis shows the true man better than the calm.

What we do for God here shows what we are really anxious to do for Him. It would be no credit for us to serve him if that were the only thing to do, or if it were the easier.

God is going to give us all another chance after we have shown what are our real desires. Heaven is not going to be populated with molly-coddle saints; saints who became such because they could not help themselves. The hosts of heaven praise God, because they have something to praise God for. It would not be praise otherwise. A lot of people think praise is only a loud noise.

Metthink that when we get to heaven and see the angelic hosts that praise God day and night, that we will see that they are the same people who here below praised Him day and night. What we will do up there, perfectly is what we tried to do here and were unable to do perfectly because of our human limitations.

THE POLITICAL ARENA.

The Present Outlook Indicates the Retirement of Several Political "Has Beens" and the Election of Honorable Men in Their Places.

My, but there are a lot of men just dying with anxiety to serve their fellow men, if one may judge by the number of candidates who are offering themselves as living sacrifices to adorn the political jobs to be assigned this fall.

The zeal with which each of these insists that he is the only man who can fill the office as it should be filled, make one wonder where so many virtuous men suddenly came from.

We note with great pleasure that among the candidates this year there are a number who are first class men of moral standing, who are both honorable and honest, and who if elected will fill with credit the position. But more encouraging to our way of seeing things is the fact that the good men at the present time stand the best chance of being elected. May God grant it, and may men make it sure by voting for principal rather than party.

In the governorship contest there are but three men with any chance of election—Johnson, Cary and Anderson. Their chances of election being in the order named.

The Saloon Curry's Hope.

James Curry, who has been the Secretary of State for several years, was the first in the field. He made his bargain with the Royal Arch and the saloon-keepers, and the state political machine being largely in the hands of the saloon men he nearly captured that. The only money Curry has spent, it is said, has been the Royal Arch money.

For some reason Curry did not suit the Southern Pacific political machine. Probably it was because he had so openly allied himself with the saloons that they feared the people would not stand for him. At any rate he was passed by and Alden Anderson, the State Bank Examiner, was selected, and Frank Bilger, a once near Presbyterian, of Oakland, was chosen to act, in conjunction with a committee to manage his campaign. Strange as it may seem, nevertheless it is a fact that Mr. Anderson has nothing what ever to do, and scarcely anything to say, regarding his campaign. He has leased his name to be used and little more, having made but little personal effort to secure his election.

The powers that be, having selected Anderson's name to head their ticket proceeded to line up their political forces, and when they found that the liquor interests were behind

Curry they promptly tried to call them off and get them lined up for Anderson. The brewers and wholesalers promptly did as directed, but Curry had shown so many favors to the saloon keepers while acting as Secretary of State that they refused to withdraw their support, and every saloon is disporting Curry's picture as big as life. Curry has practically no support outside the saloon element, but as every saloon is counted as being worth ten votes, and there are about 18,000 in the State, he has a strong force behind him.

Gillett for Anderson.

Anderson's strength will come largely from what Governor Gillett can do for him. The Governor is very strong with the people just now since his action in saving his State from the disgrace of the prize fight, but the question is, Can Gillett impart virtue to Anderson? It is not believed that he can.

The fruit men are said to be for Anderson. An effort to make it appear so is being made by the purchase of large space in the Town and County Journal, and other farmers' papers.

As we stated in our last issue, an effort was being made to "pull down" Curry by the liquor men; we should have said to the Brewers and Wholesalers. This shows for the first time a greatly desired condition of affairs—the liquor people divided among themselves. It is usually the other way; the good people are usually divided, while the others are solidly united.

Johnson Turns Down Royal Arch.

Hiram Johnson, the Lincoln-Roosevelt candidate, while a son of the notorious Grove Johnson, is as unlike him as a father and son can well be. Grove is not even supporting his own son in this campaign.

Johnson is an out-and-out reform candidate, with no political strings on him, and does not propose to have any as was shown by his answer to the Royal Arch when it wrote him that at a certain date it would hold a meeting in San Francisco, and they would be pleased to have him discuss before them his attitude toward the liquor business. (They wanted to be sure of all the candidates so whichever one got in they would have him their friend.) Mr. Johnson replied that he could be seen at his office by any one who wanted to know his attitude toward anything.

Unless the liquor people get together and "pull down" Curry or Anderson, Johnson will win by a large majority.

Kent to Beat McKinlay.

There are a number of equally encouraging scraps going on for other offices, and with fine chances for success of the best men.

We are glad to see that Duncan McKinlay has such a worthy contestant against him in the Second District as William Kent, of our Presbyterian Kent family of Kentfield. Gifford Pinchot is out here speaking for Mr. Kent, and it is with much satisfaction that we view the prospect of McKinlay retiring from the political crib where he has too long fattened without earning his "keep."

Judge Melvin to Be Retired.

Over in Oakland, we are properly excited over the prospect of the good chances we have of driving the spikes into Judge Melvin's political coffin, on August 16th, when he comes up against Judge Taylor, the judge who gave all the favorable decisions in San Francisco in the famous

graft cases. The "interests" will be for the Very Exalted Ruler of the Elks, and so will the liquor people and the Alameda county ring, whose interests he has faithfully served while on the bench, but since we were able to beat him in his own precinct last August, we think we can do it again. "Here's hoping."

RELIGIOUS JOURNALS ON THE PACIFIC COAST

All but Two Have Subsidies. The Larger the Subsidy the Larger the Subscription List, in Proportion to the Constituency.

There is an interesting study in the matter of subsidies of the Pacific Coast religious papers. Those with the largest subsidies have the largest lists of subscriptions, in proportion to the number of constituents, as is shown by the M. E. South paper, which with but 12,000 Church members to draw from, has 1,800 subscribers, or one out of every seven persons holding membership in that church. This Church pays the salary of its editor and sets aside \$4,000 a year for his use in publishing the paper.

The Californian Christian Advocate, which has the largest subscription list of any paper on the Coast, has the salary of its editor paid by its Church Conference, and the cost of printing also, which is about \$3,600. It also has one church member out of every seven on its list.

The paper making the best showing for the amount of its subsidy is the Pacific Baptist, which has a list of 5,000 subscribers, and but \$1200 subsidy. However it should be noted that the publishing of the paper is done by the Baptist Publishing Company, which owns its plant, and besides printing the paper has it as a means of revenue from general printing. Its subsidy comes from handling the Sunday School supplies of its denomination which nets about \$1200 a year.

The following table shows the facts concerning all the Pacific Coast papers:

PUBLICATION	NUMBER OF CONSTITUENTS	AMT. ANNUAL SUBSIDY	No. of SUBSCRIBERS
Cal. Christian Advocate	15,000	\$25,000	6,000
M. E. South	12,000	\$4,000	1,800
Pac. Me. Advocate		\$1,000	3,000
M. E. South	60,000	\$3,000	5,000
Pacific Christian		\$2,250	1,000
Pacific Baptist	40,000	\$1,000	1,000
The Pacific (Cong.)	80,000		Monthly 1,800
Pacific Presbyterian	40,000		
Pacific Churchman (Epi.)			

The only weekly publication issued without any subsidy is the Pacific Presbyterian, which has, despite this handicap, one thousand subscribers, more than half of which have been secured since the present manager and editor took charge of the paper, after its second suspension of publication.

It seems a little odd that the richest denomination, and the one most generously supporting all forms of educational and missionary work, should not give aid to their church journal, which could easily be made one of its greatest educators and most valuable missionaries.

There is another phase to this question that is worth considering, and that is that the denomination with the largest subscription list has made the largest growth in member-

ship and in contributions to its churches. As a promoter of church growth, and as a feeder of the church treasury the paper plays a larger part than few think.

Money invested in a church paper will go farther, and do more good than money invested in almost any, if not any other kind of work. The church paper has a larger pulpit than any pastor. It occupies a more commanding position than any church or minister. It represents the Church more than any other institution or enterprise.

The Church paper has for some time past been a neglected feature of church work, with some of the denominations, with a corresponding loss to these. Now, with the exception of the Presbyterians, every denomination, is increasing its subsidy and enlarging its paper.



Miss Marie Brehm, is taking a short vacation at Carmel, Cal., where she will be until August 1st.

Miss Eda E. Bush of Redding is spending her vacation at Berkeley.

Mrs. Theodore Burnham is taking her summer vacation at Mt. Hermon this year.

Rev. Hugh McNinch, pastor at Fowler, Cal., preached for Rev. H. K. Sanborne of Brooklyn Church, Oakland, last Sabbath.

Rev. Guy A. White of Madera, Cal., is planning to spend August in Alameda, where he has friends. He will supply for some of the churches about the Bay on Sabbaths.

Rev. William Nat Friend, pastor of Howard, San Francisco, is spending his vacation at Wrights, as the guest of George Dickey, a member of Howard church, and teacher of the Men's Bible class.

Dr. Caroline Merwin, who sails for China August 16th, is to be given a shower of useful articles by the Occidental Board early in August. Medical books are listed among the most desirable gifts.

Rev. Edwin F. Hallenbeck, of San Diego, is to occupy the pulpit of the First Church, Oakland, Cal., next Sabbath, closing a month's service for this people. Dr. Goodspeed, the pastor, is due to return the first Sabbath of August.

Rev. Joseph F. Clokey, of Pittsburg, has supplied the pulpit of the First Church, Portland, for the past two Sabbaths, during the absence of Dr. Foulkes, who has been a delegate to the Missionary Conference at Edinburgh, Scotland.

Mrs. J. G. Chown of San Francisco, vice-president of the Occidental Board, is spending a fortnight at Mt. Hermon with other ladies, promoting the Missionary conference at that place. The attendance at Mt. Hermon is very large this year.

Miss Donaldina Cameron, Superintendent of the Presbyterian Mission Home, San Francisco, is rejoicing in a recent

court decision in Oakland giving her guardianship of another Chinese slave girl which she had recently rescued just before she was sold.

Rev. John Creighton, of Yeung Kong, China, is soon to be married to Miss Lois Jameson, a member of our church at Bakersfield, of which Rev. W. H. Reedy is pastor. The wedding date is set for September, immediately following which the Creightons will journey to China to take up their work.

Miss Anna M. McKee, of Chai Ryung, Korea, writes for the Pacific Presbyterian and the Far West to be sent her, so that she may keep in touch with the work in the home land. A number of our missionaries are taking advantage of this means of getting news from home.

Rev. John Stuchell, pastor of the Church at Piedmont, Cal., is spending a week's vacation in the Sierras on the Bidwell place, which is to be set apart as a resort for Christian workers, under the care of the Synod of California. Rev. Arthur Hicks is also sojourning at this place.

Rev. Edward Hayes, recently pastor of the Salt Lake church, is residing in Berkeley, Cal., and supplying the Westminster church, San Francisco, of which he was pastor, before going to St. Lake. Mr. Hayes expects to take up work on the Coast, having resigned the Church in Utah.

Rev. James McDonald, Historian of the Synod of California, is hard at work on the history of the Churches, and hopes to have the manuscript complete by the time of Synod. Dr. McDonald is supplying the Richmond church, San Francisco, for four months while the pastor, Rev. C. S. Tanner, is spending his vacation in his home at Troy, Mo.

Professor T. J. J. See, of the Naval Observatory, Mare Island, Cal., who was a dear friend of Rev. Theodore Burnham, wrote Theodore Roosevelt informing him of the death of Dr. Burnham, and he received in reply the following: "My dear Professor: I thank you for letting me know about the death of Professor Burnham. He was all that you say. I mourn his death, and I deeply sympathize with his widow. With great regard, Faithfully yours, Theodore Roosevelt."

Mrs. L. A. Kelley, General Secretary of the Occidental Board of Foreign Missions, has just written two new stories for the Board, which will be read with much interest. One is "The Day's Work," telling of the usual round of duties that engage the family of sixty from morn to eve. It gives a glimpse into a happy but strenuous life at 920 Sacramento street. The other, "The Story of Qui Ping," is an interesting story of one of the rescued slave girls. Both these are being printed in neat little folders for circulation.

Rev. and Mrs. Ray C. Smith, of Fatehgarh, India, who have been spending the latter part of their furlough with Mrs. Smith's relatives, the J. P. Trumbulls of San Rafael, will start for India on August 2nd. After a brief visit with Mr. Smith relatives in the East they will sail from New York on the White Star Liner, the "Baltic." They will tranship at Liverpool and reach Bombay on the 12th of October, just a few days before the annual meeting of the North India Mission. These two faithful workers have made a host of friends for their work, who will be greatly interested in the reports of the work which Mr. Smith

promised to write for the Pacific Presbyterian. They will be able to keep track of the work and workers in the home land through the weekly visits of the paper which will be sent to them.

In a decision handed down by the state supreme court at Little Rock, Ark., July 12th, it was held that the union between the Presbyterian church, United States of America, and the Cumberland Presbyterian church in 1906 was valid and that the Presbyterian church, U. S. A., succeeds to the right and title of all the property held by the Cumberland body. The court declared that when the general assembly of the Cumberland churches voted to unite with the Northern Presbyterians as to faith, their action also transferred the rights of property.

This decision differs from that of the courts of Tennessee and Missouri, which held that the churches united on a common faith but retained their identity as to property.

This decision differs from that of the courts of Tennessee and Missouri, which held that the churches united on a common faith but retained their identity as to property rights.

Berkeley St. Johns:—The seating capacity of the Church having within two years become too small for the number who wished to attend, the officials have been forced to begin the construction of a larger building, which fortunately the size of the lot permitted alongside the present Chapel. Ground for the new structure, which is to cost \$13,000, was broken on July 20th, by Godfrey Speir, son of Oswald Speir, chairman of the building committee and other church officials. The building is to be a one-story structure, with a seating capacity of 700. There will be every modern convenience supplied in this new building, which will be in the rustic style, in keeping with the present chapel. St. Johns was organized three years ago, worshipping for one year in other church buildings while their church edifice was being erected. On September 3d, 1908, the first service was held in the new church, a picture of which is given herewith. The pastor, Rev. George G. Eldredge, was called to this church from St. Johns, San Francisco, soon after its organization, and his success in the ministry is evidenced by the remarkable growth of the congregation.

El Monte:—The Mountain View Church of this place has been exceedingly fortunate in having for some time the oversight and services of Rev. Robert F. Maclaren, D.D.. He has given to this little country church everything that he has been accustomed to give to the largest churches of which he has been the efficient pastor, with the single exception of residence on the field; for it is one of the Doctor's maxims to give always the best that is in him, whether his congregation be large or small. Though not counted now among the young men of our preachers—the class so much in demand—his work has been specially acceptable to the young people, the boys and girls, perhaps in part due to the fact that he has shown a special interest in them. Several times he has tried to give up the work and arrange to have some one else take it, but the people have seemed unwilling to have it so. On a recent Sabbath the communion service was held and he had the pleasure of welcoming into the fellowship of the church three new members and baptizing one young child.

A GREAT CHURCH DEDICATED

Blessed are they who undertake great things for God and man and happy are they who see them finished. Both blessed and happy were the Presbyterians of Long Beach



Rev. O. H. L. Mason, D.D., Pastor.

on Sunday, July 10th when their new church was dedicated. The building into which for four years they have been putting prayer, faith, heroism, money and themselves is at last completed. It is the embodiment of strength; the perfection of beauty and the most commodious costly and complete of any but one in the large Presbytery of Los Angeles. As to its architecture the church generally follows the 14 century English Gothic style with modern variations, chief of which is the amphitheatre style of seating. The main auditorium is ninety feet square and so arranged that the Sunday school room seventy by ninety can be thrown into it, giving a seating capacity of twenty-two hundred. Class-rooms, pastor's study, dining-room, parlors and kitchen are provided. The church interior is finished in Oregon pine, stained in brown, with wall tints of harmonizing tan. It is lighted electrically by direct system while the heating and ventilating plant is a fan-driven device of latest improved pattern. Complete the church cost \$125,000.00. The grounds on which it is located, and parsonage are worth \$40,000.00 additional. A set of chimes will be installed in the high

main tower, which together with a large memorial window were the gift of Mrs. Caroline M. Smith of Pasadena. After the church was completed and furnished, it was found that an indebtedness of \$40,000.00 must be met before the formal consecration. To meet this indebtedness a system of bonds was proposed, payable in three years. Fifteen thousand of these bonds were subscribed at the first meeting. Dr. Mark A. Matthews, was the speaker at both services on the day of dedication, and with his great strength of intellect, argument, eloquence and inspiration, helped to swing the church clear of \$20,000 of embarrassing debt. After this was provided for, he preached to between two and three thousand people. The sermon was as great as the occasion and fitted into as a hand fits into a glove. Our Seattle brother is surely a master of assemblies. His text "Take ye away the stone," was most fitting, and as he spoke of stones and rocks rolled away in preparation for this noble building of God, the faithful company who have labored zealously, untidily, and with that determination and faith that always conquers seemed smitten with a sense of great joy that they had been accounted worthy to build a house for Him who inhabited Eternity.

The Long Beach church was organized in 1888 and has a membership of 850. It has had seven pastors. Until recently Rev. J. Sibley, a young man widely known in Southern California for his preaching ability and scholarship was the beloved pastor, and his was the large part in the building of this church. Dr. O. H. L. Mason of Boone, Iowa, was called to the pastorate of Long Beach church December 29th and began work on about the first of March, since which time he has received sixty-five into the membership. Dr. Mason has already gotten down into the deep places of the affection of the people who loved him from the time he first appeared among them. His strong sermons are full of truth and power, sunshine and brotherliness. He is among the best of preachers and a great big brother, is the fine compliment we heard paid to him recently. Dr. Mason's mother and wife are intelligent and faithful helpers and are united with him in the affections of his people. Long Beach church with its massive building, its great organ to be installed in September at a cost of \$11,000.00, its strong, spiritual, optimistic teacher and leader and pastor, its consecrated and faithful membership, will strongly appeal to the crowds of visitors that are always at this most attractive resort. This church and city are the ideal meeting-place for the general assembly and can entertain the brethren in a million dollar hotel or a cottage. In the year the Nation is celebrating the completion of the Panama Canal in San Francisco and the addition of a new wonder to the world, the General Assembly is most cordially invited to meet at Long Beach, and she will doubtless come, for after two sessions in Atlantic City she will not be able to resist the lure of the sea.

South Pasadena:—Dr. Fisher had the pleasure of welcoming fifteen new members recently.

Coronado: Rev. H. P. Wilber, D.D., takes his vacation in Colorado. During his absence the pulpit will be supplied this year, as it was last, by Rev. J. W. Millar of Brawley.

Portland, Hawthorne Park:—Rev. E. N. Allen, pastor of Hawthorne Park church, Portland, delivered the commencement address at Missouri Valley College, Marshall, Mo., June 2. At the close of the graduating exercises he was honored with the degree of D.D.

Newhall:—Following the notice of this work given week before last in report of Presbytery, we are glad to note now that July 10th Rev. Geo. C. Butterfield preached and administered the Lord's supper. In connection with this visit a young man signified his acceptance of Christ. Mr. Butterfield also visited Sangers and organized a Sunday School.

Upland:—Following the report of opening of new building as given last week, it will be a matter of interest to know that the spiritual temple also is building. A series of services were held for a few days. Then at the communion services there were received four by letter and seven on confession, bringing the present membership up to 195. The present pastor, Rev. H. P. Lane, has received 147 during his service of seven years, about one-third on confession of faith.

Los Angeles:—Rev. W. B. Gantz received five members at the communion service July 10th. In the Highland Park Church. Rev. Charles L. Overstreet of El Paso, Tex., was the preacher at Immanuel Sunday, July 10th. Rev. W. G. Palmer received 45 new members into South Park Church, July 3d, most of them on confession of faith, about half from the Sunday School, following a recent decision day. Rev. W. D. Landers received eleven the same day. His family are now at Camp Sierra for the summer. Rev. N. C. Shoemaker of Tropic preached at Knox the 17th.

Berkeley Grace: The Sunday School kept children's day on the last Sabbath of June. A very interesting program was rendered by the scholars. Every child did its best and earned the admiration of both teachers and friends. An offering of the school for the Sabbath School Board, amounted to \$4.50. Although several are away on vacation the Sunday School and preaching services of the church are fairly well sustained and finances of the church regularly met. An enjoyable picnic of the Sunday School and congregation took place on June 30th at Stege Park. The Sunday School paying the fares of all the children attending.

Brawley, Cal.:—Owing to the heat and the work in the canteloups, which is carried on on Sunday as well as week day, the attendance at services is very much reduced. Many have already left town for cooler climes, and many more expect to follow. The pastor, Rev. J. W. Miller, expects to hold services, the last two in union with the M. E. Church, up to July 17th. Then he expects to supply the Church at Coronado for a few weeks while Rev. H. P. Wilber is on his vacation. We are looking forward with great hope to taking up the work in the fall. And with a fully organized Church and expected reinforcements, the work will start upon a tenfold more encouraging basis than it did last September.

Berkeley First:—The pastor, Rev. Lapsley A. McAfee, has returned from his vacation, and entered into the work

with renewed earnestness. Two bible classes are taught by him each week, one on Monday evening and the other Friday at 10 a. m. On Wednesday evening at the prayer meeting Elder Kerr will give a report of the General Assembly, of which he was a member. On July 27th, Miss Laird of the Tucson Training School, who is in Berkeley attending the Summer School, will tell of mission work among these Arizona people. Tuesday, August 2nd, the Brotherhood of the Church will hold a big banquet. Dr. Caroline Merwin, who sails for China on August 16th, will speak at the prayer-meeting on August 10th.

Cashmere, Wash.—Dedication of the rebuilt First church of Cashmere and the installation of its new pastor, Rev. Ernest L. McCartney, lately of West Bridgewater, Pa., took place June 26 and the following evening. The auditorium seating between 300 and 400 was filled at both Sabbath services. In the morning Rev. I. T. Raab of Spokane preached the dedication sermon. As the predecessor of Mr. McCartney and for three years shepherd of the flock, Mr. Raab was listened to with special attention. In liberal response to an appeal, the congregation reduced the indebtedness to \$800. In the evening a fraternal service was participated in by the other churches. A letter of greeting was read from Dr. Thomas M. Guinn of Seattle, first regular pastor.

Los Angeles:—Dr. Walker was given a hearty reception at Immanuel on Sunday morning. As he came to the pulpit the great congregation rose, gave him the Chautauqua salute and sang, "Home from a Foreign Shore." He gave a strong sermon on "The Eyes of Your Understanding Being Enlightened." He referred briefly to his trip around the world, more detailed accounts to be given later. In the afternoon he spoke and was given a reception at the Y. M. C. A. Tuesday he was on the program for an address on China at the Highland Park Ladies' Missionary Society. Beginning next Sabbath evening at 7:30 and continuing on succeeding Sabbath evenings, Union services will be held by the churches of Highland Park in the grandstand of the athletic field of Occidental College. The preacher next Sabbath will be the Rev. Mr. Cliff, pastor of the Highland Park Methodist Church.

Upland:—The new building of the First Presbyterian Church of Upland, San Bernardino county (Presbytery of Riverside), was formally opened with special services on a recent Sabbath evening, to the great delight of the pastor, Rev. H. P. Lane, and his devoted people. As the work is not entirely finished, and there yet remains about \$600 unpaid, dedication services will be deferred to a later time. The plans were made by Elder H. M. Patterson of the Grandview Church, Los Angeles, who has given the work his personal supervision. The total cost was about \$26,000. It is a matter of interest to note that the Sunday School contributes \$2,250, and the Ladies' Aid Society \$2,750. Toward the purchase of a \$3,000 pipe organ Mr. Carnegie has given \$1,250, Mrs. Jas. L. Paul \$1,000 and the Ladies' Aid \$250. A \$400 bell was given by Jas. A. Sourwine in memory of his father. Several memorial windows have been provided. During the past year, while carrying this building project the church made an increase of over \$300 in benevolences, bringing this budget up to \$1,513 for the

church year 1909-10. At the opening services the principal address was given by Dr. W. A. Hunter of Calvary Church, Riverside, and it was most favorably received. Rev. R. C. Carnahan of Cucamonga and Rev. C. M. Klass of Ontario took part.

Los Angeles.

Los Angeles:—Boyle Heights Church has issued a call to Rev. L. C. Kittes of Amarillo, Tex. Dr. Kittes preached in Immanuel Church last summer. He is President of Trinity University and pastor of the Church. He already has warm friends in Los Angeles.

While the Christian Endeavor Convention was on at San Jose there was held in Bethlehem Institute, Los Angeles, another convention, not so big, but just as important to those concerned. It was a convention of the Mexican churches of Southern California. People were in attendance from as far east as Redlands, and as far south as San Diego. It continued three days, closing on Sabbath evening. At times the spirit of prayer and testimony so took possession that the pre-arranged program of addresses was passed, for this more valuable manifestation of God's presence. It was not a gathering for mere pleasure, recreation, enjoyment; but the people were there to "do business" for the Lord. There were heart searchings, confessions of sin, restitutions for wrong, reconciliation of differences. At the closing session nearly a score of people came forward, accepting and acknowledging Christ as Savior. Rev. D. A. Mata of the Los Angeles Presbyterian Church presided and Rev. L. H. Jamison of the Sonora Rescue Mission, Los Angeles, was Secretary. Both these brethren—and others—are doing splendid work among the Mexican people, to whom the Christians of Southern California owe such a debt in the Gospel. Better provision ought to be made for them at once in various ways.

For a midsummer gathering at a time when meetings are often suspended, Highland Park Brotherhood had a rare treat in July and gladly shared it with other men who heard of it and could come. Rev. O. L. Overstreet, a Seminary friend of Pastor Gantz, had preached in Immanuel Church the preceding Sabbath. He came and told a very interesting and instructive story of how his church in El Paso, Tex., had come into a large blessing by reaching out a helping hand to others in need. When it was proposed that one of the Laymen's Missionary Conventions of the past winter should be held in El Paso, some thought it impracticable, because the churches there were in debt, and they must pay off those debts first. But Mr. Overstreet remembered how Dr. Bradt had led the Wichita church to debt-paying through mission-giving. So the convention came. Result in part: Gifts to Foreign Missions raised from a standard of **Eleven Cents** to one of **Three Dollars!** What's the percentage gain? Second, a debt of some \$23,000 easily provided for—all inside of a few months. As a matter of interest it was noted that when Mr. Overstreet was an infant in Franklin, Ind., he received baptism at the hands of Dr. S. E. Wishard, who was present to hear him speak.

Then Dr. Mark A. Matthews of Seattle was pressed into service, though he was to leave for the East that night and had already spoken several times during a very short stay.

In Southern California. It was not a set address that he gave, but an eloquent and inspiring talk on a few things that came to him for the occasion, bearing on men's work in and for the Church of Christ. Especially refreshing, partly because so seldom heard, was his straight, strong advocacy of the practice of tithing as the divinely appointed and effectual solution of the question of church finances. He brought out very clearly that the tithe is to be reckoned on gross not net income, is to be the first payment made from that income as a debt—not a gift, and is the minimum to be used for the Lord's work. Very telling, too, was his development of the thought that a church was a minister's force, not his field—a force to be led in the conquest of the world. Strong and direct was the appeal to men to do their duty in every field. Then his brief presentation of common Pacific Coast problems, throughout the length and breadth of all the Pacific Coast States, was masterful. He decried the idea of the possibility of war with China or Japan and said that the so-called "yellow peril" is to be met with Bibles, not bullets. And this brings to mind another alliterative expression to the effect that the Church is to give soup, soap, salve and salvation—soup to the hungry, soap to the dirty, salve to the wounded and salvation through the Gospel of Jesus Christ to all—but none of these to be used as a direct means of financial revenue. After listening to him one does not wonder that he has been used to build up that great church.

Then last mentioned, as from one of our own home boys, though earlier on the program was the vocal solo by Mr. Grayson Merrill, who had but recently returned from a stay of some months in the East for special musical work.

The Federation Club brought out an attractive summer program for the Wednesday lunch time July 13th. The speaker was Mr. Arthur G. Paul and the subject, "The Value of the Jolly-Up in Life." Mr. Paul was a leader in "Jolly-Ups" when a student in Occidental. That he is not unfamiliar with the serious side of life also may be known from the fact that he was Executive Secretary of the Laymen's Movement Committee and is now Assistant to President Baer. For the musical part of the program there were songs by Prof. A. A. Macurda and Mr. Grayson Merrill, son of Rev. J. A. Merrill, who is President of the Club.

NEVADA PRESBYTERY.

Lamaille has a Practical Preacher for the summer.

The Board of Home Missions has sent out students into some remote fields for the summer vacation.

A young man who has been studying in Auburn for the past year was fortunately placed in Lamaille, one of the fields in Nevada Presbytery. Lamaille is about twenty miles south from Elko. It is a dairy district. There is a fine Presbyterian church building there.

Mr. Towle may be rightly called a practical preacher. During the session of the public school Mr. Towle was on hand to play ball with the boys at recess time. And he improved the opportunity to talk to the pupils as afforded to him by the teacher from time to time. They learned to regard him as their friend.

The church building needed paint. A meeting was called

to talk over that and other matters. It was presided over by the Sunday School missionary.

The Lamaille people believe in doing things as well as the practical preacher does. When the matter of paint was mentioned they said: "Why not do it right now?" And a paper was carried about the audience and very soon they knew the painting would be done. But they hesitated as to the cost of spreading the paint which they had subscribed enough money to purchase. Here the practical preacher got busy. He put the paint on himself. The latest word is that all is done—by the young man who is practical.

There are other valleys beside this one. He gets word of the needs over the hills. After informing himself, he makes an appointment to preach there. And the practical preacher walks over the mountains into the next valley to hold a service and back the next day.

Few will doubt that when this man gets through with his course, he will do good work wherever placed in the service. We understand he will study in San Anselmo next year.

Rev. James Byers of Reno church went to visit his parents in Ireland after the meeting of the General Assembly to which he was a delegate from our Presbytery. Rev. G. W. Hays of Petaluma is supply in his absence.

Rev. S. C. Gilman, who is assistant in Elko during the absence of Mr. Greenfield in Europe, is spending a brief time in his old home in Ohio. Rev. D. L. Parker is supplying the Elko church in the meantime.

Rev. Geo. Buckle, D.D., of New York, is doing efficient service for our church in East Ely and McGill.

The Presbyterian church in Manhattan has recently completed a new building, and are looking forward to the dedication of the same as soon as the missionary can get there. With no pastor good work is being done by the ruling elder, who holds divine service once in two weeks. The Sunday School is in a prosperous condition. Several of our churches would be blessed with such an elder.

HELEN S. COAN NEVIUS.

Word has just come from Chefoo, China, of the home-going of Mrs. Helen S. Coan Nevius. For fifty-six years she labored for God there—always frail in body, but strong in faith. Hers was no common mind. She grasped the deepest subjects with an ease known to few. For years she worked on with the help of her faithful Chinese assistant, Mrs. Tu Tsg Shing, translating works into Chinese, writing leaflets and books for the native Church and revising the works of Dr. Nevius.

In a letter just received from Dr. Hunter Corbett, he writes: "Mrs. Nevius possessed many noble traits worthy of imitation. Courage, tireless industry, perseverance, unfagging zeal, strong faith and hope; a lover of hospitality, every summer having her house crowded with guests; a woman who never grew old, she was a diligent student and constant reader, keeping to the end of life in touch with what was going on in all the world. We shall greatly miss her."

In Mrs. Nevius' last letter to me, which came a few weeks ago, she wrote: "I have just finished my manuscript of the Cornwell In Memoriam and am now beginning to see daylight ahead in my various tasks, but am not nearly through.

Bring your typewriter when you come. We may need it, who knows? And oh! if possible, do come soon or you will find nothing but a grave." But this can never be—for through her life and her writings thousands in China will live out her faith and hope in the Master and many thousands in Korea will be born into the kingdom because both Dr. and Mrs. Nevius were true to God's Word and His methods of work. For in the early days of our work in Korea Dr. Nevius' methods of work were adopted by Dr. Underwood, Dr. Moffett and others and have proved to be wonderfully owned and blessed of God.

Mrs. Nevius' last words were spoken in Chinese, "Jesus has come." What a beautiful ending for the earthly life of this frail woman who for more than half a century suffered much in body, but was strong in the Lord.

M. BERRY-GOODWIN.

THE BIBLE IN JAPAN.

The Rev. Henry Loomis tells of a large and continuous demand for the Bible in Japan and regards this as one of the evidences of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is, among the students especially, a keen desire to know the life and teachings of Jesus. To satisfy this thirst after the truth, a secular publishing house in Tokyo has put out a "Life of Christ," based upon the works of Dean Farrar and Prof. David Smith, which has had a large sale.

Mr. Loomis says further: Seventy-five students in a Government normal college have invited a missionary to give thirty Bible lectures to them in the college building. The principal of the Yuhigaoka Girls' School in Osaka is lecturing on the Sermon on the Mount, and the pupils sing Christian hymns and repeat the Lord's Prayer. These exercises are said to have awakened in the hearts of the pupils a desire to know more of God. Principal Noguchi, of the Normal School at Himeji, has asked a lady to give regular religious talks to the pupils there.

Rev. Dr. Ballagh reports that he was invited to address the pupils of the Middle School at Gifu, whose principal is a Christian. It was the largest gathering of young men he had ever addressed. Of 600 pupils, 500 were present. Mr. H. E. Coleman has a Bible-class of sixty young men, at the Keio University, Tokyo. Rev. Mr. Benninghoff has organized a Bible-class of thirty-five among the preparatory students at Waseda University, and is meeting the students of the Department of Philosophy twice a week to discuss religious topics. Dr. Kozaki, of Tokyo, has a unique Bible-class consisting of ten Christian professional men.

For the past nineteen years the representatives and members of the Y. M. C. A. in Japan have been accustomed to gather annually for conference and mutual edification. After testing various means for making such meetings interesting and profitable, it was decided that nothing else is of so much value as Bible study, and the past session was devoted to a regular and systematic study of the Word.

The preference given to Christian teachers of English in Government schools is bringing many of the rising generation into contact with Christianity in a practical and living form. It also brings to Japan a corps of young men of the best type, who are using their opportunities to instruct their

pupils, who may so desire, in the doctrines of the Christian faith. The reports from twenty-one such teachers for the past year give the result of their Christian activity as follows: Number of Bible-classes, 53; average attendance, 473; number receiving baptism, 43; number of inquirers, 69.

Mr. J. M. Clinton, of Tokyo, reports: "The work at present among the Chinese is most encouraging, and offers even greater opportunities than ever before. The students are really and truly interested in Christianity and the Bible. The most important advance during the year, and the most far-reaching in results, has been along the line of Bible study. The importance of this has steadily grown upon the Chinese leaders and Christian men of the Association and on the Chinese Church. Practically every Christian man has been enrolled in some Bible-class of the Association.

"I believe that it is the influence and power of the Word of God which is leading these men steadily out of the darkness into the light. It is the Bible that forms the basis of all our work. Practically every one of the Chinese Christians in Tokyo has joined the New Testament League, and is carrying with him a copy of the New Testament. Twenty men of the Association have expressed their purpose to make Christ known, wherever they may be—Japan, China, or elsewhere."

The results of Bible distribution, Christian preaching, and spiritual teaching are becoming more and more evident, and in various ways. Speaking of the work of the Holy Spirit in Japan, Rev. Dr. Imbrie, in a historical address at a recent Conference said: "Christian truths and Christian principles are finding their way into the minds of the people. Christian literature is read (far more widely than many think) by non-Christians, as well as by Christians. The words of the Prophets and Apostles are quoted in the daily newspapers, alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their straight gate and narrow way are seen to lead to life even by those who do not themselves enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher, standing in the presence of men of education, speaks of God, he seldom needs to say that he means the infinite, eternal, unchangeable, and yet personal Presence, who fills all the universe with His glory. Thus around the churches there is forming an ever-widening ring of those who are seeking after God, if haply they may find Him.

THE PACE THAT KILLS.

By Rev. E. L. House.

Hon. Joseph H. Choate, of New York, on returning home from abroad after an absence of seven years, said he found an increase in the hurry of the American life. "When I went away," he says, "you were going at a tremendous pace, but now you have set the pace that kills."

He is right. The American people are burning the candle at both ends, and there is no reserve left. The old leisure is gone. We have no proper and adequate mental develop-

ment; no time to see our children and families as we should; no time to think on moral and spiritual things. We must erect our great bridge in a few weeks; we must erect our great buildings in four months; we must get a footing in the business and professional world in one year. It is even true that boyhood and girlhood is fast becoming a thing of the past. Too often parents encourage their children soon after they enter their teens to act like men and women, and we frequently find a young girl taking upon herself the duties of wife when she ought to be free from such cares for a number of years longer. And too frequently our children are pushed forward in matters of education, so that when they come forth with their diplomas we find too often frail bodies and overstrung nerves. Short cut methods, and get rich quick plans are being pressed forward, and the fever of haste, at any price, is being emphasized in American life today.

And we have a social pace that kills. In order to get into society, to stand well, to attract attention, one must be a faultless dresser, must have a certain amount of brilliant flattery that shall attract attention. The pace among our young men and women of today of moderate earning capacity, is too fast, and the display of "codfish aristocracy" on the part of some of the well-to-do families, is largely responsible for this condition. Love in a cottage becomes a myth, and living within one's means an utter impossibility. After awhile the honeymoon is over, and trouble begins to come, and men are driven desperate, homes become a hell and any way of securing means to gratify standing and taste is resorted to, until the crash comes through divorce, embezzlement or suicide. The emphasis must be changed, if we as a nation would save our homes. One has well said: "If I had a daughter I should rather she would marry a man who was worth a million and hadn't a cent, than to marry a man who had a million, and wasn't worth a cent."

Another pace that kills is riotous living. A little while ago a young man came to one of these western cities and played the races, drank heavily, gave away to friends that which was not his own, and, when he lost, he turned on his heel, walked out into the darkness, and blew out his brains. It was an awful shock to a fond and proud father, to a beautiful young wife, and to devoted brothers and sisters. The fire was hot, the steam was up, the speed was on, and the crash must come.

And this pace is not confined to young men. Almost as much is it seen among our young women. High old jinks

on New Year's eve, the nameless sin, riotous drinking, are all playing their part in bringing in the old Babylonian days, the Parisian debauchery, and the corruption of the American home, and imperiling the future of our great Republic.

And what could we not say of the pace for money? Some one has said that there are two things the American people care for, "fun and money." To get money, deceit, treachery, and almost any price is paid, men forgetting that when they go out of this world, they cannot take their money with them and if they did, it would melt before they were through with God Almighty. This pace is killing out the finer, sweeter graces of men and women, and the day of reckoning must surely come.

Our age needs the spirit and ideals of the old fathers, to call it away from its extravagances, its hollowness, its sensualism. It needs the tonic and power of Christianity, to upset its customs and habits, that they may be "set up" so as to stand the test of time and eternity. The time has come when we should all place our hands upon the throttle of our being, and put on the brakes to save us from terrible disasters ahead of us in our American life.

Spokane, Wash.

OUR INFLUENCE IN TURKEY.

What Americans have been doing and are doing in Turkey is manifest somewhat by the fact that there are 427 American schools and hospitals and seven colleges in the Turkish empire. They are supported largely by the Congregational and Presbyterian churches of this country. The American institutions represent every grade of instruction from that of kindergarten to the theological seminary. There are 23,000 students in these schools. Many races and racial divisions are represented. The Americans lead in number; the Greeks stand second; the Jews third, and the Turks fourth.

Of late, Southern Russia has been represented at the American colleges in Constantinople, Beirut and Harput. William E. Curtis, the noted traveler and correspondent, writes: "At all of these schools the English language is the basis of instruction and the forms of worship are those of the Christian religion. The reading of the Bible, of daily papers, and divine worship on the Sabbath, are compulsory. But no proselyting is done among the representatives of other religions which include Jews, Moham-

Guard Thou my heart, whose Kingdom lies there-in.
Keep Thou my feet from straying into sin. ✕ Sin;
all and every thing that tempts my soul, ✕ To cease
its aiming, struggling towards its goal; ✕ Which,
God-like Knowledge and perfection is, ✕ Its home,
a heaven; its condition, bliss. ✕

M. L. Theiss-Whaley.

medans, Armenians, Orthodox Greeks, Nestorians, Copts, and all the other many faiths professed by the people of the near East." However, Mr. Curtis quotes Dr. Bliss of Beirut College as having said: "Every student who spends a year in one of these institutions will get a pretty thorough knowledge of the Christian religion before he leaves it, no matter whether he likes it or not."

Writing of the Turkish schools, Mr. Curtis says that they are poor in quality and limited in quantity; that they are taught by priests who with few exceptions are illiterate. It is said that of late the Turkish officials have begun to recognize the usefulness of Christian schools, and that they not only tolerate them, but are introducing some of their methods in the mosque schools.

The Greeks are said to have excellent schools and to manifest a craving for knowledge, ever characteristic of their race.

The French and Italian schools conducted by the Roman Catholics for the colonies of those nations are spoken of as good.

Nevertheless, the finding of Mr. Curtis is: "But the lack of education throughout the Turkish empire is deplorable, and if the American schools have done nothing else than stimulate a rivalry on the part of other religious denominations and the government, the money that has been contributed to support them has been well invested.

Concerning the Greek and Armenian clergy, the remark is that they are, as a rule, uneducated, most of them being no higher intellectually than the Turkish mullahs; that some of them can merely read the service, and no more.

PROHIBITION IN NORTH CAROLINA.

Crime Greatly Lessened Under Temperance.

By Governor W. W. Kitchin.

The liquor men of different parts of the country have made many charges against the prohibition law in North Carolina. My answer to these charges is as follows:

As to non-enforcement. I know of no case in which the law has not been enforced by the courts. Hundreds have been convicted. You understand, of course, that it is more difficult to enforce the law in some communities than in others, the difficulty being in securing evidence, but I have every reason to believe that our officers generally are faithfully trying to do their duty and that in all cases where witnesses can be secured, with the proper evidence, those who are violating our liquor laws are prosecuted and convicted.

As to disrespect for the law. There is opposition to it, but I think no disrespect except by those who violate it. If there is any other disrespect it is confined to those who oppose it and who wish to encourage efforts toward its repeal.

As to the liquor sold. There is far less liquor sold in this state now than before prohibition. There is less drunkenness and less crime, far less eliminating violation of this law. Whether there is increasing consumption of injurious drugs, I have no information. As to bankruptcy in cities and towns, there is not a word of truth in this. On the contrary our towns like Gastonia, Durham, High Point, Greensboro and Charlotte, which had local prohibition before

the adoption of our state prohibition law, are among the most prosperous, if not the most prosperous towns in the state. As to increased taxes, it is probable that some few communities, owing to the failure to receive high taxes from the sale of whiskey, are compelled to collect more money from other sources. But the tax rate in the state at large has not increased.

As to decreased business. There has been no decrease in business of any kind except the whiskey business. Our towns and our state, including the country districts, are on the upward grade, developing their resources, increasing in wealth, building school houses and churches, and going forward in every line which would gratify a good citizen and a patriot.

As to corruption of officials. I know of no corruption whatever of officials, and believe there is no truth in that charge. If any it is not attributable to prohibition.

As to social hypocrisy. There is no more social hypocrisy than heretofore; no more in prohibition territory than in open saloon territory, and not as much in this state, in my opinion, as there is generally in states where whiskey is sold. Prohibition was adopted by the people of this state by a large majority. It has met the expectations of its friends. It has, in my opinion, been as successful as such a law has ever been in any state. It has not entirely relieved the state from whiskey or drunkenness—no state law can do this, probably no law of any kind can do it, certainly not in this generation. But our state prohibition is making good.

Raleigh, N. C.

THE CREED OF THE MODERN JEW

Rev. E. Moser says in the Lutheran Observer that properly speaking the Modern Jews have no symbol or profession of faith, but allege the Word of God contained in the Old Testament to be the standard of their religious belief and practice. There are however some articles known as "The Thirteen Articles" framed by Rabbi Maimonides in the twelfth century, which are regarded by Jews of the present day as exhibiting a view of their religious system. Those articles are:

1. "I firmly believe that God is the Creator and Ruler of all creatures, and that he alone was, is, and will be, the Maker of everything."
2. "I firmly believe that the Creator is One; that there is no unity like unto his in any way; and that he alone was, is, and will be, our God."
3. "I firmly believe that God is incorporeal, that he has not any corporeal qualities, and that nothing can be compared unto him."
4. "I firmly believe that God was the first, and will be the last."
5. "I firmly believe that it is God alone to whom we ought to pray, and that no other being ought to be addressed in prayer."
6. "I firmly believe that all the words of the prophets are true."
7. "I firmly believe that the prophecy of our teacher Moses was a prophecy in the truest sense of the word, and that he was the chief of all prophets, both of those before him and those after him."
8. "I firmly believe that the Torah, at present in our

hands, is the same that was given to our teacher Moses, peace be with him."

9. "I firmly believe that this Law will not be changed and that no other Law will be revealed by the Creator, blessed be his name."

10. "I firmly believe that God knows all the deeds of the sons of men and all their thoughts; as it is said 'He who hath formed their heart altogether, he knoweth all their deeds.'" Ps. xxxiii. 15.

11. "I firmly believe that God rewards those who keep his commandments, and punishes those who transgress his commandments."

12. "I firmly believe that the Anointed will come; and although he tarries, I wait nevertheless every day for his coming."

13. "I firmly believe that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed be his name."

THE HOME

LOVE'S FULFILLING.

O Love is weak

Which counts the answers and the gains,
Weighs all the losses and the pains;
And eagerly each fond word drains
A joy to seek.

When love is strong
It never tarries to take heed,
Or know if its returns exceed
Its gifts; in its sweet haste no greed,
No strifes belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss for the beloved's sake,
Of bitter tasks.

Its ecstasy
Could find hard death so beautiful,
It sees through tears how Christ loved us,
And speaks in saying "I love thus,"
No blasphemy.

So much we miss
If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
To teach us this.

Helen Hunt Jackson

LOST EVERYTHING BUT CHEERFULNESS.

No matter what else you may accomplish in life, or however rich you may become, if you do not keep sweet—

if you allow yourself to sour, to become a pessimist, your life will be unproductive, and you will be a comparative failure.

Resolve that whatever comes, or does not come to you, whether you succeed in your particular undertaking or fail, whether you make money or lose it, you will keep sweet, cheerful, hopeful, helpful, optimistic.

Everywhere we see pessimistic, doleful people going through the world—people who have ruined their capacity for enjoyment because they allowed their losses, their sorrows, their fears, their failures, to take all the sweetness out of their lives.

It does not matter so very much, after all, whether you make a fortune or not; but it does matter very much whether or not you keep sweet, have a clean record, and live a balanced life.

Some of the greatest men in all history were total failures as money makers, but they were notable successes in nobility and balance of character, cleanliness of life, mental poise, stability of purpose, and sweetness of disposition.

I know a man whose life has been filled with disappointments and failures, losses and sorrows unspeakable, yet he is one of the sweetest, serenest, most helpful souls I have ever met.

His troubles and sorrows seem to have ripened and beautified his character. His sufferings have been the fire which has burned out all the dross and left only the pure gold.

He is now an old man, with practically nothing of this world's goods left; but he has a monument of love and admiration in the hearts of all who know him. He has never parted with the cheerful smile, nor that sweet-tempered, serene expression which bids defiance to trouble. He has never lost his beautiful mental poise, which has steadied him through all his years of suffering and losses.

After a long life of hard work and desperate struggle, he has no home of his own. His family are all gone, his prosperity gone, his property gone, but he never has a complaint or a tale of woe.

On the contrary, he always has a kindly word and smile, and a warm, sympathetic hand-grasp for every one he knows. He seldom refers to his troubles, and always sees the silver lining to every cloud. No bitterness rankles in his soul, for he early learned the secret of the salient power of love and sympathy. He early resolved that, whatever came to him in life, he would not allow himself to get discouraged.

What a rebuke is this man's optimistic view of life to those who are always finding fault and complaining of their lot! He has lost all his property; he cannot get a permanent position on account of his age, and if he were taken sick would likely be obliged to go to the poor house, and yet he is going around cheering everybody up, encouraging people who are infinitely better off than he is.

Life is too short, time too precious, to go about with a vinegary countenance peddling pessimism and discontent. People who do this are not producers. They are not creators of values. Pessimism is always a destroyer, a handicap; never a creator.

again. You cannot afford to leave stumbling blocks and discouragements to hinder others' progress.—Success Magazine.

THE PRIDE THAT PREVENTS COMPLAINING.

There are several sorts of pride in human nature, as we all know; the pride that one feels when one succeeds in accomplishing a certain purpose; another pride that makes one feel one's importance — perhaps too greatly; and several varieties of pride in personal appearance.

Some of these are not bad; some should be carefully pruned out of one's nature as soon as possible; but there is one sort of pride that I may truthfully say is not too often found, but the cultivation of which would make life happier, not only for its possessor, but for all with whom she comes in contact. "The pride that prevents complaining."

For there can be nothing gained by the habit of constantly complaining—complaining of one's daily trials; of one's ill-health; of one's frustrated plans, and of how much trouble one has in this world.

If all those you meet, dear woman of many trials and tribulations of spirit, felt duly sympathetic and showed interest, it would be different; you might then hope for some improvement if anybody tried to help you over the many trials of affliction you find in your path.

But alas for human nature, the other woman is far more interested in her own especial bundle of small troubles than she can possibly be in yours; she is quite as anxious to impress upon you the struggle she is making to stand up under the pricks of fortune as you are to preach yours, and if each demands the sympathy of the other, it gives each a heavier burden to carry.

If you will only try to not take into your head the idea that certain things happen just on purpose to disappoint and aggravate you, I think the habit of complaining will soon disappear. Really, it is very well worth while to occasionally recall the fact that you are but an atom, after all, in the scheme of the universe; that rude fate does not pick you out as a target for outrageous darts to pierce your armor of self-conceit.

First teach yourself and then your children that it is cowardly to complain; that if a thing can be avoided when unpleasant, to do so; if it cannot, to accept it without a murmur.

Because the constant complaint weakens the strength to bear, it gives no relief; no attention is paid to it after a time, when everybody that knows you knows that you belong to the tribe of self-martyrs;—that class of women who, to use a phrase, "are never happy unless they are perfectly miserable."

Now, the proper spirit of pride helps wonderfully in bracing body and soul against the arrows of small as well as large troubles; if you would but think how weak it is to pour your troubles on the heads of whomsoever will listen; how lacking in loyalty to your dear ones to tell of your disappointments and of how you are tried by all the mis-haps of your daily life.

Every day you go over a new road. Scatter your encouragement, your good cheer, your smiles, your flowers, as you go along. You will never go over the same road

Suppose you are not as well off in this world's goods as is your neighbor; do you think she will have as good an opinion of you if you cannot keep your want of certain luxuries, or even necessities, to yourself, as if you said nothing at all about it and frankly enjoyed her abundance?

Surely, if you will but look about you will note how very much more you respect those you know who, having many privations, say nothing whatever about them; letting no one into the intimacy of any troubles they may endure.

It will be better for you physically and mentally to hold your head high; physically you appear to much better advantage; photographers always pose a woman with her head high; an aggressive chin, albeit a lovely one, helps a woman over many a tight place in her daily life. Mentally you duplicate the advantage; you defy anyone outside of those you may care enough for to tell of your troubles to discern that you have any. If you have not a cent and have no idea where you are to look, don't complain; then is the time of times to adjust your panoply of pride; pride that is to carry you through, over, or under obstacles. Believe me, you will find it a surer staff than all the complaining you can do in a lifetime.—Irene McLagan, in *Globe-Democrat*.

We'd have a perfect city, and a perfect country, too,
A sober land, an honest land, where men are good and true.
There'd be no more mis-government, nor graft, nor mobs
to rue,
If every man would do the things the "other man" should do.

If we forgot the talents by the "other man" possessed,
And never thought to envy him the feathers of his nest,
And only thought to grasp from him this chance to do
the best,
To dare the deed, and meet the need and stand the fiercer
test,
We'd have a model country,—north, south, and east and west,
If we forgot the talents by the "other man" possessed

If every man would think himself to be the "other man,"
Become his own reformer on a self-respecting plan,
And calmly, boldly, set himself to do the thing he can,
Nor wait to find some other chap to push into the van,
The world's entire iniquity we'd put beneath the ban,
If every man would think himself to be the "other man."
—Amos R. Wells.

CREDIT AT THE BANK.

A regular audit not only straightens out the accounts of a firm, besides presenting complete and accurate statements, but it creates an invulnerable credit reserve at your bank; a point commonly overlooked. Ask your banker.—John G. Vogel, Public Accountant, 3975 24th St., San Francisco.

KEEP THE HEART SINGING.

A pathetic and significant story is told of Charles Darwin, the great scientist, that when he was but very fond of music, showing evidences of unusual talent in that direction. Early in life, however, he became thoroughly absorbed in scientific and other pursuits, and in consequence neglected music entirely, not even allowing himself time to hear it and devoting no thought to it at all. Many years after when he had achieved great success and was widely renowned as one of the world's greatest scholars, he stood by the piano as a great musician interpreted the splendid creations of Beethoven and Mozart, saying as the tears glistened upon his face: "It means nothing to me now. The music's has no message I can comprehend."

He had neglected the musical faculty until it had utterly atrophied, and with complete absorption in the facts of the natural world about him had ignored certain finer things until the lilting call of music and song found no response in his heart. Realizing a little something of what he had lost, he is reported to have said: "Had I my days to live over again, I think I would make it the rule of my life to listen to some good music every day, and then perhaps the heart that has grown cold and hard would be more responsive to the joys that are in life for every man if he cultivates the faculty of looking for and recognizing them."

The experience of Darwin is not unusual. Too many people are crowding their lives so full of the cares and duties that belong to the purely material realm that there is no time left for the cultivation of the finer thoughts and sweeter sentiments in human life that bring music to the heart. This is unnatural and presages a time when the hands, no longer able to be busy with material things, will be idle and the heart will be lonely, having not even the cherished memories of life's earlier music to sing its mute but comforting strains to the barren soul.

Children sing naturally. Why? Because their hearts are free from anxious cares, their minds from embittering and unclean thoughts, and they sing as spontaneously as the birds in the morning.

When mind and body are young and healthy, pulsing with life and busy with wholesome activities, free from care and fear, the heart sings of its own accord. But if the song is presently neglected through long years of fretting and worry about the things that are altogether material, one by one the harp chords of the soul will be sundered, to remain forever mute with pathetic, even tragic, silence.

For the music of the heart must be cultivated if it is to be a thing of joy and value to the life. It is easy to imagine that if the song bird, gifted from God with a melodious, melodious song each day and never greet the morning with his cheerful notes there

would come a day when he would find himself unable to call his mate. The notes would atrophy in his throat.

Jesus is trying to tell us this among other things when he beseeches us to be careful not to fill our lives with anxious thoughts about bread and meat and clothes, and, pointing to the lilies clothed in gorgeous raiment and to the birds cared for by our heavenly Father, bids us stay close to the heart of nature and of nature's God and, trusting in him, keep the song in our hearts.

Then, too, Jesus teaches us that there is no real music without love. It gives ringing voice to the lilting major tones when love's prayers and hopes are fulfilled, and sobs its plaintive minor when the heart lies broken. Therefore keep love in the heart and the heart will keep singing, though bruised and bleeding; and though the world take all the rest, it cannot take the music.

THE RELIGION OF TODAY.

Sermonette by Bishop W. F. Anderson.

To be like Christ and to perform a ministry such as his among men is pure and undefiled religion. To attain the highest character according to the Christ ideal, and to do the most possible for the blessing of mankind, according to the same ideal, this is a practical everyday working creed for practical Christian men. This is the type of religion that the world needs, and it is all that it needs.

Make religion consist merely in a form of any kind and the man who loves reality will turn away from it. Make it consist in a doctrine or a series of doctrines, and the man who has come face to face with the world's woe will spurn it. Make it consist in an emotion and the practical hard-headed business man will speak and think of it only with contempt. But make it consist in the reincarnation of the pure, sinless spirit of him "who went about doing good" and all intelligence, whether in earth or hell or heaven, will confess its charm and power.

It will be seen that this ideal of religion agrees perfectly with the resume of its substance made by the pen of inspiration, whether in the Old or New Testament. "Fear God and keep his commandments, for this is the whole duty of man"—being and doing, character and service. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself"—being and doing; character and service.

In the attainment and realization of this ideal, let every man do his best.—*Chattanooga Times*

ANIMALS AND FOLKS.

It Pays to Be Humane.

Every city, village and country town should be liberally supplied with drinking fountains for animals, and they should be so constructed that even the smallest dog can drink from them. The

person who provides a fountain at which man and beast can drink pure water is truly a public benefactor.

Hydrophobia is unknown where dogs can drink when they wish. Provide water, not muzzles. Muzzles prevent dogs from drinking and thus they cause the very disease that all wish to prevent. Dogs do not perspire through their skin as other animals do, but you may often see the perspiration dripping from their tongues. They need to drink often. A dog should never be muzzled so that he cannot drink or put out his tongue as he naturally would in hot weather.

A dark stable injures the eyes of horses. Horses kept in dark stables often shy because their defective eyes make them afraid.

The milk of a frightened or abused cow is dangerous.

The toad is a good friend to the farmer, gardener and fruit-grower. It is estimated that a good-sized toad will destroy 10,000 insects and worms in a single summer. No child should be permitted to injure a toad. Gardeners in France buy toads for their gardens.

Those who enjoy going to the circus or menagerie, or to any show of wild animals, ought to consider how they would like to be shut up as prisoners all their lives, and forced to do unnatural tricks. Some animal trainers try to make the public believe that tricks are taught by kindness and that the animals are comfortable and happy; but persons not in the business who have had an opportunity to watch trained animals behind the scenes say that there is a great deal of suffering among them. The animals are trained by punishments and fear.

Witnessed vice makes us vicious. Witnessed cruelty makes us cruel. Humane societies drive cruel sights from our streets; provide the means to put to death, without pain, old, sick or wounded animals. Thus the humane society becomes the parent's helper, the teacher's ally, a purifier of society and an educator of youth in the principles which insure good citizenship and good government. Humane Press Bureau, Sec. for California, Palo Alto.

ELLA'S MAGAZINE.

"Isn't it a lovely list, mother," said Ella, reading out the prospectus of her favorite magazine for the coming year. "There's one splendid serial, all about six girls; and another where a queen comes in; and my favorite authors are going to write stories. Then there's to be a question box; and the special numbers for Easter and Christmas will be better, it says, than they ever were before. I'm so glad, I'm going to have it another year, for I'm sure every page of it will be perfectly splendid!"

Mrs. Allen smiled at her daughter's enthusiasm. "It's the best magazine for girls in the country, I think," she said, "except one."

"Why, what is that?" asked Ella, astonished.

"It is called the Girl's Own Magazine," replied Mrs. Allen, with a twinkle in her eye, "and each girl issues it for herself. I enjoyed reading your copy very much last year, though there were some things I would rather you had left out."

Ella smiled and then looked serious. "Oh on, mother dear," she said, soberly, "tell me what my prospectus is."

"Well," said Mrs. Allen, "the great trouble with the Girl's Own usually is that there isn't any prospectus. The different numbers just come along, you know, and the editor doesn't seem to plan ahead much. That's why things get in sometimes, I suppose, that the editor would really rather not have in the magazine at all. For instance, your copy last March had a chapter in the school serial."

Ella flushed up. "It was just horrid, that fuss at school," she said, honestly. "Mother, there won't be any chapter like that again."

"But there was a story I liked very much in the April number," went on Mrs. Allen, "about the happy Easter that some one gave to the crippled girl in Benton's Alley. I hope the editor will have more of that kind this coming year. The summer numbers were full of life and fun, though that picture of the garden, with all the weeds, spoiled the August one. I hope the prospectus promises a different garden sketch for next summer."

"It does," replied Ella, decidedly. "The holiday numbers are going to be different, and contain more about brothers, and," with a laugh, "about how to amuse babies. O, mother, I'm sorry you have to read the Girl's Own, for it's very poor reading, I'm afraid."

"I used to edit one myself," said the mother, "so I can make allowances. Is there going to be a question box? I will help to supply it if there is."

"There's going to be everything," said Ella. "The school serial will be better I hope, and the Christmas number is going to be a great deal more unselfish and thankful than it was last year. The editor is going to sit down and think very hard every day how to improve each number. To tell the truth, she never had an idea before about her magazine!"

"Yet the back volumes are all bound, and must stand on her shelves for the rest of her life," said Mrs. Allen, more gravely. "That is why the Girl's Own Magazine is so important. Every serial in it is bound up with the rest. I want my young editor to remember that, and be careful to make every copy what it ought to be, so that when the Christmas number ends the year, the Christmas spirit of love to God and goodwill to others may be found through the pages."—Selected.

HAVE YOUR TOOLS READY.

The sun was shining on a bright new sign at the door of a young physician's

office. The pretty thing had been there only a few days, for the young man had only recently completed his course in college and moved to the place for the practice of his profession. In the office the doctor was carefully wiping up a fine set of surgeon's tools and examining them critically. As each piece was wiped with the soft chamois skin, it was laid back in its place.

Just then a friend pushed the door open and asked:

"Got a case, Harry?"

"Not just yet, old fellow."

"I saw you were wiping up your tools."

"I want them ready, you know. No knowing when I may have to use them." Ready for his first case.

It brings to mind the sentence which a successful worker says he kept hanging over his desk for many years:

"Have thy tools ready. God will use thee work."

It is a passage from Charles Kinsey, and full of meaning for every young person who is looking out into the future and wondering what his life will be.

What would you think of a surgeon who might be called to attend an injured man, but who had to wait to hunt up his tools and put them in order before he could respond to the summons? After such an experience do you think you would be likely to call that man again?

Go down to the seashore and see how busy the sailors are before the tide rises. Everything is hustle and bustle. Great boxes and barrels are being carried on board. The trunks of the passengers are being hurried on and into the state-rooms. Heavy cases of provisions are being wheeled to the cabin. Those who are to sail are getting their places on board. The pilot is in his little house. For when the tide comes up the sails must be set and the anchor lifted for the long voyage. No time for preparations when the waves are beginning to recede.

Many a man has lost his chance to make a success in life just because he did not have his tools ready when the hour struck for him to begin work. There is no time to study German after the call comes for a teacher in some great city school. Who will wait for you and me to learn drafting when he wants a beautiful building erected? The good carpenter files his saws and grinds his chisels in the odd spells which come to him before the call comes.

"Fit yourself and I will give you a place in my office," a lawyer said to a young man. The offer was a good one, and you would think the young man would have leaped at the opportunity. But did he?

"Time enough yet. I'm only nineteen."

"But the chance may not be given you if you take your time. The time to strike is when the lawyer says strike."

"There will be other chances then! More fish in the sea than ever have been caught!"

The result was that the place did not wait for this young man.

"Seems to me he never will rise to his opportunity," was the verdict of the gentleman who placed before his young friend this proposition. Other chances did not come to him, but the habit of early life clung to him, and he turned out a third-rate man in his profession. But what if you have missed one chance? Just this. Be ready next time. Say to yourself, and say it with all the power of your being, "I was not ready that time, but I will be when the next call comes. I did not think it would make so much difference. Now I will have my tools shining bright and as keen as I can make them. I'll be ready."

There is hope in a decision of that kind. Just to see where one has missed it and take the failure to heart is a pretty sure sign that the days to come will bring better things. The grindstone will be waiting for the fitting of the edged tools; the pencils and the drafting board will lie at the very elbow of the man who is ready for them; the courts are calling for the young man who is equipped for their service, and Kingsley was right when he said, "God will find thee work," if your tools are ready.—Young people.

WHAT IS ENTHUSIASM.

"Enthusiasm means the fullness of divine inspiration; and absorbing, a passionate devotion to some good cause; the state of those whom St. Paul describes as 'fervent'—literally, 'boiling' in spirit, the spirit of man when transfigured, uplifted, dilated by the Spirit of God. Without enthusiasm of some kind a man is dead, and without enthusiasts a nation perishes. There are two forms which enthusiasm has assumed—the enthusiasm for humanity, and the enthusiasm for individual salvation. When the two have been combined, when the sense of devotion has been united with the exaltation of charity, it has produced the most glorious and blessed benefactors of the world. What was Christianity itself but such an enthusiasm? Learned from the example, caught from the spirit of Christ, the same love for the guilty and the wretched that brought the Lord of glory down to the lowest depths was kindled by his spirit in the heart of all his noblest sons. Forgiven, they have longed with others to share the same forgiveness; and they have been ready to do all and to dare all for his sake who died for them. Again and again this divine fire has died out of the world; again and again has it been rekindled by God's chosen sons. What would the world have been without them? Ask what the world would be without the sun."—Farrar.

Scene. Editor's sanctum.

To Office Boy.—"Bobbie, Mr. Branson has called about some jokes he left here last week. Have you seen them?"

Bobbie.—"No, sir, we read 'em but couldn't see 'em."—Indian Witness.

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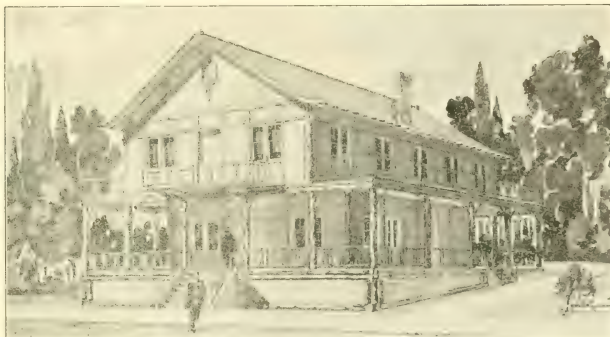
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VOL. VIII.

SAN FRANCISCO, U. S. A. JULY 27, 1910.

No. 30



Building to be Erected at Mount Hermon for the Federate School of Missions.

WHEN A MAN "FALLS DOWN."

THE PASSION PLAY AT OBERAMMERGAU.

THE PEOPLE WE KNOW AT MOUNT HERMON.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

NEZ PERCES INDIANS' ANNUAL FOURTH OF JULY CAMP-MEETING.

we feel." That seems to be the whole tone of the play, and to me the story of the Savior's Passion will always be more real and wonderful for having seen it so portrayed.

Such beautiful coloring and such taste in costumes and costly materials used—it seems impossible that those villagers do it all themselves, but they do, absolutely unassisted. But then they are not simple peasants; they are—the principal characters—people refined and well educated, and Anton Long one would be proud to know—a gentler, sweeter man I have never seen or talked to; and his face is so like the old pictures of Christ that it is really startling.

The Play begins with the "entry in Jerusalem." The mob appears, bearing palm branches, and Christ enters riding upon an ass, and ends with a final tableau of the ascension when "a cloud" received Him out of their sight.

Before every scene is a tableau from the Old Testament, supposed to foreshadow the event to be portrayed, as before the scene of Judas' betrayal is the tableau of Joseph sold in Egypt (in which my young friend took part), and before "Christ bearing the cross to Calvary," the tableau of "Isaac carrying the wood for his own sacrifice up Mount Moriah."

The posing of those tableaux was simply wonderful; until you see them you do not realize what tableaux can be. Each one is exposed for three or four minutes, and although some of the positions must be very painful to hold, not a muscle moved. In the tableau of the "Manna in the Wilderness" (before the last supper), four hundred people take part, and though the foreground is filled with tiny children, not a move could I see even with the opera glass.

The mob scenes are marvelously handled. The scene of the priests stirring up the mob to demand Jesus' death of Pilate, cannot be described. Every one knows just what to do, down to the tiniest baby, and does it perfectly; never on any stage have I seen anything to equal it. Of course, the stage is tremendous—half under cover and half open. It rained for about half an hour during the play, but the actors pay no attention to it, and the audience is under cover.

The crucifixion is painfully realistic. When the curtain rises the two thieves are already on their crosses and the central cross on the ground with the figure of Christ stretched upon it. It is slowly raised into position while the soldiers and mob mock and the faithful few "stand afar off." The seven words are said and at His death thunder crashes and black clouds fall, covering Jerusalem in the distance, and the mob flees in terror.

Then came Joseph of Arimathea and Nicodemus, and with long linen rolls (copied from Rubin's "Descent from the Cross") take the body and bear it away, followed by the sorrowing women.

Then comes the Resurrection and the presence in the Garden, and then the tableau of the Ascension when surrounded by Angels, He is borne up on a cloud, blessing the Disciples standing below.

The play lasts about seven hours, with two hours for lunch, and during all that time hardly a sound can be heard in the whole theatre.

Although the villagers speak a dialect, the German used on the stage is perfect and distinctly spoken, and as most of the text is Bible quotations, the play is very easy to follow. Certainly any one who is not impressed by the whole play must be utterly devoid of any religious feeling.

THE PEOPLE WE KNOW AT MT. HERMON.

More Than a Thousand People Enjoy the Delights of This Mountain Resort, Where Nature and Man Have Conspired to Provide All Things Needed for Pleasure and Profit.

Mount Hermon is different from any other place in that here, while the waving branches wave, the gurgling brook gurgles, the larks lark and the caterpillars catapult into butterflies, and the talkers talk, the students study and the writers write, as they do everywhere—they do all these things at this place better than they do them elsewhere, and then some; and all because of that distinctive something that is so conspicuous but unseen—that atmosphere of reverence for the best and noblest things, that composure of mind and heart that makes for rest and enjoyment that only the children of God can know. These are the things that make this mountain unique.

To write about Mount Hermon one must write about a large place—that is, if one does not call 400 acres a small place, and if you do, just try to "trail" the 400 acres around for a week, at the end of which time you will discover that you have not yet discovered by far all the attractive things that are to be seen amid the grand old redwoods, rippling streams and mountain heights, that make this place the most charming of all the summer resorts in our beautiful California.

But when all the beauties of the beauty spots have been extolled; when the attractiveness of the many attractive places have had their praise, and the register of the thousands who have made this resort their stopping place this season has been scanned, one has not yet given the key to the place, and its finest charm for the people who call themselves Christian. That charm comes from the association of the people of God with one another in this godly place. One of the finest testimonies for Mount Hermon will come when the hundreds of children who have had the best times of their lives roaming over the hills and by the waterbrooks will return to their homes and schools, not little and big devils, that it will take six weeks to subdue, but children in which the better things have been cultivated, and who will in the days to come be better and do better as a result of having spent a summer at this place.

Mr. and Mrs. O. J. Lynch of San Leandro are attending the Sunday School Institute.

Mrs. R. Cadwallader, of Trinity church, San Francisco, attended the Missionary Conference.

Mrs. C. C. Hansen, returned missionary from Siam, is camping for a season on the mountain.

Mrs. Kenneth Morrison of Santa Clara was among the guests at the "Inn" for some time this season.

Dr. and Mrs. John Gamble of Hayward's returned home Tuesday after a month's stay at "Arden" cottage.

Mr. and Mrs. George Robbins of Fresno, found the cool places of Mt. Hermon most refreshing during their stay.

Mr. F. L. Starrett, Secretary of the Oakland Y. M. C. A., was among the guests recently registered at the "Inn."

Mrs. W. B. McElwee, wife of the pastor of the Belmont

church, Fresno, is a guest off Mrs. I. A. Melvin on Park Way.

Mrs. M. D. Howard of Highland Park Church, Los Angeles, who has spent a month at Mt. Hermon, returned this week to her home.

Mrs. E. Y. Garrette, Vice-President of the "Occidental Board," stopped at the "Inn" while attending the Federate School of Missions.

Mrs. E. Y. Van Meter of Los Angeles, superintendent of Mission Study classes of the Los Angeles Presbyterial, is stopping at the Inn.

Rev. J. H. Laughlin, pastor of the Chinese Presbyterian church, San Francisco, is with his family spending a few weeks at the camp.

The Herriott family, of Oakland, are all at Mt. Hermon with the exception of Rev. C. C. Herriott, who was a delegate to the General Assembly.

Mrs. McMurchy and her daughter, Miss Katherine, of the First church, Berkeley, having spent a pleasant season here, returned home on Tuesday.

Rev. N. Poon Chew, editor of the Chung Sai Yat Poo, the Chinese daily newspaper of San Francisco, is with his family among the redwoods.

Mrs. R. B. Goddard, Synodical President of the Board of Home Missions, took a prominent part in the program of the Federate School of Missions.

Mrs. John Edwards, her daughter Constance, and sister, Miss Hunter, all of the Second church, San Jose, are finding Mt. Hermon a delightful resting place.

Miss Belle Garrette, of Alameda., Literature Secretary of the Occidental Board, attended the Federate School of Missions and took part on the program.

Mr. Donald Mackenzie, an elder of St. Johns church, San Francisco, and one of the directors of the Association, is on the ground attending to official business.

Rev. E. E. Clark, pastor of the Placerville church, with his wife, who have been resting at Monterey and Santa Cruz, and are now to be at Mt. Hermon for some time.

Mr. C. W. Janes of San Jose, formerly Y. M. C. A. secretary, is now the secretary of the Association. He finds time to get up to the mountain for the week-end.

Miss Edith Mobley, daughter of Rev. D. A. Mobley, formerly of Westminster, and now of Vallejo, and Miss Marion Capp, are two of the popular girls at the Assembly.

Mr. and Mrs. B. F. Edwards are camping on their property in the Lakeside district, and finding pleasure and profit in the many entertainments provided at the tabernacle.

Miss Lucy Robinson, superintendent of the First church, Berkeley, Primary Department, has taught the primary class at Mt. Hermon this season, to the joy of the little ones.

Rev. Chas. Campbell, pastor of the West Berkeley church, is enjoying the lectures and entertainments provided by the Mt. Hermon Association and assisting in the choir.

Mrs. Thomas Boyd, wife of the pastor of First church, Fresno, with her daughter Julia, are in the "Occidental Board" tent. They have been here for a month while Dr. Boyd is abroad.

Mr. H. H. Gribben, superintendent of the First church, Sunday School, Oakland, has been elected second vice-president of the Association. He is taking a much-needed rest in this quiet retreat.

Rev. H. K. Sanbourne, pastor of the Brooklyn church, Oakland, Cal., has given a number of stereopticon lectures which have been greatly appreciated by the large crowds that have attended them.

Mrs. Blanch Young, director of the choir of Brooklyn church, Oakland, Cal., is assisting in the choir of the Assembly while spending the time with her mother in her cottage near the tabernacle.

Mr. R. R. Patterson, of the First church, Berkeley, has in charge the selling of lots, about sixty of which have been disposed of in the last ten days. Many new cottages will be erected in the near future.

Mr. C. K. Fleming, superintendent of the First church, San Jose, is with his family taking in the lectures and entertainments. Last Sabbath he acted as secretary of the big Sunday School held in the tabernacle.

Miss A. Maude Hunt, superintendent of the Primary Department of the First church Sunday School, Oakland, Cal., is attending the Summer School of Methods, getting points on how to better conduct her department.

Mr. E. F. Weihe and family of Oakland, registered at the "Inn," while spending their vacation here. Mr. Weihe was formerly superintendent of the First church Sunday School, and his wife a worker in the Primary department.

Mr. A. L. Munger, superintendent of the Sunday school of the First church, Fresno, and his wife, who are spending the summer at Sea Bight, visited Mt. Hermon recently, where he is to erect a handsome cottage during the winter.

Miss Mabel Barnhouse is the guest of her friend, Miss Amella Kuhlitz, of Watsonville. Miss Barnhouse is taking a study course to fit her for manual training in the public school in Plumas county, where she will take up her work this fall.

Mrs. Guy Campbell, of the First Church, San Jose, stopped over at the "Inn" while touring up with her automobile from Monterey. Mrs. Campbell was accompanied by her son Frank, and daughter Edith, and a few friends, who enjoyed her hospitality.

Rev. Clarence Herriott and his wife, who was Miss Taylor of the A. L. Taylor family, have returned from the mission field in China, and are visiting with their relatives and attending the sessions of the Summer Assemblies.

Bishop Wm. Bell, president of the California Sunday School Association, is giving instruction to the Sunday School Institute each day, as is General Secretary Fishel and Mrs. Hageman. The Sunday School workers are finding much profit in the sessions.

Mr. S. W. Gilchrist of the Second church, San Jose.

makes her home for about two months each year among the campers near the tabernacle. Mrs. Gilchrist is a prominent worker on the Indian Association Committee, which will hold its Conference August 9th to 11th.

Mr. A. L. Taylor, president of the Mt. Hermon Association, with his family are taking an active part in all the good things going on. Mr. Taylor, his daughter, and three sons, form a splendid choir in themselves, and occasionally appear on the program for a musical number.

Rev. Hugh Gilchrist, the general manager of the Association, leads a strenuous life these days looking after the wants of the more than one thousand people who have been here at one time. He not only leads the special meetings of importance, but has much of the supervising of the work on the grounds.

Miss Nita Ilene Blayney, superintendent of the largest and best Intermediate C. E. Society in Fresno city and county, is attending Dr. Pratt's Bible classes in preparation for her winter's work among the young Endeavorers of the First church, Fresno. Miss Blayney is the guest of Mrs. Thomas Boyd and her daughter Julia.

Rev. W. C. Sherman of Sacramento, with his wife and daughters, are enjoying the meetings and the delightful surroundings of the camp. Mr. Sherman gives four days to the Baptist Assembly at Twin Lakes this week, where he delivers addresses. Later he will preach for Dr. McQuilkin at San Jose on two Sabbaths.

Rev. G. R. Alden of Palo Alto and his wife (Pansy) have a lot here and spend a portion of each year camping. Mrs. Alden finds it a place conducive to her work, having written "The Browns at Mt. Hermon" here, and now being engaged on another story, "Lost on the Trail," which, while not identifying the place, will make use of some of the local surroundings.

Mr. Wm. H. Buick, secretary of the Association for the past year, and now one of the directors, does duty as sales agent for the property, and looks after all the numerous things that newly developing property requires. Mt. Hermon has experienced a boom in land sales recently, which will almost if not quite clear off all the outstanding indebtedness.

Mr. A. S. Johnson, an elder of Calvary church, San Francisco, and one of the directors of the Association, holds the unique distinction of having been president of the Association for one hour and fifteen minutes. He was elected while absent, and on his return promptly resigned as his many similar offices made it impossible for him to give it the attention necessary.

Miss Edith Graves of Los Angeles, the Intermediate superintendent of the C. E., will leave Mt. Hermon on Friday for a tour of the following places San Jose, San Francisco, Sonoma, Santa Rosa, Berkeley, Vallejo, Santa Cruz and Santa Barbara, to attend rallies and conferences. In San Francisco Miss Graves will attend the quarterly convention of the Golden Gate Union.

Rev. J. R. Pratt, of Los Angeles, has won the attention as well as the affection of the attendants at the meetings this year, as is shown by his Bible study class, being the best attended of all the meetings. When 250 people gather

each day for Bible study it is a sign that there is a great man in charge. Dr. Pratt is a "conservative," and the people like it. In fact the whole trend of the meetings is of a most "conservative" nature. There is no doubt about the Great Book being the Word of God at Mt. Hermon. Dr. Pratt has consented to give four articles for the Pacific Presbyterian along the line of inspiration of the Scriptures.

The Christian Endeavor Bible Institute from July 5th to 10th was a fitting climax to the strong and spiritual San Jose Convention. The regular meetings, as scheduled on the program, were exceptionally spiritual, but the far-reaching results will come from the spontaneous group gatherings, where a dozen young folks would gather to quiz one of the able leaders and scholars, asking such questions as, "Why is it wrong to dance at the High School Senior's Reception?" "How to reach the troublesome boy in the Society," and topics just as far apart as these. One of these conferences lasted four hours, and by the close had admitted 75 persons.

At the annual meeting the following named persons were elected as the Board of Directors of the Mount Hermon Association; Mr. A. L. Taylor, President, Oakland; Rev. Geo. H. B. Wright, San Jose; Mr. H. H. Gribben, Oakland; Mr. C. W. Janes, San Jose; Rev. Hugh W. Gilchrist, San Jose; Mr. Donald Mackenzie, San Francisco; Mr. A. S. Johnson, San Francisco; Mr. W. V. Lucas, Santa Cruz; Rev. Henry K. Sanbourne, Oakland; Mr. Wm. H. Boulick, Mt. Hermon; Mr. Aubrey Fair, Oakland; Rev. James R. Pratt, Los Angeles; M. A. F. Killam, Santa Clara; Mr. Charles H. B. Truman, San Francisco; Mr. Edwin F. Bray, Fruitvale.

Miss Meme Brockway is the greatest story-teller in the camp. In fact she is a professional story teller, one of those kind that make the stories so real that they make one believe the story is true. Miss Brockway is all this and more. So realistic does she make these stories that she believes them herself, as is shown by the fact that one evening, not being able to tell a snake story, which she doubtless should have been allowed to tell, to get it off her mind, it became so realistic to her in her dreams that she promptly screamed and hurled her story book at the imaginary snake, thus waking all the campers of the Lakeside district, who rushed to her rescue, to find a badly scared young lady. It is now necessary to station a guard around her tent. Miss Brockway is from Los Angeles, and is employed by the Southern California Sunday School Association to demonstrate the art of story-telling. She is on the program from 10 to 10:30 each day of the Sunday School institute at Mt. Hermon, which will conclude on July 30th.

MT. HERMON FEDERATE SCHOOL OF MISSIONS.

The Federate School of Missions, July 12-20, 1910, has passed into history. With the chairman, Mrs. H. B. Pinney, in Europe, the responsibility of carrying out the carefully prepared program was fully met and ably borne by the vice-chairman, Miss Laura N. Richards, assisted by members of the committee present. From every part of our state missionary women gathered, filling Mt. Hermon's empty spaces and crowding those already full.

The Missions Building was a center of attraction. The permanent foundation is laid, which supported a temporary frame work covered with canvas, the sides of which rolled

the sunset light, air and bewildering vistas of sky, mountains, tall trees and clustering madrones. Here each afternoon a reception and Bible reading were held. After registration the visitors were tagged with their names and introductions came through the eye. The sessions of the school were held in the Auditorium each forenoon and evening; the Young People's Mission Study in the Epworth Circle. The opening praise service and Bible Study followed, stimulated to alertness, enabling those so prepared to take in the subtle shades of thought brought to us by two women called to lead our Mission Study classes. Mrs. Helen Barrett Montgomery, representing the Central Committee of the Women's Boards of Foreign Missions Headquarters, New York City, talked to us of her own though child, "Western Women in Eastern Lands." With a wide sweep of vision she gave us the Woman's Missionary Movement sketched on the background of the nineteenth century, its relation to education, Suffrage and abolition, until redeemed by Christ and clothed with abundant life, there stood out before us a twentieth century woman with her equipment for service and desire to pass on benefits received. Then followed the appeal of the woman of the Orient, with a study of the ethnic religions, the missionaries at work and the women behind the work, producing the new woman of the Orient. Problems and policies closed the book which to those who were at Mt. Hermon bears illuminated pages because of Mrs. Montgomery's wonderful personality; but to every Christian woman it in itself has a message.

It was a question whether or no any person could hold the interest following one who in four lessons had given us such a view of woman and her possibilities.

Saturday morning Miss M. L. Woodberry, also from New York City, Secretary of the "Congregational Home Missionary Society," and representing the "Council of Women for Home Missions" in schools, colleges and Young People's Conferences, stood before us for the Home Mission Study, "Advance in the Antilles." She briefly sketched our beginnings in the old world, leading up to the planting in America of a chosen people on to the undertaking of the Spanish American war, not for gold, nor power, but for humanity; the result, the U. S. A. raised to a world power with old world possessions given to its keeping. The history of Spain, so interwoven with our own and God in and through it all, was wonderfully fascinating. The culmination of the great drama in Cuba where African slavery was first introduced and where the brave 24th Regiment (colored) stood side by side with Colonel Roosevelt and his Rough Riders in the victory on San Juan Hill, clearly proclaimed God's purpose to show every Christian nation can be a big brother to weaker nations and despised races. In closing this four days' study it was borne in upon us that the privilege of carrying out God's plan rests upon us and from Mt. Hermon Federate School of Missions Miss Woodberry's charming manner and convincing speech will be carried into many experiences, and this same will move our banner south at Mission study classes.

The subjects for discussion covered a wide field and were well presented. "The Obligations of the Church at Home to the Church Abroad"; "The Reflex Influence of the Foreign Church on the Home Land"; "Federation of Christian Forces: Its Value and Scope"; "The Missionary

Opportunity—Its Demands on the Church of Today"; "Present-Day Conditions in California"; "The Ideal Auxiliary"; "Federate School of 1911 Suggestions." Our missionaries were given the closing hour each morning and we journeyed round the world, stopping by the way with many strange peoples and everywhere witnessing the unfold of missionary effort and prayer.

The afternoons were given to rest and Mt. Hermon sight-seeing, visiting friends in new cottages, rowing on the streams and following the beautiful trails. The evenings were full. Dr. Sanborn's illustrated lectures drew large and interested crowds. Thursday evening, the story evening, given to Mrs. Alden and Mrs. Montgomery, was one to be treasured in memory by young and old, the repeated recalls witnessed to its unflagging interest. Tuesday evening Miss Woodberry took us to Ellis Island and the coal regions of Pennsylvania; with an outline here and there she gave us more lasting pictures than canvas presents. Only one who has visited these places and one whom the Master Artist has trained to catch the right perspective could thus portray.

To see the Missions Building completed and enjoy a program planned by the thoroughly interested women of eight denominations, you, the reader of this, are invited to begin at once to plan a summer outing at Mt. Hermon, July, 1911. "The greater things of each today are the lesser things of each tomorrow on Mt. Hermon Federate School of Missions calendar. R. B. G.

The Missions Building is for missionary purposes in general, and for the annual and occasional meetings of the Federate School of Missions in particular. It is intended, also, as a meeting place for denominational mis-



Plan of Building.

\$2100 at the factory and the freight to Corvallis was \$340 more, making a total of \$2440. This provides easily a seating capacity of 1100. By occupying all available space this can be increased to 1400.

A \$6000 organ is to be built in behind the place occupied by the choir. The organ will be operated by either electric or water motor, as both will be provided.

On the floor off from the auditorium and on a level with it, is a roomy study for the pastor, and this is provided with an open fire-place and other home-like and elegant furnishings.

There is also an apartment for the express use of the members of the choir with a stove, mirrors, etc. Here the choir members may retire or come at any time and be comfortable.

To Dr. J. R. N. Bell, the present pastor of the First Presbyterian church of Corvallis, much credit is due for the erection of this imposing edifice, dedicated to the worship of God and the firmer establishment of the vital principles of Christianity in the beautiful Willamette Valley and particularly at the home of the great industrial educational institution of the Oregon Agricultural College, where hundreds of the bright young minds of the state come yearly to better equip themselves for the possibilities of life and its real battles.

Portland, First:—Dr. Foulkes has returned from his extensive trip east and abroad, and will take up the work with renewed vigor. He preached on last Sabbath to a goodly company, who were pleased to have him home again.

Turlock:—Rev. J. E. Blair and his noble band of helpers have commenced to throw dirt for their new church at Turlock. The foundation is completed and the framework is rapidly ascending. They have a beautiful location and Mr. Blair is just the man to lead things undertaken to completion.

Oakland First:—On next Sabbath Dr. Caroline Merwin will speak at the morning service, and in the evening Rev. James Curry will preach. Dr. Goodspeed, the pastor, who with his wife have been spending two months in the East, will return on August 5th. Dr. Hollenbeck of San Diego, who has supplied for the past month, concluded his service last Sabbath, leaving behind many friends made during his brief stay.

Tustin, Cal.:—Rev. Allen Kennedy was installed pastor of the First Presbyterian Church, July 12th. Rev. H. C. Cockrum preached the sermon. The Moderator of the Presbytery Rev. Thomas E. Stephenson, presided and delivered the charge to the pastor. Rev. W. A. Jackson delivered the charge to the people. Since Mr. Kennedy took charge of the church in April, twenty-three members have been received—fifteen by letter, six on renewal of confession, and two on confession.

Glendale:—Rev. S. Lawrence Ward, D.D., at the morning service on the 17th, gave something of a review of his five years with the church. During the time 106 have been received by letter and 52 on confession of faith in Christ. Present membership is 154. Congregational expenses have averaged about \$1,200 per year. For benevolences some \$2,700 have been raised. Plans are well under way for

the new building. It is expected that work will soon begin on a Sunday School room to cost about \$7,000 and seat 300 people.

Eugene, Oregon.—The Central Presbyterian Church of Eugene surprised its pastor, Rev. Harry N. Mount, D.D., at a Congregational meeting held July 14th, to fill the vacancy in the eldership, by increasing his salary by \$300. Dr. Mount is now serving his seventh year as pastor, during which time a handsome stone building has been erected and the church has trebled in numbers and spiritual force. The budget plan of benevolences was adopted at the beginning of the year, which promises an increase from \$400 to \$1000. The pastor will spend the month of August with his family on the Sinslow River, in the Coast mountains, hunting and fishing.

Hollywood:—A series of union evangelistic services, under the leadership of Rev. E. J. Bulgin, D.D., has just closed. Morning meetings were held in one of the churches. The evening meetings were in a tent centrally located. The audiences were sometimes very large. As is so often the case in such work, it seems that by far the largest part of each congregation was made up of people already confessed Christians. So it was when Dr. Torrey was last in Los Angeles. And so naturally the number of known conversions was not large. Christians were aroused as is always the case under the Doctor's pungent preaching. Prof. Geo. F. Rose and wife were the singers. Mrs. J. S. Norvell, well known hereabouts gave valuable assistance.

San Francisco, Memorial:—After a continuous pastorate of seventeen years the Rev. H. N. Bevier resigns this church the last Sunday in July to accept a hearty and unan-



Rev. H. N. Bevier.

imous call to the church at Centerville, Alameda county. Affiliated with the Centerville church is the Alvarado church, where a new church was built a few years ago. For the present an afternoon service will be held at Alvarado and other work undertaken as the need opens. Me-

morial church will be supplied during the month of August by Rev. Charles A. Rabing. The Ladies' Aid Society will hold an afternoon sale in Buford Kindergarten Hall Friday church, who have kindly offered their services. The pastor spent three weeks of his vacation during June with the Camp Meeker church, his family occupying the manse. He also attended the Chautauqua Assembly at Pacific Grove.

Los Angeles:—Prof. E. J. Lickley, Elder Commissioner to the General Assembly, has been appointed superintendent of night schools by the City Board of Education. Under his efficient management this work will prove of great value to many young people. Two-hour sessions five nights a week will be held in various schools when needed, including Polytechnic High School. Knox church has welcomed Rev. H. C. Shoemaker of Tropico to their work. He is one of our known and proven men. The Council of the Church Federation had a few words of greeting on Monday from Rev. F. G. Craig, D.D., LL.D., of McCormick Theological Seminary, Moderator of the Washington General Assembly, and one of the best known men in the Presbyterian Church. The address of the day was by Dr. H. K. Walker in a hurried view of his visit to some mission fields, and a strong vivid presentation of the great Edinburgh Convention—perhaps the greatest gathering ever held in its probable bearings on the progress of the kingdom. Speaking of the personnel of the convention he referred to the great regard in which Mr. W. J. Bryan was held by the convention, especially the Scotch members. Dr. Walker told how it had been burned into him that there is a vast work that must be done; that we have been and still are playing at missions; that the temperature of missions must run higher in our home churches; that individually we must make more sacrifice for the giving of the gospel and the hastening of the coming of the King.

Rev. F. P. Berry, D.D., and his good people of Olivet church, are rejoicing in the prospect of occupying their new chapel, corner Ash street and Avenue 56, on the 31st of July. The plan is to have also the service of dedication at 11 a. m. This marks the partial consummation of plans that for a time had to be deferred.

Mr. J. Clement Berry, who was received as a candidate for the ministry at the last meeting of Presbytery, is helping by singing and in other ways in the shop meetings conducted under charge of the Bible Institute. In the fall he plans to take up some studies in the Institute and give instruction in music.

Some summer exchanges noted for a recent Sabbath were Rev. W. D. Landis of Westlake church with Rev. W. G. Mills of St. Andrews, San Pedro; and that of Rev. R. W. Cleland of the Mt. Washington church, with Rev. F. D. Seward of Moneta. This is a good way to take a partial vacation and contributes to helpful fellowship.

Rev. J. H. Stewart is a belated returning commissioner to the General Assembly, who is another to report that he had in some respects the time of his life. His daughter, Mrs. E. F. McFarland, is home from Korea for a time for the help of her little daughter, who needed a change. A letter from Mrs. McFarland appeared in the Pacific Presbyterian, June 16th.

The Highland Park churches began their summer outdoor evening services in union on the 24th. The grand

stand at the Occidental College athletic field is used. Uniting churches are Methodist, Christian, United Presbyterian and two Presbyterian—Highland Park and Olivet. Pastors plan to take turns in preaching.

NOTES FROM THE SAN FRANCISCO THEOLOGICAL SEMINARY.

The Rev. Professor Martin and his family have arrived in San Anselmo and taken up their residence in the house previously occupied by Dr. Mackenzie. Professor Martin has an established reputation as a teacher, and his coming adds very greatly to the strength of the seminary faculty. And in a personal way he and his family are a most welcome addition to the "seminary family."

Mr. H. D. Davies, a member of the faculty of the university of Wisconsin, visited the seminary last week, and expressed his surprise at the completeness of the equipment. He represents a multitude of good people who do not know what we have and what we can do. But this is the way with all our newer institutions upon the Pacific Coast.

Dr. Wicher preached in the First church, San Francisco, on Sabbath last.

The Rev. Alexander Eakin, '91, pastor of St. John's church, San Francisco, Mr. Warren Landon, son of the president, and Professor Wicher, left San Francisco last Monday to make the ascent of Mt. Shasta.

Dr. Wicher will go on to Vancouver, B. C., where he is to lecture in Westminster Hall during the month of August and fill various preaching engagements. Dr. Wicher has been honored by being asked to lecture in the same course with Dr. Denney, of Glasgow, who had the corresponding lectures last year.

Professor Martin will be the only professor left upon the seminary grounds during the month of August and he will handle the correspondence.

EVERSON AND CLEARBROOK, WASH.

Rev. John Reid is now the gifted and hard-working minister of the above-named churches. He and Rev. B. K. McElmon of Bellingham, Wash., dedicated the Everson church in 1885, and now they have again been associated in the dedication of a commodious new church at Clearbrook, Rev. J. R. Macartney of Bellingham, Wash., preaching the sermon. The parish is a large one and difficult to get over. The trains do not accommodate the minister and he does a great deal of walking, but he has Scotch grit and Christian grace and does the work well.

Mr. T. H. S. Simpson recently came from Princeton Seminary and has become the minister at Concrete. Already he is doing a concrete work where it is needed.

SOUTHERN OREGON.

The five churches of Curry county are now all supplied. Cosville has been vacant for five years. This being the county-seat and owing to the fact that we have a valuable church property there it seems an oversight that this field has been neglected so long. Rev. Frank H. Adams began

the work there July 24th. As there is no appropriation for Coquille the support must come from the field and from any outside friends who are willing to help until such time as the Home Board can assist.

Two Presbyterian ministers are now stationed in Curry county. The Presbyterian church is the only religious organization at work in the county.

Prosper, a suburb of Bandon, was recently visited by the pastor-evangelist of the Presbytery, and after a successful two weeks' meeting a petition of eighteen names for the organization of a church is being sent to Presbytery. A church building is now in process of construction. This field will be supplied from Bandon.

Rev. Geo. W. Taylor of Myrtle Point is doing an excellent work. A beautiful \$1,100 manse is about completed. Evangelistic services are now being held by the pastor-evangelist. Aside from his work in Myrtle Point, Mr. Taylor preaches every alternate Friday evening at Johnson's Mill, a suburb of Voquille. This place will in all probability be supplied by the Rev. Frank Adams of Coquille in the near future.

SAN FRANCISCO PRESBYTERY.

At a special meeting of the San Francisco Presbytery, held at 920 Sacramento street, July 25th, the pastoral relation between Rev. H. N. Bevier and Memorial church, which has existed continuously since 1893, was dissolved and Mr. Bevier granted a letter of dismissal to the Presbytery of Oakland. The church will be declared vacant the last Sunday in July by Mr. Bevier. His call to the Centerville church is to take effect the first Sunday in August. At the same meeting Mr. Bevier resigned the Moderatorship of the Presbytery, to which he was elected in April, and Dr. E. A. Sturge was unanimously elected Moderator for the unexpired term. Dr. E. A. Wicher was chosen to the chairmanship of the Committee on College Board and Rev. W. E. Parker, Jr., to the place on the Committee on Examinations made vacant by the transfer of Mr. Bevier.

NEZ PERCES INDIANS ANNUAL FOURTH OF JULY CAMP-MEETING.

Lapwai, Idaho, July 12, 1910.

Our great annual camp-meeting, beginning the last week in June and closing about July 6th, when all the Christians from the six Nez Perce Indian churches gather together for their midsummer worship, has always been held near one of the six churches. But since the opening of the reservation, little towns of white people have sprung up near five of the churches. The people of these towns were never satisfied with the legitimate trade that this thrifty class of Indians brought to them but would proceed to surround the camp with counter attractions, not caring in the least whether they were moral or immoral. Last year the Nez Perces began to plan a way of escape to see if they could find a place where they could worship in peace or quietness.

They first appointed a committee of six, one from each church, to go up to the mountain to one of their former reservation lands to a suitable location. This committee,

after spending nearly a week, returned and with beaming faces reported the finding of a goodly spot where springs of the coldest water bubbled up, in a forest of pines, an abundance of pasture for all the horses, the cool breezes of the mountains, and "away off from whites."

They at once organized a Camp-meeting Association of twenty-four directors. They have held meetings during the year to plan for camping in a new place. Early in the summer they went up and made posts and put a splendid fence around 640 acres, so there would be no fear of the horses getting hungry or wandering away.

The camp is called "Talmaks," which is an old Indian name meaning a butte on a prairie. If any one doubts the judgment of the Nez Perce Indian to select a beautifully picturesque as well as a convenient camp-ground, he had better visit "Talmaks." It is about 2,000 feet higher than most of their valley homes, so that it was delightfully cool through the day and cold enough for blazing bonfires at night. The camp was in a grove of great pine trees near enough together to make a fine shade and yet far enough apart to allow the grass and wild flowers to grow knee deep on the ground. Then there were great grassy open spaces like fields, and groves of smaller pines and it was in one of these that the tables and seats were placed, and on which the great 4th of July dinner was spread. All the grounds seemed like a park so free were they from brush and undergrowth. The great mountain spring of water, almost ice cold, was walled up with rock, and with the whole camp using out of it never seemed to be lowered. Some of the white brethren proposed that next year, by the use of a gasoline engine, they raise the water from the spring on the hillside up to a tank on the camp ground, but the Indians looked askance at that, saying they didn't want to drink water from a barrel. There were such pictures for the artist through the days, and even when night came on the great pines, perhaps 150 feet high, were outlined against the starry sky, and in the shadows at the foot of them the tents of the Indians lighted by the inside camp-fires and looking so cosy in the cool night.

The Nez Perces had moved into camp a little earlier than usual, for the large worship tent was to be put up, the lumber hauled and all the seats made besides getting settled in their own tents. But on the evening of June 29 they were ready for the opening service.

The first service each day was at 5 o'clock in the morning, but there was no sleep after 4:30, when good old Elder Rankin began going the rounds of the camp, ringing a bell and calling all to the big tent for worship. The next service was at 8:30 and was a class in note-reading for children. A children's hour for Bible lessons followed at 9 o'clock. Bible Readings for grown folks at 10 and a sermon at 11 filled the entire forenoon. Then there were afternoon and evening services, temperance meetings, Christian Endeavor, Women's Missionary meetings and evangelistic sermons, etc., till our time was so taken up we almost forgot the busy world outside and came near, believing for the time, that we were the whole thing ourselves. What did we care about whether or not friendly rats were reduced to about a long track of whether Johnson or Jeffries was the winner, but camping out in this delightful spot surely heightened our interest in the conservation of the forests in all our land.

This was the way we spent the 4th. There was an oration by one of the white brethren, at 10 o'clock, and in the afternoon children's exercises of songs, recitations and happy speeches, in the tent. Afterward all went out to watch some funny games by the young men and boys, closing with a basket ball game between Nez Perce young men recently returned from Carlisle, Pa., and our home boys. A fourteen-piece band played by the Nez Perces made the camp seem very gay indeed, and the smaller lads kept the fireworks going morning noon and night. I imagine I see their faces lengthen when the talk of "a same 4th" comes to them.

We had a musical director this year who held regular classes, and next year we are planning to enlarge and strengthen the music department, have a class in Bible study, classes in physical culture, etc., beside the regular Gospel services heretofore. In order to do this extra work, they are planning to have another large tent or a meeting place so two classes can be held at the same time, and they will go into camp for two weeks instead of eight days. Perhaps some time you will hear more of our Indian Chau-tauqua.

We were seven miles from the little town of Vollmer, the nearest railroad station, and a committee of young Indian men met all the white ministers and friends at the train. Mr. and Mrs. W. O. Campbell of Moscow, Ida., who were teachers in the little government school in Kamiah thirty-one years ago, were with us a few days in camp. They hesitated about coming for they knew the camp was new, and it would be hard for us to provide accommodations for all, but we told them we would give them their meals, and the boys and girls who went to school to them, but now grown men and women with families, would see about the rest. And how happy they were to do it. One woman took them to her nice, clean, roomy tent and fixed up a little room; another brought sheets and others blankets, pillows and quilts, and in many other ways showed their gratitude to the teachers who had been kind to them so many years ago.

When the meetings were over, all hurried to their homes, where the ripening grain fields awaited them.

The heat is intense in the valley now and we often think of and long for the joys of "Talmaks."

There were about 1,000 people on the grounds, which is the largest attendance we ever had.

Very sincerely yours, MAZIE CRAWFORD.

LETTER FROM MRS. MARY FIELDS.

Many of the Presbyterians, especially those of San Jose, will remember Mrs. Mary Fields, who was a dear friend of the late Mrs. P. D. Browne. In a letter to Mrs. E. V. Robbins, of Berkeley, Mrs. Fields writes:

"My dear, dear Friend:

"Thank you for sending the 'Pacific Presbyterian' with the most interesting account of the Occidental Board's memorial services for Mrs. Brown. Mrs. Eyster had sent very promptly the Chronicle with the notice of her sudden death, so I had been trying for many days to accustom myself to the sad thought of California without that wonderful personality. I cannot think of that intense vitality, that marvellous energy, that busy, busy brain as still, forever still. The mystery and mastery of Death

never impressed me more forcibly. Nor did I ever feel more strongly the impossibility of quenching such a spirit.

"She was indeed the 'foremost woman' on the Coast. As I read over the list of great enterprises she started I realized her power. Yet she never struck me for a moment as thinking of herself. It was the cause first and foremost. So she was admirable always and her influence will go on. 'She has joined the choir invisible.' How you will miss her; how the Occidental Board will miss her, and the Presbyterian Church on the Coast. Won't you give my truest sympathy and love to Mrs. Keck."

FEDERATION IN PRACTICAL OPERATION

The Rev. H. M. Cary gives in the New York Observer a suggestive account of a federated work in the mountain hamlet of Cragmoor, New York. We quote:

"The church has been in existence since 1906, and has passed the stage of experimentation. Its career has been one of unbroken success, and while it must be admitted that this is due largely to the generosity and interest of its summer congregation, it is also true that the generosity and interest of the summer colony are due to the nature of the work of the church and the spirit that actuates all its teachings and activities. Men in particular, are attracted by its spirit, finding in its services, which are a practical expression of brotherhood, a pleasure and satisfaction not to be found elsewhere and due probably to a sense of having fulfilled a divine command and risen to a divine ideal, for the church is, in its organization and in its life, an endeavor to answer the prayer of Jesus Christ: 'That they may all be one; even as Thou, Father, art in me, and I in Thee, that they may also be in us; that the world may believe that Thou didst send me.'

"While the church has only been in existence for four years the idea has been at work in the community for a quarter of a century. Twenty-five years ago a mountaineer, now dead, began to collect funds to build a church here that would bear no denominational name, but would serve as a house of worship for all the dwellers on the mountain, irrespective of denominational affiliation. The project failed for lack of funds and the Methodist Home Mission Board was appealed to for assistance. The Board supplied what was wanting and gave to the church the name of the Mountain Methodist Chapel, which it retained until purchased in 1906 and reorganized as the Cragmoor Federated Church."

Mr. Cary says that the church has no creed but limits itself to a belief in the words in John 3:16: "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The "Sermon on the Mount" is the basis of agreement, and has been found a very good and practicable one.

It is said that over 90 per cent of the population of Cragmoor attend the church regularly, and this makes it possible for the church to be a center of all social and religious life in the community.

Eleven different denominations are represented. Of the nine officers two are Lutherans, two are Presbyter-

ians, one is a Quaker, one Dutch-Reformed, two Universalists, and one of no denomination. The pastor is a Baptist minister who was once a Catholic priest and a missionary in South America. All these members retain each his affiliation with his respective denomination except such as are received upon confession of faith.

Mr. Cary concludes his article with the striking statement that a religious controversy is absolutely unknown among them.

The "Christian World, or London, regards the Missionary Conference at Edinburgh as the greatest in the history of the Christian Church, saying concerning it: "It was most Catholic, for it is the first time all Protestant followers of the Lord have come together. It was the most unanimous, for high church and low church, State church and free church, Orthodox Church and liberal church—all were practically one in the conclusion that the success of Christianity was more than the success of a denomination or a school of thought. It accomplished more than any previous council, inasmuch as it planned the greatest missionary campaign yet undertaken, and pledged itself to redeem the world or lose its life. It did more for church union than any other council that has met. Finally, it saw more clearly than any previous council that the fate of Christianity is in its absolutism and universality. It cannot live forever as a sectional religion. It demands the whole world for its existence in any part of it. It must be large enough to satisfy and redeem all nations if it satisfy and redeem any men long. The Council of Edinburgh will be written in future church histories in the same type as the Council of Nicea. One gave the church a creed; the other has given it a commission.

Y. M. C. A. boys at Portland, Oregon, have been making themselves notably helpful on their Saturday afternoon excursions into the country. "They look for some poor woman who needs to have her woodpile reduced to store-size; or, if a farmer is sick, they give him a lift with his potato planting."

Oriental Rugs

The diversity of quality in Oriental Rugs makes a satisfactory selection difficult. The distinguishing merits of coloring and excellence are only revealed by wear.

Our collection embraces all the finest and most reliable weaves, selected with great discrimination, and therefore far superior to the average stock in quality.

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The Home.

THE PRESCRIPTION

By Abbie Farwell Brown

It was a very dreadful time
When my Mamma lay ill,
The Nurse went tiptoe through the halls,
The house was sad and still.

The Doctor with his medicines
Came every single day;
He would not let me see Mamma
To kiss her pain away!

But every time he looked so grave—
For dear Mamma was worse;
I knew they could not make her well,
That Doctor and that Nurse.

I sat before the chamber door
And cried and cried and cried—
I knew that I could cure Mamma
If I could be inside.

But once I had a splendid thought;
Behind the Doctor's back,
To write my own Pre-scription out,
And tuck it through the crack!

I made upon a paper sheet
Round kisses in a shower,
And wrote—"A kiss for my Mamma,
Please take one every hour."

And from that very time, of course,
My dear Mamma grew well,
The Doctor thinks it was his pills,
And I shall never tell!

ONLY A ROSE BUSH.

By R. S. Stevenson.

Every neighbor and stranger who passed exclaimed over the loveliness of the bush and its great fine roses. "But then they keep takin' 'em," complained Mrs. Bennett. "Just reachin' over the fence and pullin' 'em off, as if that was the thing to do. I declare! I wish I'd taken Matilda Jane's advice and planted that bush in the back yard out of reach of the wanderin' public. There comes some one now."

Mrs. Bennett drew back a bit and peeped cautiously from behind the curtain. "I declare to goodness! I really believe he's never seen a rose bush before. He looks like a gentleman."

The stranger pushed his nose far down into the bush.

"My lands! He's not like them home folks. They'd had a rose or two off and been across the street by now." Mrs. Bennett glided briskly out to the fence.

The stranger tipped his hat. "I was admiring these roses."

"Of course, sir. That's right. Thank you, sir. And since you're kind enough to let 'em alone, I'd like to give you some." She clipped off a handful and held them out to him.

"You're kind, indeed, madam. My wife and I are waiting for the train. She is quite poorly, and these will refresh her."

"I am glad for you to have them then. I'll give you a lot. When they decorated the soldiers' graves last May they came to me with big baskets and asked for flowers. 'No, sir,' I told 'em. 'I work hard for my flowers,' I says, 'and I sell 'em. You want me to fill a pack of baskets like them with the fruits of my toil? Good lands! I've got to have a livin'. 'But, sir, I want you to have these. Give them to your wife for me.'"

She loaded the stranger with roses and geraniums and sweet peas, and sent him on his way rejoicing. "I'd do that with the rest of 'em if they'd leave me alone till I'm ready. They seem to think it's just a rose bush, and they've got all the right there is to 'em. I most daren't go nowheres. I'd like to be at them meetin's they're holdin' and invitin' all the people to come to, but I do declare! If I leave the house this bush is in peril." At this moment new determination possessed Mrs. Bennett's mind, and she slipped back into the house. She put on her Sunday bonnet, took from the old bureau drawer a neatly folded handkerchief and a tiny bit of shoulder cover, and with a persistency that brooked no resistance, she hurried to the front veranda.

"Now, I do declare!" She held the key in the door while she feasted her eyes studiously on the perplexing, beautiful bush. "If I could just look that up in the house till I return! But I can't. Jenimmi Ann, that's impossible! And it's downright nonsense to think of it! Why don't you trust? But haven't I been trustin'? What do these people care whether I trust or not? If they want roses, here's my bush furnishin' 'em, and off they go, sure's I grow 'em."

She jerked the key from the lock and turned about with final decision in her steps. She latched the gate carefully, and with one affectionate, sweeping glance at the glorious bush, she moved rapidly down the walk. "I'm goin' to that meetin'. Them deacons have been by here, a lot of 'em, and every one of 'em stopped and raved over my roses. Now I'm goin' to their meetin'. Can't you trust, Jenimmi Ann—when you go to meetin'."

The usher gave her a seat on the far side of the church where she could have a good view and hear easily. It was a meeting of ministers and elders, but they all were deacons to Mrs. Bennett, for in their prayers and speeches they remembered the widow and did kindnesses to the world, and they had praised her roses.

During the long service people were coming and going, and Mrs. Bennett was not a little disturbed by their discourtesy. She had not forgotten that she came in late herself, but she had moved cautiously across the room and made no more noise than a mouse—she was sure of that.

And then, somehow, everybody who left the house took her anxious thoughts with them. She wondered whether they would go by her home.

"I do declare! that rose bush will be the death of me yet," she mused in her accustomed way. The meeting was long, and when the people rose to sing a hymn, Mrs. Bennett glided swiftly out through the great door into the street. "I better be keepin' company with my bush, anyway, while the crowd's passin'."

When she came to the crossing, a block from her home, a familiar voice called to her. "Mrs. Bennett, I think you had better stay at home and mind your rose bush!"

"Good lands! What's that now?" She turned back from the crossing and hastened to the gate opposite her own.

"Have any wicked hands touched that bush, Matilda Jane?"

"They haven't left much of it, I fear."

"Who did it, then? Do you know?"

"You won't want to believe me, Mrs. Bennett. Nellie Pierce and Ethel Kirkham and their fellers did it—I seen 'em."

"Matilda Jane! They wouldn't do that!"

"Them fellers with 'em did. I keep still so they wouldn't know I saw 'em."

"Come over with me, Jane." They crossed the street and looked down on the demolished bush. "Now I do declare! Good lands, Matilda Jane; that's awful!" Not a rose was left, and the bush was in a most deplorable condition.

The next day Nellie Pierce and Ethel Kirkham came loitering by, humming an indifferent air.

Mrs. Bennett slipped out to the fence and spoke to them.

"Girls, did you see anybody in my yard yesterday evening?"

"Why—Mrs. Bennett—we were at the meeting."

"So was I. And when I saw you leave the church I said, 'Them girls won't do no mischief to my rose bush.'"

"Why—why, Mrs. Bennett," explained Nellie, "whoever did it—it's only a rose bush, and—"

"Yes—that's what I said. Only a rose bush; and yet, in all its splendid garb, a revelation of its maker, God. And a demolished rose bush—girls, what's that? It's a revelation of character, ain't it?"

"Why, why—Mrs. Bennett—"

"Come on, Nellie," urged Ethel. "What's the use?"

"Say, girls, let me tell you something. I am glad to know that you and them gentlemen took every last one of my roses—if I didn't know that for certain I'd surely accuse some innocent persons. I never would have thought it of you. I do declare, I wouldn't! Go 'long. I'm awful tired."

The girls turned away in shame and silence. Mrs. Bennett's tongue, sharpened with truth and gentleness made their throats burn.

Mrs. Bennett slipped back into the house dazed and bewildered.

"Jenimmi Ann, is that trustin'? I haven't another rose on the place worth the name since them's gone, but, thank goodness, I'll get a rest from watchin' 'em. And what's more, I'll grow no more roses for money. The soldiers' graves shall have all I've got the very next May that comes. I'll go and tell Matilda Jane."

The next morning Nellie Pierce came to Mrs. Bennett's door bearing a large painting in her hands. "My lands!" exclaimed Mrs. Bennett. "Ain't that a beauty! That's my bush over again!"

"I've been working on this all summer, aunty. I was going to sell it. But I brought it to you in place of

the other. And I wanted to say to you that Ethel and I are sorry."

"My child, I thank you for this—come in, dear."

KIDILY AFFECTIONED."

Mary Livingston Burdick.

"Yes, Osborn is going," said one of my brother lawyers to me, speaking of his farm manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he said quietly, 'I've made up my mind to go, so the money doesn't count.' And when I saw his expression also, I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm work. And I've never had a word with him,—not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered, "but I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to hear, some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not one word! Of course, I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something!"

"I kept telling myself that it was just his way, but, last February, my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows! The day after the funeral Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy."

"Yes, sir," I said, putting down a tool.

"You'd better drive over to Kinney's this afternoon and make arrangements about seeds. Looks like an early spring."

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely, and—you know how women feel."

"Did he say anything, Andrew?" she asked.

"About the garden it was," I answered.

"She just signed and said, 'O! Well, dinner's ready.'"

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences.

One was "Not one word in four years!" and the other, "Be kindly affectioned one to another with brotherly love."—The Living Church.



TRY FIRST.

"I shall never amount to anything, and I do not see what I am in the world for."

John Lawson yawned even while he spoke these hopeless words. He was speaking to his aunt who was running the sewing machine, and had hardly understood a word he said.

He repeated his complainings with a little more force and added: "Nothing I undertake will ever amount to anything."

His aunt heard him then, and without looking around, said: "Try first, and draw your conclusions afterward. Undertake something, and undertake it soon. You have no reason to say what you are saying, since you have made little or no effort. I notice that people who try the least complain the most of ill-luck."

"You never sympathize with a feller."

"Don't call yourself a 'feller.' You surely can be more careful of your language, but this comes from the same lack of painstaking which is blighting your prospects. To be plain with you, John, you are inclined to indolence."

"I guess I'll go out and find some one to talk to who has more regard for my feelings."

"No; don't go out, John. You do that too much. You seem always to try to get away from yourself. Face this matter. Let us talk it over without glossing over unpleasant facts. Until you are willing to see yourself in the true light there will be no amendment of your faults."

"Where shall we begin, Aunt Mary?"

"Begin at the beginning. You played truant when you were a little schoolboy, because it was easier and more agreeable to your feelings to saunter about in the sunshine than to bend over your lessons in the school-room; and ever since you have been looking for the easiest way to do a thing, and the easiest thing to do."

"It is a wonder you admit that I want to do anything."

"Do you, John? asked his aunt, as she turned again to her sewing.

John sat considering her question. "Do I really want to do anything?"

He repeated this over and over in his mind. He was eighteen years old, and he had never tried to help his aunt, nor had he in any way contributed toward his own support. This stubborn fact faced him, and he began to think it small wonder that his aunt did not sympathize with him. He watched her quick movements, and could not forget that though weary she did not slacken her efforts. He needed a new suit of clothes, and she would have to work harder than ever to buy them.

He sat listening to the sewing machine as it still rattled on. It was nearly worn out, a fact which fretted

both John and his aunt, for they knew that it stood for their bread and clothing.

"I guess I'll go out. I am going this time for a different purpose," said John, seeing his aunt stop her work long enough to wipe a suspicious moisture from her eyes. He had refused work that day because it was hard, but he began to see that someone was doing hard work that he might be kept comfortable, and he started up quickly, lest his courage should fail him to go, and see if the place was still open.

It was, and he returned soon with not a little added self-respect.

"How early can we have breakfast tomorrow morning, Aunt Mary? I am going to work for Weeks & Lyons. They told me today that I ought to be putting my muscle to some use, and I am beginning to think so, too."

Aunt Mary was going to say, "I thought so for a long time," but said instead: "I am very glad, John."

And very glad she was, but rejoiced with trembling. Would her nephew stick to any work? and this was hard work.

"Aunt Mary, see that I am up in time," said John, as he went to bed early.

Long after he slept his aunt worked on, and thought of other days—days when she had taken her little nephew into her lonely home, thinking, possibly, to partially fill up the yawning gap caused by the early death of her husband.

Her affections had twined about the boy, but he had not shown a just appreciation of her love and care. Was the time approaching when he would show the same unselfish love? when she might lean, if ever so little, on him?

Unconsciously the color came to her faded cheeks, hope revived, and she began to indulge the expectation of days to come when she could rest, and depend on him who had been only a care.

The morning came too soon for her aching head, but she arose to prepare the breakfast. John came downstairs without being called, whistling as he came. He was passing by his aunt when she laid a hand on him and said: "John, you are going to succeed. I feel sure of it."

A smile lighted up his face as he listened to her hopeful words. He kissed her for the first time in a whole year, and said: "Thank you, Aunt Mary, your faith in me will help me to succeed."

He appeared taller, handsomer, and kinder than ever before, and she whispered what was intended for God's ear only, "Thou hast not been unmindful of my prayers."

John heard the soft-spoken words and said sadly, "I am sorry that I have disappointed you so long."

"And I am sorry that I did not repose confidence in you sooner, since that is likely to help you."

"How could you, aunt, when I had done nothing to win it?"

The days of that first week seemed long to John Lawson, but when they were ended, and he carried home ten dollars, he was a happy boy. Aunt Mary had not felt so rich in years. Not because she had not, herself, earned ten dollars in a week, for she often did, but because there was now a new source of income.

When Christmas came John brought home a new sew-

ing machine and said: "There, Aunt Mary, if you must sew, sew on something that runs easier and makes less noise."

"John, you are a great comfort to me," she said.

"Am I?" he asked, in a pleased tone; "then this is the proudest and the happiest day of my life. Perhaps I shall be worth something in the world after all."—Christian Intelligence.

THE BOY, THE BIRD AND THE GIANT

Once upon a time there lived a little boy who spent all of his time either in bird's nesting or setting traps to catch the old birds.

The other children used to tell him that it was very wrong thus to kill the poor birds who did harm to no one. But he would answer, "I don't care; it's good fun."

One day he caught a pretty bird, with green, yellow and red feathers. You may fancy how pleased he was.

"Alas!" said the bird, "are you going to kill me, too?"

"Halloa!" cried the little boy, my bird can speak!"

"Won't you let me go?" continued the bird.

"Oh, no," he answered, "you speak too well and your feathers are too pretty for that; and, besides, I've got you, so you belong to me."

The bird said no more, feeling sure it was no use reasoning with such a naughty boy.

That very same day, in the evening, as that child was playing in the neighboring wood, a great giant suddenly appeared among the trees. The little boy, with a scream of terror, tried to run away.

The giant, however, put his foot down, and stopped him, for the little fellow was no higher than the giant's instep. He stooped down and taking the child between his finger and thumb, lifted him up to his eyes. The poor fellow screamed as loudly as he could, but the giant only exclaimed: "Why, this little animal can scream!"

"Alas, Mr. Giant," said the child, "I'm not a little animal, but an unfortunate little boy, who begs you not to kill him."

The giant then began to skip over the tops of trees for joy, exclaiming: "This little thing can speak!"

The poor child, with joined hands, began to entreat: "Oh, please, let me go!"

"No, no," replied he; "you speak so nicely and you are such a nice little fellow, I should like to keep you. Do you remember," he continued, "that you said the same this morning to your pretty bird? Besides, I have got you, so you belong to me."

"I was very naughty, then, and made bad use of my strength."

"I know that very well," replied the giant, "and I might do the same; if I liked I could even kill you, but I will be more just. I only want to teach you that it is very wrong to harm only because you have the power to do so. Go and let your bird loose, and in future don't destroy birds as you have done."

You may be sure he agreed to this. He at once let fly his many-colored bird, and during the remainder of his life never forgot the lesson he had been thus taught.—From 'French Fables.'

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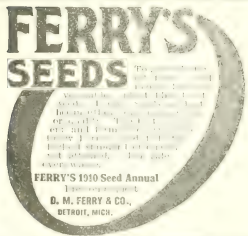
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PLAY THE GAME.

The captain of a lacrosse team was having a heart-to-heart talk with his players just before they began a decisive game. They were a fine healthy, husky looking team, clean of limb, fleet of foot, and made a most favorable impression on the spectators as they leaned on their sticks and listened to the captain's exhortations. They were all beating a majority of clubs in their home district, and this was the final game to decide the championship of the city.

"Now, fellows," the captain concluded, "we have but only to win this game, and that's all there is to it. The other bunch know their business and play the game well, but we can win out if we only cheer, and are our best."

"No dirty work, remember. If they cheat, we only if you go right on and play the game. We cannot afford to have

men decorating the fence when we need them in the field."

How those boys played when the game began! They checked close and hard, fairly ran away from their opponents in the field, stormed the flags and scored goal after goal. The generous applause from the grand stand was a well-deserved tribute to their prowess, and they walked from the field victors, after a well-fought battle.

Life is a great game. Wealth, honor, fame, the respect of our fellow-men and the favor of God are among the most out in this contest. We shall find many opposing influences, and it will take all our strength, resource, and courage at times to hold our own and make any perceptible advance. But if we play the game to the best of our ability, obeying the advice of our great Captain, we shall most certainly succeed.—Onward.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A. AUGUST 4, 1910

No. 31



Welcome to Our Rally Day Service
in the Sunday School.



WHO MAKES PUBLIC OPINION?

VALUABLE GIFT TO CALIFORNIA PRESBYTERIANS.

BNILDING TO BE ERECTED IN MEMORY OF MRS. P. D. BROWN

Beginning with This Issue, Lapslie A. McAfee, D. D., Will

Give an Exposition of the Sunday School Lesson.

Pacific Presbyterian

them in a moral crusade. It is not like the response the

It has not the strength to combat the great forces that rise

There are a number of evils that will test the strength of the Church in the days to come, but we doubt not she will prove herself equal to every emergency.

Put not your faith in the Examiner.

tures of the Presbyterian Committee on Temperan

San Francisco that some people think it is the Paris of America."

with the longest and best dressed wire, the only exponent of

Would that we had a voice like a prima donna; even a the Ho, Ho, the He, He, the Ho, Ho, and all the O, O's and Ah's in the scale, and then some. "It is to weep."

traying in picture and type every detail of the Reno dis-

Is vice the mother of virtue?

Why this change of attitude? Why these denunciations

Has William Randolph discovered that the Dear people did not buy enough of the yellow sheets to pay expenses? But most earnestly would we ask this question. How long will this spasm of virtue last?

The real object of this article is to ask, Who makes pub-

the civic reforms that have engaged the attention of the whole world. God is not deserting his people, and He will help them to great victories against any and every evil that they are determined to overthrow.

Tracy, Cal., August 1, 1910.

Mr. Earl S. Bingham.

Dear Sir: I received your notice and I will reply by sending which I wish to renew my subscription to the Pacific Presbyterian, "The Little Giant," that knocked the fight out of San Francisco.

Tracy, Cal.

THOS. E. BOURLAND.

ing from San Francisco, of the following missionaries

On the Mongolia, August 31st, Rev. and Mrs. Paul Abbott, and child, under appointment to Che Foo, China.

Rev. and Mrs. W. N. Blair and three children, Miss Maud Trissell, and Rev. and Mrs. Henry Lampe, returning to Korea.

Rev. and Mrs. Wm. B. Cooke and Miss Mary H. Cooke, under appointment to American Church at Manila.

August 16, on the Tonjo Maru, Rev. and Mrs. Wm. Harris, Jr., and child, and Miss Mabel Gleason, returning

Rev. and Mrs. A. J. Fisker and child, returning to South China.

turning to North China.

Dr. Caroline S. Merwin, returning to West Shantung.

Rev. K. Hosaka, D.D., of Meiji Gakuin of Tokyo, Japan

the place where one would care to spend his whole vacation; but as the central camp for innumerable excursions into the mountains and forests round about, only a fastidious taste could desire anything better.

Of these side-trips the most interesting is that to Mt. Lassen, which rises with sudden majesty about twenty-five miles to the northwest, and dominates by its unvalled splendor the whole region. A ride of about twenty miles along the river and through the endless forests—alas! that they must soon fall before the woodman's ax!—bring one to Drake's Springs. This itself is a humble mountain inn, surrounded by great natural attractions. In the meadow is a fine soda spring. A mile and a half in one direction is the Devil's Kitchen, where hot and cold water bubble forth side by side; an equal distance in another brings us to the boiling lake, in the crater of an old volcano, where hogheads of antiplogistine are boiling in the natural pots and the steam sizzles out with uncanny sound from the hidden boilers. Not far away, a very creditable geyser adds its diversity to the region. Here amidst the trees there is rest for the weary, in the streams there are chances for the disciples of Walton, while countless deer roam the mountains. But, best of all for the mountain climber, Mt. Lassen, eight miles away and 10,500 feet above sea level, lures him upward. The climb itself is not a hard one—indeed, more than one-half the distance may be covered in the saddle; but it requires time, perseverance, and a considerable amount of strength—up over the ridges, up through the forests, up through the meadows, to where, above the scraggy timber, through the rocky and snowy peaks, rises in front of you! Then for the last tussle, when the steps seem so slow and the height so great, and when in the loose volcanic rock one seems to slip back almost as much as he gains!

But the view from the top is an ample compensation—Shasta 75 miles northward, other peaks at an equal distance southward, interminable forests in between! No less than four cinder cones are in sight, one so recent as not yet to be covered with vegetation, eighteen lakes, the Sacramento Valley sizzling in the sun glare, and beyond it the blue outlines of the Coast Range—what imagination can aid to fill out the glory of such a prospect; and if, in addition, it have, as we did, recollection of rainstorm and circle of rainbow and remembrances of night trail, it only makes the picture that memory paints the more delightful.

We take pleasure in expressing through the Presbyterian our personal sense of obligation for the munificence that is opening up these regions to a larger number of people, that is giving the ministry the opportunity of going apart for meditation and imbuing with the sense of the divine presence; for wholesome recreation and for the peace that the mountains bring. May there be an ever-increasing number from year to year of those who will thus penetrate the mountain fortresses, tarry in these great forest cathedrals, and gain the renewal of health and efficiency that shall send them back to their toil with enlarged vision, with restored strength and with a more patient trust!

G. A. BLAIR SAILS FROM SEATTLE.

Word came from Rev. G. A. Blair, of San Francisco, that he and his daughter, Anna, said from Seattle on July 29. He says they are both feeling fairly well. They expect to return in early October after the tour in the Orient.

BUILDING AT A STANDSTILL IN SAN FRANCISCO.

Striking Hodcarriers Tie Up Everything and Board of Public Works Give Aid to Their Cause.

To the Public:

The situation between the striking hodcarriers and their employers at the present time is such that it seems to demand a statement from the employers to the general public in regard to the controversy.

The causes which has led up to this strike could only be covered in a complete history of the relations between the Building Trades Council and the employing contractors of this city covering the past ten or fifteen years. Raise after raise in wages has been demanded and granted by the contractors. Rules and regulations seriously affecting the employer's interests have been passed by the different unions without the formality of consulting the men most interested.

An example of this sort of legislation is found in the rule recently adopted by the Cement Workers' Union, which went into effect July 1st, 1910. This rule provides that a man must be notified at least four hours in advance of the time at which he is to be laid off; also that no man shall be paid for a fraction of a day less than four hours. In plain words, it means that if, on account of unforeseen accident or circumstances, a gang of men reports on a job and is unable to go to work, they must be paid for one-half day's time, even if the contractor, through no fault of his own, is deprived of their services.

Another and more pernicious rule is that the hodcarriers, which limits the work of a member of the union to the running of ten barrels of lime per day, although a capable man is able to run off upwards of fifteen barrels. Members of the union have been fined for violation of this rule.

Regulations such as the above, if allowed to go into general practice, would have a ruinous effect on the building business.

The demand of the hodcarriers and hoisting engineers for an eight-hour day went into effect on Monday, July 25th. The employers' associations declined to grant the demand, and as a result the hodcarriers and hoisting engineers went out on a strike and the building business of San Francisco is practically at a standstill.

Employers contend that it is not possible to work bricklayers and plasterers eight hours per day unless the hodcarriers and hoisting engineers proceed them at least twenty minutes in the morning and ten minutes at noon, in order to prepare material with which to commence work.

This contention of the employers was admitted by the hodcarriers' and hoisting engineers' committees at a conference held before the Building Trades' Council shortly before the strike was declared. The most feasible solution suggested at that conference was that the men be paid double time for the additional half-hour, which solution was entirely satisfactory to the hodcarriers.

Another suggestion, dismissed by the employers as impracticable, was that half of the gang start at twenty minutes to eight and ten minutes to one and quit at four-thirty, the other half working the regular eight hours.

The question finally resolved itself into a simple demand for an increase in wages. This the employers have flatly refused to grant, owing to the already excessive scale paid

to building mechanics in this city.

Abnormal conditions immediately following the fire caused an abnormal increase in the wages paid to mechanics in all branches of the building business, and although the building industry has long since returned to its normal channel, there has been no offer on the part of the labor unions to accept a wage scale consistent with the conditions as they are at present.

The contractors, harassed beyond further endurance and driven into the last ditch, have unanimously decided to fight. In this resolve they are firmly backed up by the material dealers who have themselves suffered in no small degree.

We ask and think we are entitled to receive the support of all public-spirited citizens in the battle which we are waging for the betterment of conditions in San Francisco. There is no need to repeat here the story of our waning industries. It has been told many times and you know it well. The fate of the metal trades is a matter of history and vain regrets. Is the great building industry of San Francisco to suffer the same fate?

At a meeting of the Building Exchange on July 30, a communication was read from the Board of Public Works, threatening to remove all material in front of unfinished buildings, from the street, and ordering all temporary sidewalks to the street level, under penalty of having said material moved and said sidewalks lowered by the city and at the expense of the contractor.

It was unanimously resolved that the threat of the city authorities to use the Civil Government to assist the unions to enforce an unjust demand for an increase in wages, be condemned and a committee was appointed to consult with the attorney of the Exchange for the purpose of enjoining the Board of Works against such action.

The committee requests that those interested in buildings under construction, refrain from attempting to force the prosecution of the work until this controversy is settled.

Very respectfully,

Chas. A. Day, J. E. Steere, Thos. W. Butcher, Jas. S. Fennell, Chas. Wright, J. J. Connolly, A. H. Bergstrom, E. J. Brandon, M. H. Carrick,

JOINT STRIKE COMMITTEE.

BUILDING TO BE ERECTED IN MEMORY OF MRS. P. D. BROWNE.

The pulpit of Mizpah Presbyterian Church, Camp Meeker, was, as usual, filled by the Rev. Frederick A. Doane, through the month of July. This year Mr. and Mrs. Doane have charge of the Presbyterian Orphanage; but despite the added care involved by the oversight of one hundred very active boys and girls, Mr. and Mrs. Doane had the courage and energy to organize and conduct to a successful finish the "Presbyterian Bazaar," which has come to be an annual and expected affair in Camp Meeker. The result of this bazaar was \$133.20 clear, to be divided between Mizpah church and the orphanage. As the church and manse are now free of debt, the larger share will be devoted to the Orphanage. A memorial building is soon to be erected to the memory of the one who founded the institution, and to whom she stood so dear. A few days before she was called home she stood on a beautiful eminence in "Westminster Park" (the Or-

phanage summer camp on the hillside above Camp Meeker), and expressed the hope that some day a building worthy of the Orphanage and the church it represented should stand there. On the spot on which she stood, on that day such a little while ago, the building is to be erected to her memory. The proceeds of the bazaar will be devoted almost entirely to this.

On the evening following the bazaar the children of the Orphanage gave a concert—their share toward this building. The children sing beautifully, and as their clear, young voices rose in the sweet, old-time melodies, many tears were brushed away and many hearts were touched.

As the result of this bazaar and concert, the first money toward the building to be erected in "Westminster Park, Camp Meeker, in memory of Mrs. P. D. Browne, has been raised. And it is expected that when the children return to their camp next summer, they will find awaiting them a building worthy of the one who loved them so dearly, and whose very last work on earth, just before the Master called her, was for her beloved Orphanage.

OUR CROWNED QUEEN.

Mrs. Mary Frank Browne.

God gave to her a mother-heart, capacious, warm and kind. Where slave girls in the city and the fatherless could find A welcome and affection, and home's comforts and its care, With a wealth of love left over for all the world to share. With earnest words she pleaded for the helpless and distressed.

But Orphanage and Christian Homes more eloquently expressed

What consecrated powers can do, when want and suffering plead

For courage, labor, sacrifice to meet the pressing need.

The world-wide mission of the Church enlisted all her soul. For, all the world, she longed to see brought under Christ's control.

The Occident, in closest touch with sin-cursed heathen lands,

Must field its daughters and its sons to their supreme demand,

And as its children went afar, she bore them on her heart; And in all God's vast, redeeming work she bore a noble part.

Here, with her loyal sisterhood, often, with bitter strife. She early led her conquering host, and lived her saintly life.

They builded well their monument, that in its glory stands. A witness to the splendid work of willing hearts and hands.

With them she toiled and hoped and prayed, and gained the just renown,

Assured to all whom God esteems worthy the victor's crown.

Her life on earth, so well begun in a home of Christian love,

Will in beauty still expand, in her Father's house above.

winter illness;

well;

tell.

Land."

of concrete to replace the one lost by fire. They expect to well up in the new modern building before the 1st of

here under the care of Rev. A. Kennedy. The people are

east part of Southern California.

for a few weeks. Union evening services under the auspices of the five churches are held under the trees on the Presbyterian grounds. Electric lights are strung from tree to tree, folding organs and several dozen Winona Hymnals, etc. are loaned the artists take turns in preaching while the others take vacation. Pastor Sharpe will spend two weeks in the northern country visiting Vancouver, Seattle, etc. Mrs. Sharpe and the ladies will spend some time on

Since the annual meeting in March several have been added to the church. At the July examination the number of graduates who received a diploma is about the same as the year before. The offerings for the benevolence have been liberal so far. Over \$100 has been sent to Home and Foreign missions

the church has as a rare educational treat. We hope

An offering of \$15.00 on the work of temperance was taken at the time.

The last of the several Endeavor Illustrated lectures was given early this month. These lectures have been very instructive and a similar series has been arranged for next year.

The manse has been renovated and made more comfortable for the family of the pastor. It is hoped that the church may be treated to a coat of paint soon.

Pastor Sharpe spent most of May at the General Assembly, where he went as commissioner. While there he made his presence known and as is often the case was misunderstood and misquoted by the secular press. Dr. Parkhurst wrote quite a hearty article in a New York journal upholding the position taken by Mr. Sharpe. Mr. Sharpe has been a power for righteous work in combating the alcohol traffic in this city and his work for some years past will be

concluded in the Pacific City, Sunday school of this place.

two like the Red and the Blue, each member being given a button of his distinguishing color; and a promise

CHURCHES

Rev. W. S. Lowry, Pastor Methodist for Benicia Presbytery, transfers his headquarters from 1829 Delaware St. Berkeley, to San Anselmo.

Rev. C. C. Herriott, pastor of Methodist, C. M. District

THE SUNDAY SCHOOL

LAUSLEY A. McALEEE, D. D.

Fic. of. Writer.

Lesson for August 7, 1910.

JESUS ON THE WAY TO JERUSALEM.—Matt. 19: 1-2, 13-26. Golden Text, Matt. 19: 14; Jesus said, Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.

THE LESSON EXPOSITION. By Dr. McAlee.

He was on His way to Jerusalem. Do not attempt to teach this lesson, do not study it, do not even read it without keeping that fact in mind. That statement colors all the lesson. He was on His way to Jerusalem. Now read the 17th, 18th and 19th verses of the following chapter to get clearly in your mind how fully He understood the coming events. Notice that this announcement is the third that He had made of the tragedy He was facing. He knew all about it and felt no surprise as developments hurried along. You need to keep that clearly before you in all use of this lesson. There are two reasons: You need to remember that He does not allow His distress to prevent His watchfulness over those who are about Him. You must keep in mind that He is going to Jerusalem for a purpose and that that purpose is illustrated as He goes on His way.

Dwell on that first reason for a moment. He is walking toward Gethsemane with its agony and its arrest and He sees beyond that grief the greater burden of Calvary, yet He is unselfishly devoted to His traveling companions and to those who cross His path. That is a part of His meaning when He says to all hearers Follow Me. We are not to select details of His leadership but to follow. "Follow all the way." There is a mighty appeal to self-pity and to a demand to be cared for when we are facing ordeals. He cared for others, helping them by word and by act, when He was in His greatest hour of strain.

But the Holy Spirit records three events in today's lesson. Three events of the trip when He was on His way to Jerusalem. Why was He going? It was that He might do the supreme work for which He came into the world. He was to redeem men by His dying. He was to give His life as a substitute for those who were under death sentence. Sin is the condemnation. These three instances illustrate the presence of sin in human life. He was going to Jerusalem to open a fountain for cleansing from sin. As He goes to this sacrifice of Himself three different manifestations of the need are before Him. The divorce matter, the little children and the man who would work righteousness. Sin is in each case.

One is the open sin for which no cover need be attempted. Always sin is the reason for divorce. It is not that the divorce court is the place of greatest sin. That is only the finale. Away back in the months sin has been at work and this is the climax. It is not always gross sin nor is it true that both parties are equally at fault always. But the underlying cause for divorce is sin in one or the other or in both; sin vile or more polite.

In the case of the child the sin is undeveloped. The little child does not intend to sin and he does not carry the weight of blame that burdens the adult. Yet it is manifestly true that the child has within him the latent possibilities. His nature has inherited the evil which has been handed down regularly since Eden's days. Some of us are thinking of sin as being that only which is done or said or thought. An innocent child? Yes, in the sense of being free from intentional wrong doing. But where did he get his easy ability to do the naughty? Just watch him! With all our experience and theory how he surprises you. That little duck hatched and reared by an old hen runs off to the water in spite of the fretful protests of the mother-hen. Why? Well, there is water tendency in him and he must go. Jesus calls the little ones to Him. He wants all of them. He finds qualities that appeal to Him. They easily confide, they confidently trust, they trustfully believe. Then they are able to live by themselves? But knowing them as He knows them He calls them to Him. There is something else in those little folks and they need Him. He is on His way to Jerusalem to redeem them from the taint in their natures. For their sakes "Suffer the little children to come."

Now the third case. Here is a man whom you meet every day. He feels that he can earn his way if he only knows how. He is seeking for a patent rather than for a Savior. He wants a model to shape his life by rather than a Redeemer. Work-righteousness is the effort of our day. All manners of cults are arising to show man how to save himself. Each effort dies out and is succeeded by another with the same intent. The teaching is often very good but the man cannot live it out. Fine theories are being given but it is another matter to translate them into practice. That is an old error. Romans and Galatians and strong passages in other books of inspiration deal with that very point. Take the Justification passage in Galatians, chapter two, verse fifteen, and on through chapter five; read verse sixteen of chapter two; look carefully into verses two and three of chapter three and verse eleven of the same chapter. Please stop reading this right now and turn to your Bible for the help of these verses. This young man whom Jesus met on His way to Jerusalem held the position of some of today's philosophers and madists. "What can I do?" is his search. He has this advantage over some of our neighbors. He asks; those answer. Jesus frankly tells him that if he will work righteousness he will earn his way. Right enough, he says, but full of position. An eagerly he answers that he has done all that Jesus specifies. Poor fellow! He is no less like our others. He thinks that he has done fully and yet is oppressed with the old burden and knows that something is wrong. Then Jesus touches one point wherein he has not done fully. He said that he loved his neighbor as himself. Then who does not that loved neighbor share with him? He loves two equally and yet one more well and one less ill while he holds the apple. Let us here, for a word of caution. Love for others does not call for reckless throwing money around.

clerical workers tell us that much injury is done by careless giving; genuine love will not adopt a method which will injure; Jesus did not tell the man how to give nor to what individual, but He was impressing the stewardship of possessions! money and talents are not personal but are held in trust for general use. Now watch the young man. He is turning away. Will he sell and give and follow? Poor young man! He cannot do it. There is something in him over which he has no mastery. His whole being rises up against such selfishness. Not one man has yet been able to earn his way into eternal life. He may be ready for much but he falls at some one point or at many. That talent in his make-up prevents his working out even that which he knows to be duty. His logic says that he is doing full duty but a burden is on him still. Thus the Holy Spirit presents a case of need of redemption from false religious ideas.

He was on His way to Jerusalem to redeem from open sin, from undeveloped sin and from unsuspected sin.

PAIN PROVES AND POLISHES.

Rev. I. M. Condit, D.D.

The natural man may be only "a black coal, fit to be put on the fire and burned," but a sincere Christian is a crystallized gem, reflecting the light of God's own image, and redeemed at the price of His own Son's most precious blood. It is because we are valued and loved by God as His dear children, that we are made to pass through the sufferings of earth's deep trials. And this is for the twofold reason of proving us whether we are indeed true gems or not; and of polishing us from all our roughness and imperfections.

There is so much of the counterfeit and of self-deception in our religion. When life is all pleasant, and our pathway bright with sunshine, it is an easy thing to seem to love God and to really believe that we do love Him; but to show true brotherly love to men when they despitely use you; to be above the power of envy; to have warm love to God and trust in Him amid the woes of poverty, the ravages of disease, the ruins of a lost fortune, and beside the grave of loved ones—ah, this is hard; and so to prove the genuineness of our Christian graces, God has to allow us to pass through the test of severe trials. And even when our piety is sincere, our flaws, defects and sins have to be ground out of the diamond under the cruel wheel of distressing troubles.

Sorrow is a mighty realizer. When all is well, when comforts are around us, when friends abound, when health is good, and life is young, religion is apt to be a faint and a shadowy thing—little more than a sentimental feeling and a superficial belief; but when there comes shattered health, an aching heart, disappointed hopes and a stripped life, oh, then things become real. Trials, if not allowed to harden or embitter us, they bring us face to face with God and eternity, until our religion becomes a real thing cut into the very fibre of our being. Then let us away with our fears and cease from our tears.

"Tho' the way may be rough, it cannot be long,
I'll smooth it with hope, and cheer it with song."

INDUSTRIALISM IN MISSIONS.

The New York Secretary of the American Baptist Missionary Union says that a missionary from Burma came into his office the other day and asked the address of the best pipe organ maker in the United States. He gave it to him. Then he wanted the names of the religious music publishers, and he got those. Next he sought advice about leading architects, builders and cabinet manufacturers, which he received. Finally he asked for the firm in the States that produced the best rice-making machinery, and as the Secretary told him he turned and said: "What are you driving at, anyway? You talk like a capitalist instead of a missionary. What do you want with all those names?" He replied:

"My people, the Karens, have sent me to America to buy a pipe organ for their church, music for their services, plans for new buildings, books and equipment for their library, and the most improved machinery for working their rice plantations. They are independent and self-supporting, and they will pay for all these things themselves."

The Karens, who now want pipe organs, libraries, and rice-making machines, were, only a few years ago, untutored barbarians, subsisting by the most primitive industries. The missionaries came, preached to them, and helped them work. At Bassein a large sawmill was imported and set up to keep the idle converts busy and provide the timber for the mission. Coffee and rice plantations were started, cotton was raised and ginned, salt was manufactured. Evangelism and schooling went hand in hand with industry, till now six or seven thousand Karens—uplifted mentally, morally and industrially—have been enrolled into prosperous Christian communities.

India, China and Asia Minor are the three chief fields of present-day missionary industrialism. Each of these old countries possesses handicrafts unequalled in the Occident. The rugs of the near East, the exquisite hand carving and metal work of India, the fabrics, porcelain and laces of China have not been affected by the flood of cheap, machine-made products that have inundated the world. The opportunity presents itself to make each mission school a school of handicrafts, and the missionaries are seizing upon it.

Something must be done or the converts after conversion. Only a few can be employed to teach or preach; their new religion isolates them from the field of heathen industry; and to fit them as clerks merely aggravates the evils of literary education, which has filled India with English-trained babus seething with political unrest. Therefore, the need of the hour drives the missionary into industrialism, whether he would or no, and growing industries, workshops and trade schools dot the map from Beirut to Shanghai and from Ceylon to Persia.

Christianized industries have also taken firm root in Africa and in the South Seas. The problems and opportunities there more nearly resemble those of negro education in the American South. The future of Africa for many years to come will be agricultural. The work of the missionary must be that of the pioneer. Out of the tropical wilderness he builds an oasis of tillth and civilization, and he teaches the native African to do likewise. The last is often a hard job. As a swarthy chieftain proudly remarked, "Why should I sweat when I have a wife, whom I exchanged

for the natives to do the domestic work, and the natives themselves. The native laborer, however, is not a slave, and must first be eradicated.

The English fashion of handling the situation—in an eminently businesslike manner—has been to form joint stock companies, friendly with the mission boards, and thus carry on trading with the natives and provide them employment. Dividends are limited to 5 per cent, and the shareholders are usually natives or Europeans.

The prospectus of one of these corporations, Papuan Industries, Limited, reads somewhat like an opéra bouffe libretto. It announced that the Rev. F. W. Walker, having labored eight years as a worker for the London Missionary Society, and six years on his own account as a South Sea trader, was prepared to Christianize the lowly Papuan and also to earn dividends for his shareholders by trading with aforesaid Papuan. As good as his promise, he went to the island of Badu, Torres Straits, three years ago, built a house and store, sowed 6,000 coconuts, started big rubber and hemp plantations, and in the meantime set the islanders, equipped with fifteen boats he had brought from England, to diving for pearl shells and a certain edible slug which is packed and sold to China.

The first year the Papuans brought up five tons of shell, and collected marine products valued at \$3,000. They bought largely at the company store, and put on clothes, but the narrator fails to state whether they organized a union. The evangelical side of the work was not neglected, for the pastor-trader preached weekly and at the end of the year a respectable settlement of native Christians was formed. If the enterprise continues to prosper, Mr. Walker and his Papuans may rival the Sandwich Islanders.

The English say the industrial training of savage races is indispensable, even in countries where the native may eul the breadfruit as he strolls or where the cocoa palm supplies all the necessities of life. Deprived of hunting and fighting, his principal occupations, he becomes an easy prey to vice, degeneracy and disease. Unless he can acquire civilized wants and labor to gratify them, civilization will kill him. The Rev. W. S. Naylor in "World Wide Missions" remarks: "The future of Africa depends very largely on the industry of the African. The problem is one of making industrious those whom bountiful Nature has nurtured without industry."

Probably the best example of this industrial training is afforded by the Church of England Missionary Society in industrializing Africa. Cotton production, or which it affords a market, is the special care of the former, while the East Africa enterprise maintains large plantations of palm trees, hemp, rubber and cocoa, trades in cattle and farm products, runs a brick yard, and even maintains a public laundry at Freetown.

English and American mission boards have learned many valuable lessons from the experience of the Moravian missionaries and that of the Basel (Switzerland) Evangelical Mission. In all countries into which he has adventured the Moravian has been a captain of industry as well as a missionary. He has been a pioneer in the West Indies, Pennsylvania or the Carolinas. Similarly the Basel workers brought German thrift and thoroughness to British

India. Their missions have been established about seventy-five years, and the Basel cloth and Basel tile they manufacture are famous throughout the East.

Industrial missions are not a novelty, but the extensive use of them by Protestant organizations is. On the whole, they are serving the Protestants as well as they served the Catholics in the conquest of the two Americas. The day seems not far distant when all kinds of mission handicraft will be largely sold in the department stores of American cities.

habit; and observing that I invariably put on my left leg."

Was this woman wise in her effort to break up the or the other of the table, it is probable that there was some reason connected with the right or the convenience place, and this led to a habit—or, as she expressed it, "getting in a rut."

There seems to be no sufficient reason for breaking the advantage of the better situation. The economy of habit is a thing.

its execution that was at first needed."

The common expression, "getting into a rut," is well established so that the slightest in-pulse starts the nerve current along this path or rut, because that offers the least resistance. These pathways through the nerve car-

quired with some difficulty in early childhood. If we had left for other purposes. Dr. Seiffeld says: "Habit, which that a brain without such memory is either lifeless or infantile."

Darwin, in common with most men, had acquired the

son told him there was no danger. We often speak of the tyranny of a bad habit. It is well to remember that

said that education is nothing but a formation of habits. If the child is trained in habits of courtesy, neatness, punctuality, and generosity, he will practice these virtues without conscious effort.

He will actually find it easier to behave in the way he has been trained to act of courtesy till a brain path or

by modern physiologists, is that fresh nerve paths

now task learned in the evening becomes easier to perform in the morning than it was the night before. Some German writers have even said that we learn to skate in summer and to swim in winter, meaning that having been taught skating one winter, the impression deepens unconsciously all through the summer, so that we begin better

bits of thought," says an eminent physician and psy-

retines inextricably mixed, as in the lines that

true science."

If no mental act can we say that it is 'writ in water.' Every impression of sense upon the brain, every current of molecular activity from one to another part of the brain, behind it some after effect which renders its reproduction an easier matter."

cond nature.

found of a certain dish which his mother prepared with especial skill. It consisted of cold chicken cutlets, cooked in

1. His nostrils would dilate and he would stand on tip-

o lived in the family, would take up a small por-

it to dip it into the

old beggar made his appearance, and, pausing in front of the child, said:

"Will you kindly give me a bite of your bread, little boy?"

Hardly had the request passed the beggar's lips when the wings of the boy's good angel began to flutter above his head. The child did not hesitate a moment.

"Here!" he said, handing the plate with the bread and fish to the beggar. "You are welcome."

The old man sat down beside him on the porch.

"But what will you have?" he asked, touched by some inward scruple which forbade him to deprive the child of his tidbit.

"Oh, I can manage!" replied Henri, carelessly. Side by side, they sat till the beggar had finished. Then the old man arose, held out the plate, and said:

"Thank you. It was very good."

And he walked away.

A feeling of melancholy began to take possession of the heart of the child, predestined to be the friend of all humanity. It was his first realization of the disparity between comfort and discomfort, plenty and poverty. Full of strange new thoughts, he sat alone in the twilight.

"Henri!" called a voice from within the house. "What are you doing? Not still eating, little glutton! Was the fish good?"

"Very good, indeed," answered the boy, slowly. And he went back to his room, not knowing

The United States Government has paid out to pensioners the sum of \$4,973,816,352.89. These figures come down to July 1, 1910. Up to June 30, 1909, the amount paid on account of our civil war was \$3,686,461,840.35. In 1909 there were 888,690 Civil War pensioners, and they received \$152,868,814.40. That year there was paid on account of other wars \$9,104,889.37. Under the "age pension" law of 1907 \$58,383,177.88 was paid to our survivors of the war who were more than sixty-two years old.

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ANNUAL CONGRESS OF REFORM OF THE CALIFORNIA WOMAN'S CHRISTIAN TEMPERANCE UNION.

As is its custom, the California Woman's Christian Temperance Union, Mrs. Sara J. Dorr, president, is preparing for its annual summer meeting, formerly known as "The School of Methods," established for the benefit of temperance workers, but which, as the years have passed, has expanded until it has developed into what is now styled "A Congress of Reform." From the platform, at this Congress, will be heard workers in many reforms, each at liberty to speak freely of his own pet aims and aspirations.

The Congress, usually held at Pacific Grove, has, this year, been invited to hold its session at San Francisco, and will meet, August 14, 1910, in Trinity Presbyterian church, 23rd and Capp streets, and will be open to the general public. On the afternoon of the 14th, at three o'clock, there will be a Children's Temperance Rally at the church, to which parents and friends are invited.

The program is not yet completed, but a special feature of the forenoon, beginning Tuesday, will be the Bible Study hour from eleven to twelve o'clock. This will be led by Miss Amanda M. Hicks, who gave such pleasant and helpful hours in the same study at the last Congress.

A WORLD-WIDE MOVEMENT AGAINST OPIUM

It is estimated that there are in the United States from 100,000 to 150,000 opium smokers, exclusive of the Chinese. Dr. Wright, a member of a government commission appointed to investigate as to this vice estimates the opium smokers in Chicago to be between 5000 and 15,000, exclusive of the Chinese. In New York the estimate is about the same. The habit is found largely among disreputable women and criminals. Investigation in twenty-five different states show that nearly twenty-two per cent of the former and sixteen of the latter are opium smokers. And competent authorities state that nine-tenths of the criminal classes and fallen women use opium in some form or other. Frequently this is by the taking of morphine tablets or by the hypodermic injection of the drug. The habit has been found quite prevalent in rural districts, among wives of farmers; owing, it is said to lack of social diversion. Many trained nurses and doctors have contracted the habit. Among the negroes the use of cocaine is spreading rapidly.

It is not surprising, therefore, that there should be a world-wide movement against the opium vice. A conference to this end was held recently in Shanghai, China. The fear of Great Britain that suppressing the traffic might have a detrimental effect on India revenues prevented an international agreement, China had already taken steps to prevent the importation in connection with her effort to suppress the vice. The United States has a law prohibiting the importation of opium except for medical purposes, but large quantities are smuggled in from Canada and Mexico.

The recent international conference at Shanghai recommended the enactment of measures prohibiting the shipment of opium from one country to another. But nothing can result until the recommendations are embodied in treat-

ies and signed by the different nations.

It is thought that Great Britain will change her attitude, will not allow money considerations to outweigh the highest welfare of her Indian colonies and will enter into a world agreement against opium.

A CITY OF MANY ISMS.

Battle Creek, Michigan, has the unique distinction of having been the home of more of the isms or peculiar religious beliefs than any other city in that State or perhaps in the United States. The Detroit Free Press says:

Fifty-five years ago the Seventh Day Adventists located there and made Battle Creek their headquarters for the world. Their subsequent wonderful growth made the name of Battle Creek synonymous with Adventism. Then came the Spiritualists, and the city became widely known as the headquarters in Michigan for that cult. At one time they had a very large society, and all of the noted free thinkers and agnostics in the country came there to lecture.

It is singular that these two denominations represented the two extremes in religion, one extremely orthodox and the other the broadest kind of liberalism. More literature of these two faiths has been sent out from Battle Creek than from any other city in this country. The ablest and best known authors of both isms have resided here at some time. Among the first settlers were a band of Quakers. Subsequently they all became Spiritualists.

Next came a colony from the East who were imbued with Fourierism and extreme liberal ideas on religion and social life. They established a community three miles west of the city, built a college and other buildings and called themselves the Harmonists. Several authors and men of note cast their lot with this socialistic enterprise, among them being Governor Talmadge of Wisconsin, who died while in the community.

One man who obtained a good following was Dr. Dowling. He had a strong personality and could easily influence people. He had a brand-new religion, his followers calling themselves "Christadelphians."

Dr. Swartz of Chicago dropped down to Battle Creek and was the first person to teach the "mind cure" in that city. He got a following that increased and branched off into other systems of new thought, and several societies along that line were organized, including a "Metaphysical Club."

The city has had followers and proselyters for the "Hermetic Brotherhood," "Age to Come," "Millennium Dawn," "Breath of Life," "Theosophy," "Gnostics," "Fire Worshipers," "Restitutionists," "Saint of God," "Church of the Larger Hope" cults. The latest introduction into the city is a "new thought" cult called the "Fohim Brotherhood."

"Father," said the small son of an editor, "Is Jupiter inhabited?" "I don't know, my son." Presently he was interrupted again. "Father, are there any sea serpents?" "I don't know, my son." The little fellow was manifestly cast down, but presently rallied and again approached the great source of information. "Father, what does the north pole look like?" But alas! again came the answer, "I don't know, my son." Then the child inquired, with withering emphasis, "Father, how did you get to be an editor?"

The Home.

A MORNING THOUGHT.

What if some morning, when the stars were paling,
And the dawn whitened, and the East was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near;

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth, and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air;

"There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit; Earth has one destroyer—
His name is Death; flee, lest he find thee here!"

And what if then, while the still morning brightened
And freshened in the elm the Summer's breath,
Should gravely smile on me, the gentle angel,
And take my hand and say, "My name is Death,"
Edward Rowland Sill.

THE MEANING OF "BARACA."

By C. E. Crossland.

There are a great many people who do not know the unique origin and the meaning of the word "Baraca." Indeed, there are some Sunday school workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday school workers throughout the entire world, it will be well to know how we came to have it.

In the twentieth chapter of II Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy so that they fell upon and slew each other. Thus, when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the rest of them fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the twenty-sixth verse, as follows: "And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed Jehovah. Therefore the name of that place was called the Valley of Berachah unto this day." The margin translates this Berachah as

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly, so as to permit the making of the monogram design which is so familiar in well organized Sunday schools today.

Baraca has indeed been a real "blessing" to thousands, and literally hundreds of thousands of young men all over North America and the world. It could not but bless

them, when it has brought them into the Sunday school and to the Bible and to God.

Every pastor and superintendent and teacher of young men or boys ought to investigate carefully the Baraca class idea. Its wonderful success from every viewpoint proves conclusively the correctness of its methods. The author of this article will be glad to furnish, free of any charge, full information to any reader. Simply write a letter to C. E. Crossland, Nashville, Tenn.

Philathea.

In like manner, the young ladies have a most appropriate name for their organized classes. The word "Philathea" is made up from two Greek words, and means "Lovers of the truth."

The history of the derivation, of these two great words in our modern Sunday school and religious life will make an interesting item for the scrap book of the reader of this article.

DIONYSIUS, THE LITTLE.

Rev. A. W. Ackerman.

As year by year we replace one calendar for another, or month by month strip off the guide that has served its day, it is not often that we stop to enquire concerning the significance of the date or the testimony which it bears to the place and power of Christ as he stands at the summit of human character, human history and human destiny.

On Christmas eve a great crowd gathered to gaze at a strange light in the sky above the flat-iron building in New York City. A policeman tried to move the people on and said it was nothing but a star. But a young woman suggested quietly that it was a star that led the wise men to the infant Jesus, and when the policeman wanted to know what that had to do with it, she answered: "Nothing, only it was Christmas eve." Once again in the long sweep of the centuries the wise men and women in the crowd were led to Jesus by a star. It is equally possible to be lured to the presence of the Christ by the series of numbers that stand daily before us on our calendar.

If one could have gone to Rome in the year 527 and had started out to find the greatest man then living in the world, the first impulse might have been to visit the palace and seek an audience with the man who swayed the thoughts and consciences of men as well as their lives, who was one of the wealthiest men of his day and lived in such splendor that even then he was always in debt. Some would have gone out to the broad plain outside of the city to seek the tent of the greatest general of the day who had been sent there to accomplish a very serious and difficult task and with him find the second greatest general who was there to watch the first. To see this greatest general clothed in beautiful armor, riding his prancing horse, attended by his brave guard, at the head of the greatest army in the world, and to learn that in all his long life he had lost but one battle, would seem to many to be the discovery of real greatness. But if one really wanted to find the greatest man in the city, he must go down the street until he came to a door, studded with

nails, which opened into a dirty doorway. The passage, leading to the dark passages, kept scrupulously clean, he would come to a room that had neither picture nor bed, neither curtain, nor chair, nothing but a round wooden table, a stool, and a pile of straw where the man slept at night.

There is no doubt about the greatness, because the Pope died leaving his debts unpaid, and though he held so high a station, he said nothing and did nothing that either the history of the Church or of mankind has preserved; the general died, having done his part in changing the face of the earth, and is of interest today to the student only, the student of history or of the art of fighting. But Dionysius died and was buried outside the monastery wall, and though he was a holy man, one of the most learned men of his day, with a great capacity for silence, and though he rendered great service to the Church and the whole civilized world, he felt so keenly that there was nothing in his life to boast of that, when asked about the words that should be put over his grave, he said, "Dionysius, the Little."

Yet it was he who unwittingly invented the calendar of the Christian era. He determined if possible to settle the vexed question about the date of the Easter festival which had provoked heated discussions and schisms in the Church until there were a hundred ways of reckoning it, and the only guides he had were private memoranda, meagre church records, and other scattered data. But there came a day, a most eventful day, when he sat at his table in the monastery cell, with the light streaming in at the narrow window and the greater light of the love of God and man in his heart; on the table before him was the list which he had made of all the Easters that the Church had celebrated, together with the years that intervened between the resurrection and the annunciation to Mary; and then there was the scratching of a pen on parchment, the only sound in the brooding stillness of the house, and for the first time the words were written in connection with the date, "Anno Domini, 527."

It was fifty years after this that the older calendar was supplanted, and it was twelve hundred years after that Russia yielded to its claim; but today it can be said that there is no other date in the world's history which the nations of the earth are willing to concede to be greater than the greatest date of their own history, and wherever the pierced hand has healed the sinful heart, the nations write "In the year of our Lord," and wherever any other mode of reckoning is found, there lies the darkness of heathenism; there the light of the Christ has not yet come in its power and glory. It might be well to recall this now and then as we use the calendar which Dionysius worked out for us and thus be led back to Christ, the pivotal character of all history.

Our Young People

QUEER STEEDS.

"Whoa, click! Whoa, bird!" somebody was saying.

A stroller alone was seated in Southern California, looking at the words, and would not at such a time and place for a

The road led out of a little village into the country and was lined with golden poppies, while here and there brown-backed violets peeped through the green grain that, in the wayside.

The stroller was observing the flowers intently, so did not look around until "Whoa, click! Gently, bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat were two fuzzy, grotesque birds of gigantic size, in fact, the largest birds in the world—ostriches—harnessed side by side to a curious, sulky-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kitchinish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, click! Whoa, bird!"

As the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the birds with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And the man with the flowers noticed the clever way in which the birds were harnessed. Around their necks was a strap, while another strap held their beaks together so they could not bite.

"We have to muzzle them," continued the communicative driver. "They'll eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out of a man's hand. But that isn't their steady diet; no. They live on alfalfa grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breast plates that were attached to the end of the wagon shaft and to each other; leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their beaks.

"They're just broken in," said the driver, but they travel pretty well;" and he touched the birds with the short whip and spoke to them. They looked around with their great black eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"You see they are harnessed in to stay," the ostrich driver said as he stopped his team. "There are only two things they can do—stand in harness or go ahead. As a rule, they prefer to go. Their only one trouble—I

At the South Pasadena ostrich farm, where 100 birds of all sizes can be seen, from chicks to full-grown specimens, a boy rides one of the large birds bareback. At first the feathery steed protested, but gradually it became used to it so that the young rider goes along with all the ease

ing his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange, he held it out. The bird eagerly seized and swallowed it, and the orange could

neck—which was an extraordinary spectacle.

A few minutes later the driver touched his strange team, and away they went to the stable, or corral, in the neighboring farm.—C. F. Holder.

PATTY PRICE.

By L. G. M. Upton.

O, the beauty of that store window! Patty Price stood before it with her brown eyes round with anticipation of good things to come. Her bare toes burrowed into the sand and stones without feeling their hardness; her two short braids quivered with excitement, and one little brown hand clasped tightly the penny that was to purchase so much happiness.

What should it be? One thing she knew—it was to be candy, for it was so long since she had tasted any that her mouth watered for it. From the chocolate sticks, so tempting in their rich brownness, her eyes turned to the gayly-colored papers of peppermint and wintergreen lozenges, and then strayed on to brighten into determination as she saw a box of colored candy marbles, such beautiful marbles, and six for one cent! "Two for each of us," said Patty to herself, for she was a generous little soul and always remembered little brother and sister at home.

So intent was she on her choice that she did not hear the sound of wheels, nor did she see her good friend, the rural postman, jump from his delivery wagon with the big mail bag in his hand. But he saw her, and his jolly face broadened into a smile as he said:

"Hulloa, Patty! Going to buy Miss Brown out?"

Then she went up to him and slipped one hand confidently into the big one held out to her, saying, "See what I found this morning," and, opening the other hand, displayed the moist treasure within.

"Why, let's see that penny, Patty," said the postman with a twinkle in his bright eye. "Why, that looks just like the one I lost yesterday afternoon!"

Then it was Mr. Rice's penny and not hers at all! Poor Patty! her heart seemed to sink right down into her feet, it was such a disappointment. Well, one thing was certain, she wouldn't enjoy buying candy right under his very eyes with a penny that he had said was his. So she slipped away while the postman went on into the office never thinking again of his joking words.

She would go and ask mother if she ought to give it back to him. Mother always knew what it was best to do. So in haste she came into the room where her mother sat mending little garments in all stages of dilapidation, and with words tumbling over one another in their hurry, and with some tears, finally made herself understood.

Mrs. Price put her arm around Patty and drew her close, while her other work band gently smoothed the roughened hair. "Mother knows it's hard to give it up,

and she's sorry for her little girl. But mother knows, too, that you do not want anything that does not belong to you, and that you will be a brave girl and give the penny to Mr. Rice as he comes along. There he comes up the street now!"

Patty gave her mother a kiss, wiped some tears away, and hurried out to the gate where Mr. Rice spied her standing as he came driving along. He saw her little outstretched hand, and, as he reined up his horse, heard her childish voice, "Here's your penny, Mr. Rice."

For the first time he remembered his words at the office.

"Why, Patty, child," he began, "did you think I really meant that that was the penny I lost? Bless your heart, I lost my penny in a village ten miles away. Now run right off and spend that one quick before anyone else claims it." And with a hearty laugh and "get up there" to his old horse he drove off.

Mrs. Price, watching from the window, smiled and said, "I guess it's all right," as she saw Patty's flying feet disappearing down the street, and a little later she was sure for Patty burst in vehemently demanding: "Where's Ruth and Bennie? I've got something for them."

Then with a big hug for her mother: "He was just joking, mother, and I didn't have to give it to him at all. But I'm glad I did what you told me to for I feel lots better inside."

And mother said, "I knew you would."

THE FOUR-LEAVED CLOVER.

The queen of the fairies on a day
Was busy making clover;
— — — — — found
She had one leaf left over.

At first she knew not what to do,
Indeed, was almost frightened—
To waste a whole great clover leaf,
But suddenly she brightened,

Then, calling her assistants, said:
"I End in making clover,
I must have somewhere counted wrong
Here is a leaf left over.

"So haste and bring me quickly here
A clover from the meadows;
And I will tell it lovely tales
Of sunshine without shadows.

"Of merry hearts and happy days
And hours of rarest pleasure;
Of smiling faces, dancing feet,
And rapture without measure.

"And then I will to it affix
This leaf which is left over;
Good luck will always follow him,
Who finds a four-leaved clover."

The End.

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DON'T KNOW IT ALL.

Some one says you might read all the books in the British Museum, if you could live long enough and remain an utterly illiterate, uneducated person. Then, again, if you read ten pages in a good book, letter by letter—that is to say, with real accuracy—you are for evermore, in some measure, an educated person. It is only a measure that a person can be educated. When there were but few books it was possible for one person to know their contents. Science has widened, and the butter of intelligence must be spread thinner. The wise scholar is one who is ready to drop off. Only boarding-school girls "finish" their education. The bald-headed professor who has been studying all his life, feels ignorant in the face of many things he does not know. A child can ask him questions he cannot answer. The young man goes to college to be educated. The most college can do for him is to put

him on the road leading to knowledge. It takes everybody to know everything, and very little of anything is yet known. Run away from the man who knows it all. He will make you tired exposing his ignorance.—New Orleans Picayune.

SOMETHING AILED IT.

A colored man complained to the storekeeper that a ham which he had purchased there was not good.

"The ham is all right, Zeph," insisted the storekeeper.

"No, it ain't boss," insisted the Negro. "Dat ham's shore bad!"

"How can that be," continued the storekeeper, when it was cited once last week?"

The colored man scratched his head reflectively and finally suggested,

"Well, sah, then it must have had a relapse."—Louisville Christian Advocate

PACIFIC PRESBYTERIAN

University of California
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VOL. VIII.

SAN FRANCISCO, U. S. A., AUGUST 11, 1916

No 32



SOUTH PARK PRESBYTERIAN CHURCH, LOS ANGELES
Of Which Rev. W. G. Palmer is Pastor.

A POLITICAL REVOLUTION AT HAND
THE TESTIMONY OF THE MONUMENTS
ANOTHER NOTCH IN HEARST'S GUN BARREL.

Pacific Presbyterian

Published weekly by the Pacific Presbyterian Church and associated with
411 Market St. San Francisco, Cal.
Telephone Douglas, 1319.

MANAGING EDITOR: Mrs. M. B. Brinkman

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LOS ANGELES REPRESENTATIVE

Rev. Ross P. Baker Telephone Home 29117

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.
Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

A POLITICAL REVOLUTION AT HAND.

Insurgents Will Sweep the Country, While Regulars Will Bite the Dust in the Fall Campaign.

Justice is cumulative.

The political wrongs of the years gone by have been heaped high at the doors of the so-called Regulars, and pay-day has come.

There is no escape from the collector in this case. Even if it takes the last pound of flesh, the debt must be paid.

It means bankruptcy and pain for those who have aligned themselves with the parties that have been the sinners against the people's rights; it means preferment and reward for those who have stood for honesty and justice.

Seemingly out of a clear sky arose this cloud of insurgency that at first looked "no larger than a man's hand," and at the worst none believed could forecast more than a little squall, but God was about to answer the cry of the oppressed and deceived, the helpless and distressed, and He was going to give them large redress for their wrongs, and the cry of the reformers for political annihilation of those who had so long and greedily robbed them, found an answer in every part of the country. In all places good men have sprung up to be the champions of the people, and most of these will be elected. We will not be surprised if scarce a man of the old regulars is not defeated.

It is pitiful to see the poor helpless regulars trying to get under cover of some reform cloak to hide their traitorous stripes, for they know they are doomed to defeat, unless they can deceive the people by making them believe they are sheep instead of wolves.

Stanton Seeks Aid of Ministers.

Phil Stanton, who has aspirations to fill the Governor's chair, in desperation has gone to Robert Broderick, and some other clergymen of Southern California and by some means secured their endorsement of his candidacy, which he is circulating among the persons of the State in the hope of getting them to speak a good word for him. He will not succeed, for the men of the ministry are not going to be fooled by this trick. As to how Stanton got this endorsement, we are not aware, but we believe it was given on the strength of his statement to them that he had the endorsement of Roosevelt, which has been immediately denied by the ex-President.

Stanton is in the field with no hope of success, but he is being used by the Anderson machine men to draw from the reform element that are backing Johnson. It is an attempt to split the Church vote. Do not let them fool us that way. Let every pastor expose this trick, and tell his people to stand by the only man who is not backed by the liquor interests, Hiram Johnson. He will undoubtedly be nominated at the primaries on August 16th.

We have not space or time to take up the case of each man running for office, but most any one can tell "who's who" by seeing what papers and parties are backing them. To be supported by certain papers and interests is as good an indication of where a man stands, as is needed. The attack of these people and their organs are the finest endorsement a good man needs, and the people are learning to recognize it as such.

Beware of Election "Roombachs."

The fight is so bitter that the country will be flooded with canards the morning of election. These "roombachs" will further hurl their originators into oblivion. The story that is sprung at the last moment, when it is too late to make a denial of it, one can rest assured is a false one.

McKinley's Attack on Kent Failed To Do Damage.

Duncan McKinley tried to work a dirty trick on William Kent, his opponent, that we are glad to see failed. McKinley through his political pull as Washington has a suit filed against Kent for violation of the laws in having a fence on Government land in Nevada. The land has never been surveyed and as to whether the fence is on the land no one knows. If so, notice to remove it should be given before suit is commenced, and would have been in any other case. This attempt to injure Kent, will only make a few more votes for him, as the people know he is a square and honest man. He will undoubtedly be elected by a large majority, despite all the political tricks that will be tried on him.

Judge Wilbur of Los Angeles is a good man, and held high in the esteem of all those who know him. He will secure the nomination for judge of the Juvenile court.

ANOTHER NOTCH IN HEARST GUN STOCK.

In the pioneer days the Indians used to cut a notch in the stock of their gun for each man they killed, and it is said that white men have kept such a cruel score of the Indians they slay.

The shooting of Mayor Gaynor, of New York, gives William R. Hearst another notch in his gun stock, for it is pretty generally believed that the attack of the Hearst papers on the Mayor has been the cause of the shooting, as was the killing of President McKinley.

It is great work, Mr. Hearst, that is if you call your ability to incite murder in the hearts of your readers, the highest fun tions of a newspaper, as seems to be the case by the character of the matter printed.

There is no question but what the Hearst papers are doing more to stir up riots and excite men and women to crime than all the anarchists and rioters in the country combined. In our opinion a person who will help support these papers either by buying the papers or advertising in them is giving aid and succor to the most dangerous enemy of society and the government we have. To elect Mr. Hearst to any office would perhaps be a worse crime, after what he has shown his papers capable of doing.

PACIFIC PRESBYTERIAN

Miss Anna Topley, of the Vallejo church, is spending some time at Mt. Hermon this season.

Rev. E. F. Hall, Western District Secretary of the Board of Home Missions, visited at Mt. Hermon recently.

Miss Drucilla Love and Miss Lucy Botsford, of the Second church, San Jose, are spending their summer vacation and taking in the lectures at Mt. Hermon.

Rev. J. W. Quay and wife, of Clovis, are enjoying the profitable entertainments offered by the Mt. Hermon Association. Mr. Quay is pastor of the church at Clovis.

Rev. E. B. Hill, pastor at Watsonville, Cal., was registered at the Inn at Mt. Hermon last week. With him was Mr. H. L. Shideler, also of Watsonville.

Miss Marie C. Brehm has spent the past week in meetings at Vallejo, and on Friday of this week goes to Eureka and other points in Humboldt county for a week's work.

Mrs. William G. Alexander, of San Jose, Cal., made a visit with her relatives, Mr. and Mrs. Close, who have a most comfortable cottage near the center of the grounds at Mt. Hermon.

Mrs. Myron W. Crowell, of Alhambra, Home Corresponding Secretary of the Los Angeles Presbytery, is taking her vacation attending the convention and conference at Mt. Hermon.

Rev. William Parsons, of Portland, has said that he will contribute four articles for the Pacific Presbyterian this fall. We will be glad to have so able a contributor willing to write for our people.

Rev. George Long, pastor of the Second church, San Jose, Cal., has been holding evangelistic services each Sabbath evening in the church with good results. The attendance has been large and the results encouraging.

Rev. W. C. Sherman, pastor at Sacramento, Cal., preached last Sabbath at the First church, San Jose, in the absence of the pastor, Rev. H. H. McQuilkin, who is spending his vacation at Sea Bright, Cal. Mr. Sherman will speak again next Sabbath at the same place.

Mrs. Gilchrist Field, matron of the Indians at Course Gold, Madera county, Cal., has consented to give the readers some articles regarding her work among her chosen people. Those who have heard her speak, or have read her writings, will anticipate a treat. Mrs. Harriet Gilchrist is attending the Zayante Indian Conference at Mt. Hermon.

Prof. J. M. Robe, superintendent of the Nuyaka Indian school, Oklahoma, has been appointed superintendent of the Tucson Indian school, Arizona, to fill the position made vacant by the death of J. B. Lawrence, last May.

Rev. Herbert Hayes, who has been supplying the Westminster church, San Francisco, since the removal of the pastor, Rev. D. A. Mobley, to Vallejo, has accepted a call to supply the Centennial church, Oakland, Cal., for a month, beginning his service last Sabbath.

Rev. Willis White, pastor at Chico, Cal., is reported to have been the only minister to sign a paper endorsing the President of the State Normal school, Dr. C. C. Van Liew,

charged with improper conduct with a young lady student. Dr. Van Liew was acquitted by a vote of one, but now that one member of the board of directors who supported him has died, he is reported to have said that he will withdraw. Perhaps he was not guilty, but a person who uses liquor and tobacco, might do things while under its influence that are indiscreet.

The California Womans Christian Temperance Union is to conduct a five days Congress of Reform in the Trinity Presbyterian church, San Francisco, August 14-19. The most prominent workers of the temperance movement will be in attendance and take part. In addition to the temperance question, Suffrage will have a strong place on the program. On Monday evening there will be a reception, on Wednesday evening a debate by two men on suffrage, and on Friday evening a Young Peoples' evening under the direction of Mrs. Esther Cotton. Programs of all the meetings may be secured by addressing the Secretary, Miss Anna E. Chase, 3 City Hall Ave., San Francisco. Miss Emma Laird has been called back to the school to act as superintendent until Mr. Robe can bring his family on from the East. The school will open September 1st. Miss Laird will report the Zayante Indian conference for the next issue of the Pacific Presbyterian.

WOMEN IN THE LAOS CHURCH.

By Rev. Robert Irwin.

The opportunity for Christian work of all kinds is open to Laos women equally with the men. That is to say, there are no social barriers to hinder them, as in India. Nevertheless, it is a new world to the Laos women and they respond to its influences and opportunities more slowly than the women of England and America did to the opportunities for higher education given them by the magic touch of the gifted Mary Lyon.

When a Laos woman becomes a Christian, the fitness of things, as they conceive it, demands that she wear a jacket and learn to read and sing—and there are real heroines. Some women have advanced beyond this stage.

Won Dee is the wife of an elder in the Lampoon church and she has a shining record for good deeds. Narrowly escaping a life of slavery, she and Noi Huen, her husband, came to live at the mission premises. He proved himself to be faithful and capable; became a deacon, then an elder and only refrained from entering the ministry by the urgent need of the medical department. Won Dee seconded all his efforts and strove to make herself his fit companion and real helpmate. She takes good care of her home and children; cultivates a garden at home and a tobacco field in the country, raises pigs on shares, trades in various small articles, sews, spins, and weaves and has a book in her hand every spare minute. She is in short Lumen's virtuous woman in every respect. In the church she is the pastor's delight. She attends fairly regularly, studies the Sunday school lesson and answers promptly; she is a good endeavor worker and zealous missionary leader; she is a constant visitor at the homes of the poor, the sick, the backsliding and the heathen; she gives liberally and withal is quiet and unassuming.

Kawng Keo, wife of Rev. Chi Ma, cheerfully endured

toil and privation rather than allow her husband to give up his education. Wretchedly poor but with a passionate longing for knowledge, Chi Ma felt that he must quit school to provide for the five mouths depending on him. His heroic wife insisted that he should continue; she would "get along somehow." So, for about seven years, she carried on the brave struggle with poverty and saw her husband graduated and ordained to the gospel ministry.

Pa Dee, the wife of Elder Boon Ma of Lakawn church, was converted late in life, but she was converted. She burned to save souls and counted no difficulty hard. As she learned she taught. Her home became the center of religious influence and instruction. Always decorous and modest, she talked alike to prince and beggar in a simple, straightforward, old-womanly way. With wonderful persistence she learned to read the Siamese and committed to memory some of the Siamese catechism, and after Laos printing appeared she learned that also. For many years her husband was bitterly hostile to Christianity. On her knees she drew him gently to Christ and before her death she saw all her family in the fold of the church.

These are only samples of the many "women who labored with me in the gospel" in Laos. Does anyone wonder that a missionary's heart clings to a people of such qualities?

THE TESTIMONY OF THE MONUMENTS.

Archæology Confirms the Scriptures.

By Prof. George Frederick Wright, LL.D., Oberlin College.

All history is fragmentary. Each particular fact is the center of an infinite complex of circumstances. No man has intelligence enough to insert a supposititious fact into circumstances not belonging to it and make it exactly fit. This only infinite intelligence could do. A successful forgery, therefore, is impossible if only we have a sufficient number of the original circumstances with which to compare it. It is this principle which gives such importance to the cross-examination of witnesses. If the witness is truthful, the more he is questioned the most perfectly will his testimony be seen to accord with the framework of circumstances into which it is fitted. If false, the more will his falsehood become apparent.

Remarkable opportunities for cross-examining the Old Testament Scriptures have been afforded by the recent uncovering of long-buried monuments in Bible lands and by deciphering the inscriptions upon them. It is the object of this essay to give the results of a sufficient portion of this cross-examination to afford a reasonable test of the competence and honesty of the historians of the Old Testament, and of the faithfulness with which their record has been transmitted to us. But the prescribed limits will not permit the half to be told; while room is left for an entire essay on the discoveries of the last five years to be treated by another hand, specially competent for the task.

Passing by the monumental evidence which has received objections to the historical statements of the New Testament, as less needing support, attention will be given first to one of the Old Testament narratives, which is nearest to us in time, and against which the harshest judgments of modern critics have been hurled. We refer to the statements in the Book of Daniel concerning the personality and fate of Belshazzar.

The Identification of Belshazzar.

In the fifth chapter of Daniel Belshazzar is called the "son of Nebuchadnezzar," and is said to have been the "king" of Babylon and to have been slain on the night in which the city was taken. But according to the other historians he was the son of Nabonidus, who was then king, and who is known to have been out of the city when it was captured, and to have lived some time afterwards.

Here, certainly, there is about as glaring an apparent discrepancy as could be imagined. Indeed, there would while his father was still living is no more strange than seem to be a flat contradiction between profane and sacred historians. But in 1854 Sir Henry Rawlinson found, while excavating in the ruins of Mugheir (identified as the site of the city of Ur, from which Abraham emigrated), inscriptions which stated that when Nabonidus was near the end of his reign he associated with him on the throne his eldest son, Bel-shar-uzzer, and allowed him the royal title, thus making it perfectly credible that Belshazzar should have been in Babylon, as he is said to have been in the Bible, and that he should have been called king, and that he should have perished in the city while Nabonidus survived outside. That he should have been called king that Jehoram should have been appointed by his father, Jehosaphat, king of Judah, seven years before his father's death (see 2 Kings 1:17 and 8:16), or that Jotham should have been made king before his father, Uzziah, died of leprosy, though Uzziah is still called king in some of the references to him.

That Belshazzar should have been called the son of Nebuchadnezzar is readily accounted for on the supposition that he was his grandson, and there are many things to indicate that Nabonidus married Nebuchadnezzar's daughter, while there is nothing known to the contrary. But if this theory is rejected, there is the natural supposition that in the loose use of terms of relationship common among Oriental people "son" might be applied to one who was simply a successor. In the inscriptions on the monuments of Shalmaneser II., referred to below, Jehu, the extirpator of the house of Omri, is called the "son of Omri."

The status of Belshazzar implied in this explanation is confirmed incidentally by the fact that Daniel is promised in verse 6 the "third" place in the kingdom, and in verse 29 is given that place, all of which implies that Belshazzar was second only.

Thus, what was formerly thought to be an insuperable objection to the historical accuracy of the Book of Daniel proves to be, in all reasonable probability, a mark of accuracy. The coincidences are all the more remarkable for being so evidently undesigned.

The Black Obelisk of Shalmaneser.

From various inscriptions in widely separated places we are now able to trace the movements of Shalmaneser II. through nearly all of his career. In B. C. 842 he crossed the Euphrates for the sixteenth time and carried his conquests to the shores of the Mediterranean. Being opposed by Hazael of Damascus, he overthrew the Syrian army, and pursued it to the royal city and shut it up there, while he devastated the territory surrounding. But while there is no mention of his fighting with the Tyrians, Sidonians and Israelites, he is said to have received tribute from them and "from Jehu, the son of Omri." This institution occurs

on the celebrated Black Obelisk discovered many years ago by Sir Henry Rawlinson in the ruins of Nimrod. On it are represented strings of captives with evident Jewish features, in the act of bringing their tribute to the Assyrian king. Now, though there is no mention in the sacred records of any defeat of Jehu by the Assyrians, nor of the paying of tribute by him, it is almost natural that tribute should have been paid under the circumstances; for in the period subsequent to the battle of Karkar, Damascus had turned against Israel, so that Israel's most likely method of getting even with Hazael would have been to make terms with his enemy, and pay tribute, as she is said to have done, to Shalmaneser.

The Moabite Stone.

One of the most important discoveries, giving reality to Old Testament history, is that of the Moabite Stone, discovered at Dibon, east of the Jordan, in 1868, which was set up by King Mesha (about 850 B. C.) to signalize his deliverance from the yoke of Omri, king of Israel. The inscription is valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrews. From this inscription we learn that Omri, king of Israel, was compelled by the rebellion of Mesha to subjugate Moab; and that after doing so, he and his son occupied the cities of Moab for a period of forty years, but that after a series of battles, it was restored to Moab in the days of Mesha. Whereupon the cities and fortresses retaken were strengthened, and the country repopulated, while the methods of warfare were similar to those practiced by Israel. On comparing this with 2 Kings 3:4-27, we find a parallel account which dovetails in with this in a most remarkable manner, though naturally the biblical narrative treats lightly of the conquest by Mesha, simply stating that, on account of the horror created by the idolatrous sacrifice of his eldest son upon the walls before them, the Israelites departed from the land and returned to their own country.

The Expedition of Shishak.

In the fourteenth chapter of 1 Kings we have a brief account of an expedition of Shishak, king of Egypt, against Jerusalem in the fifth year of Rehoboam. To the humiliation of Judah, it is told that Shishak succeeded in taking away the treasures of the house of Jehovah and of the king's house, among them the shields of gold which Solomon had made; so that Rehoboam made shields of brass in their stead. To this simple, unadorned account there is given a wonderful air of reality as one gazes on the southern wall of the court of the temple of Amen at Karnak and beholds the great expanse of sculptures and hieroglyphs which are there inscribed to represent this campaign of Shishak. One hundred and fifty-six places are enumerated among those which were captured, the northernmost being Megiddo. Among the places are Gaza, Adullam, Beth-Horon, Ajlalon, Gibeon, and Juda-Malech, in which Dr. Birch is probably correct in recognizing the sacred city of Jerusalem.—Malech being the word for royalty.

Israel in Egypt.

The city of Tahpanhes, in Egypt, mentioned by Jeremiah as the place to which the refugees fled to escape from Nebuchadnezzar, was discovered in 1886 in the mound known as Tel Defenneh, in the northeastern portion of the delta, where Mr. Flinders Petrie found not only evidences

of the destruction of the palace caused by Nebuchadnezzar, but apparently the very "brick work or pavement" spoken of in Jer. 43:8: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah," adding that Nebuchadnezzar would "set his throne upon these stones," and "spread his royal pavilion over them."

A brick platform in partial ruins, corresponding to this description, was found by Mr. Petrie adjoining the fort "upon the northwest." In every respect the arrangement corresponded to that indicated in the Book of Jeremiah.

Farther to the north, not a great way from Tahpanhes, on the Tanitic branch of the Nile, at the modern village of San, excavations revealed the ancient Egyptian capital Tanis, which went under the earlier name of Zoan, where the Pharaoh of the oppression frequently made his headquarters. According to the Psalmist, it was in the field of "Zoan" that Moses and Aaron wrought their wonders before Pharaoh; and, according to the Book of Numbers, "Hebron" was built only seven years before Zoan. As Hebron was a place of importance before Abraham's time, it is a matter of much significance that Zoan appears to have been an ancient city which was a favorite dwelling-place of the Hyksos, or Shepherd Kings, who preceded the period of the Exodus, and were likely to be friendly to the Hebrews, thus giving greater credibility to the precise statements made in Numbers, and to the whole narrative of the reception of the patriarchs in Egypt.

The Pharaoh of the Oppression, "who knew not Joseph," is generally supposed to be Rameses II, the third king of the nineteenth dynasty, known among the Greeks as Sesostris, one of the greatest of the Egyptian monarchs. Among his most important expeditions was one directed against the tribes of Palestine and Syria, where, at the battle of Kadesh, east of the Lebanon Mountains, he encountered the Hittites. The encounter ended practically in a drawn battle, after which a treaty of peace was made. But the whole state of things revealed by this campaign and subsequent events shows that Palestine was in substantially the same condition of affairs which was found by the children of Israel when they occupied it shortly after, thus confirming the Scripture account.

This Rameses, during his reign of sixty-seven years, was among the greatest builders of the Egyptian monarchs. It is estimated that nearly half of the extant temples were built in his reign, among which are those at Karnak, Luxor, Abydos, Memphis and Bubastis. The great Ramesseum at Thebes is also his work, and his name is found carved on almost every monument in Egypt. His oppression of the children of Israel was but an incident in his remarkable career. While engaged in his Asiatic campaigns he naturally made his headquarters at Bubastis, in the land of Goshen, near where the old canal and the present railroad turn off from the delta toward the Bitter Lakes and the Gulf of Suez. Here the ruins of the temple referred to are of immense extent and include the fragments of innumerable statues and monuments which bear the impress of the great oppressor. At length, also, his mummy has been identified; so that now we have a photograph of it which illustrates in all its lineaments the strong features of his character.

The Store Cities of Pithom and Rameses.

But most interesting of all, in 1883, there were uncovered, a short distance east of Bubastis, the remains of vast vaults, which had evidently served as receptacles for storing grain preparatory to supplying military and other expeditions setting out for Palestine and the far East. Unwittingly, the engineers of the railroad had named the station Rameses. But from the inscriptions that were found it is seen that its original name was Pithom, and its founder was none other than Rameses II., and it proves to be the very place where it is said in the Bible that the children of Israel "built for Pharaoh store-cities, Pithom and Rameses" (Ex. 1:11), when the Egyptians made their lives bitter with hard bondage, in mortar and in brick." It was in connection with the building of these cities that the oppression of the children of Israel reached its climax, when they were compelled (after the straw with which the brick were held together failed) to gather for themselves stubble which should serve the purpose of straw, and finally, when even the stubble failed, to make brick without straw (Ex. 5.).

Now, as these store pits at Pithom were uncovered by Mr. Petrie, they were found (unlike anything else in Egypt) to be built with mortar. Moreover, the lower layers were built of brick which contained straw, while the middle layers were made of brick in which stubble, instead of straw, had been used in their formation, and the upper layers were of brick made without straw. A more perfect circumstantial confirmation of the Bible account could not be imagined. Every point in the confirmation consists of unexpected discoveries. The use of mortar is elsewhere unknown in Ancient Egypt, as is the peculiar succession in the quality of the brick used in the construction of the walls.

Thus have all Egyptian explorations shown that the writer of the Pentateuch had such familiarity with the country, the civilization, and the history of Egypt as could have been obtained only by intimate, personal experience. The leaf which is here given is in its right place. It could not have been inserted except by a participant in the events, or by direct Divine revelation.

The Hittites.

In Joshua 1:4, the country between Lebanon and the Euphrates is called the land of the Hittites. In 2 Sam. 24:6, according to the reading of the Septuagint, the limit of Joab's conquests was that of "the Hittites of Kadesh," which is in Coele Syria, some distance north of the present Baalbeck. Solomon is also said to have imported horses from "the kings of the Hittites"; and when the Syrians were besieging Samaria, according to 2 Kings 7:6, they were alarmed from fear that the king of Israel had hired against them "the kings of the Hittites." These references imply the existence of a strong nation widely spread over the northern part of Syria and the regions beyond. At the same time frequent mention is made of Hittite families in Palestine itself. It was of a Hittite (Gen. 23:10) that Abraham bought his burying-place at Hebron. Bathsheba, the mother of Solomon, had been the wife of Uriah the Hittite, and Esau had two Hittite wives. Hittites are also mentioned as dwelling with the Jebusites and Amorites in the mountain region of Canaan.

Until the decipherment of the inscriptions on the monuments of Egypt and Assyria, the numerous references in

the Bible to this mysterious people were unconfirmed by any other historical authorities, so that many regarded the biblical statement as mythical, and an indication of the general untrustworthiness of biblical history. A prominent English biblical critic declared not many years ago that an alliance between Egypt and the Hittites was as improbable as would be one at the present time between England and the Choctaws. But, alas for the over-confident critic, recent investigations have shown, not only that such an alliance was natural, but that it actually occurred.

From the monuments of Egypt we learn that Thothmes III. of the eighteenth dynasty, in 1470 B. C., marched to the banks of the Euphrates and received tribute from "the Greater Hittites" to the amount of 3,200 pounds of silver and a "great piece of crystal." Seven years later tribute was again sent from "the king of the Greater Hittite land." Later, Amenophis III. and IV. are said, in the Tel el-Amarna tablets, to have been constantly called upon to aid in repelling the attacks of the Hittite king, who came down from the north and intrigued with the disaffected Canaanitish tribes in Palestine; while in B. C. 1343, Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful, and came near losing his life in the attempt, extricating himself from an ambushade only by most heroic deeds of valor. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given in marriage to Rameses.

The Assyrian monuments also bear abundant testimony to the prominence of the Hittites north and west of the Euphrates, of which the most prominent state was that with its capital at Carclemish, in the time of Tiglath-pileser I., about 1100 B. C. In 854 B. C. Shalmaneser II. included the kings of Israel, of Ammon, and of the Arabs, among the "Hittite" princes whom he had subdued, thus bearing most emphatic testimony to the prominence which they assumed in his estimation.

The cuneiform inscriptions of Armenia also speak of numerous wars with the Hittites, and describe "the land of the Hittites" as extending far westward from the banks of the Euphrates.

Hittite sculptures and inscriptions are now traced in abundance from Kadesh, in Coele Syria, westward to Lydia, in Asia Minor, and northward to the Black Sea beyond Marsovan. Indeed, the extensive ruins of Boghaz-Keui, seventy-five miles southwest of Marsovan, seem to mark the principal capital of the Hittites. Here partial excavations have already revealed sculptures of high artistic order, representing deities, warriors and amazons, together with many hieroglyphs which have not yet been translated. The inscriptions are written in both directions, from left to right, and then below back from right to left. Similar inscriptions are found in numerous other places. No clue to their meaning has yet been found, and even the class of languages to which they belong has not been discovered. But enough is known to show that the Hittites exerted considerable influence upon the later civilization which sprang up in Greece and on the western coasts of Asia Minor. It was through them that the emblem of the winged horse made its way into Europe. The mural scenes carved upon the head of a column in the east of ancient Babylon have been traced into Greek sculpture, while the remarkable story recounted upon the gates of

Mycenae are thought to represent Hittite, rather than Babylonian art.

It is impossible to overestimate the value of this testimony in confirmation of the correctness of biblical history. It shows conclusively that the silence of profane historians regarding facts stated by the biblical writers is of small account, in face of direct statements made by the biblical historians. All the doubts entertained in former times concerning the accuracy of the numerous biblical statements concerning the Hittites is now seen to be due to our ignorance. It was pure ignorance, not superior knowledge, which led so many to discredit these representations. When shall we learn the inconclusiveness of negative testimony?

The Tel el-Amarna Tablets.

In 1887 some Arabs discovered a wonderful collection of Tablets at Tel el-Amarna, an obscure settlement on the east bank of the Nile, about two hundred miles above Cairo and about as far below Thebes. These tablets were of clay which had been written over with cuneiform inscriptions, such as are found in Babylonia, and then burnt, so as to be indestructible. When at length the inscriptions were deciphered, it appeared that they were a collection of official letters, which had been sent shortly before 1300 B. C. to the last kings of the eighteenth dynasty.

There were in all about three hundred letters, most of which were from officers of the Egyptian army scattered over Palestine to maintain the Egyptian rule which had been established by the preceding kings, most prominent of whom was Tahutmes III., who flourished about one hundred years earlier. But many of the letters were from the kings and princes of Babylonia. What surprised the world most, however, was that the correspondence was carried on, not in the hieroglyphic script of Egypt, but in the cuneiform script of Babylonia.

All this was partly explained when more became known about the character of the Egyptian king to whom the letters were addressed. His original title was Amenhotep IV., indicating that he was priest of the sun god which is worshiped at Thebes. But in his anxiety to introduce a religious reform he changed his name to Aken-Aten,—Aten being the name of the deity worshiped at Heliopolis, near Cairo, where Joseph got his wife. The efforts of Aken-Aten to transform the religious worship of Egypt were prodigious. The more perfectly to accomplish it, he removed his capital from Thebes to Tel el-Amarna, and there collected literary men and artists and architects in great numbers and erected temples and palaces, which, after being buried in the sand with all their treasures for more than three thousand years, were discovered by some wandering Arabs twenty-two years ago.

A number of the longest and most interesting of the letters are those which passed between the courts of Egypt and those of Babylonia. It appears that not only did Aken-Aten marry a daughter of the Babylonian king, but his mother and grandmother were members of the royal family of Babylonia, and also that one of the daughters of the king of Egypt had been sent to Babylonia to become the wife of the king. All this comes out in the letters that passed back and forth relating to the dowry to be bestowed upon these daughters and relating to their health and welfare.

From these letters we learn that, although the king of

Babylon had sent his sister to be the wife of the king of Egypt, that was not sufficient. The king of Egypt requested also the daughter of the king of Babylon. This led the king of Babylon to say that he did not know how his sister was treated; in fact, he did not know whether she was alive, for he could not tell whether or not to believe the evidence which came to him. In response, the king of Egypt wrote: "Why don't you send some one who knows your sister, and whom you can trust?" Whereupon the royal correspondents break off into discussions concerning the gifts which are to pass between the two in consideration of their friendship and intimate relations.

Syria and Palestine were at this time also, as at the present day, infested by robbers, and the messengers passing between these royal houses were occasionally waylaid. Whereupon the one who suffered loss would claim damages from the other if it was in his territory, because he did not properly protect the road. An interesting thing in connection with one of these robberies is that it took place at "Hannathon," one of the border towns mentioned in Josh. 19:14, but of which nothing else was ever known until it appeared in this unexpected manner.

Most of the Tel el-Amarna letters, however, consist of those which were addressed to the king of Egypt (Amenhotep IV.) by his officers who were attempting to hold the Egyptian fortresses in Syria and Palestine against various enemies who were pressing hard upon them. Among these were the Hittites, of whom we hear so much in later times, and who, coming down from the far north, were gradually extending their colonies into Palestine and usurping control over the northern part of the country.

About sixty of the letters are from an officer named Ribaddi, who is most profuse in his expressions of humility and loyalty, addressing the king as "his lord" and "sun," and calling himself the "footstool of the king's feet," and saying that he "prostrates himself seven times at his feet." He complains, however, that he is not properly supported in his efforts to defend the provinces of the king, and is constantly wanting more soldiers, more cavalry, more money, more provisions, more everything. So frequent are his importunities that the king finally tells him that if he will write less and fight more he would be better pleased, and that there would be more hopes of his maintaining his power. But Ribaddi says that he is being betrayed by the "curs" that are surrounding him who represent the other countries that pretend to be friendly to Egypt, but are not.

From this correspondence, and from letters from the south of Palestine, it is made plain that the Egyptian power was fast losing its hold on the country, thus preparing the way for the condition of things which prevailed a century or two later, when Ishbaal took possession of the promised land, and found no resistance except from a number of his-organized tribes then in possession.

In this letter, among them Damascus, Sidon, Lachish, Ashkelon, Gaza, Joppa and Jerusalem. Indeed, several of the letters are

that someone is slandering him to the king, charging that he was in revolt against his lord. This, he says, the king ought to know is absurd, from the fact that "neither my father nor my mother were ever in rebellion against the strong arm of the king inaugurated me in my father's ter-

ritory. Why should I commit an offense against my lord, the king?" The argument being that, as his office is not hereditary, but one which is held by the king's favor and appointment, his loyalty should be above question.

A single one of these Jerusalem letters may suffice for an illustration:

"To my Lord the King, Abd-hiba, your servant. At the feet of my lord the king, seven and seven times I fall. Behold the deed which Milki-il and Suardata have done against the land of my lord the king—they have hired the soldiers of Gazzi, of Abini and of Kilti and have taken the territory of rubriti. The territory of the king is lost to Habiri. And now, indeed, a city of the territory of Jerusalem, called Bit-Nahvi, one of the cities of the king, has been lost to the people of Kilti. Let the king listen to Abd-hiba, his servant, and send troops that I may bring back to the king's hand to the king. For if there are no troops, the land of the king will be lost to the Habiri. This is the deed of Suardata and Milki-il. . . . (defective), and let the king take care of his land."

The discovery of these Tel el-Amarna letters came like a flash of light upon the scholarly world. In this case the overturning of a few spadefuls of earth let in a flood of light upon the darkest portion of ancient history, and in every way confirmed the Bible story.

As an official letter writer, Rib-addi has had few equals, and he wrote upon materials the more it was burned the longer it lasted. Those who think that a history of Israel could not have been written in Moses' time, and that, if written, it could not have been preserved, are reasoning without due knowledge of the facts. Considering the habits of the time, it would have been well nigh a miracle if Moses and his band of associates coming out of Egypt had not left upon imperishable clay tablets a record of the striking events through which they passed.

Accuracy of Geographical Details.

Many persons doubtless wonder why it is that the Bible so abounds in "uninteresting" lists of names both of persons and places which seem to have no relation to modern times or current events. Such, however, will cease to wonder when they come to see the relation which these lists sustain to our confidence in the trustworthiness of the records containing them. They are like the water-marks in paper, which bear indelible evidence of the time and place of manufacture. If, furthermore, one should contemplate personal explorations in Egypt, Canaan, or Babylonia, he would find that for his purposes the most interesting and important portions of the Bible would be these very lists of the names of persons and places which seemed to encumber the historical books of the Old Testament.

One of the most striking peculiarities of the Bible is the "long look" toward the permanent wants of mankind which is everywhere manifested in its preparation; so that it circulates best in its entirety. No man knows enough to abridge the Bible without impairing its usefulness. The parts which the revisers would cut out as superfluous are sure, very soon, to be found to be "the more necessary." If we find that we have not any use for any portion of the Bible, the reason doubtless is that we have not lived long enough, or have not had sufficiently wide ex-

perience to test its merits in all particulars.

Gezer was an important place in Joshua's time, but it afterward became a heap of ruins, and its location was unknown until 1870, when M. Clermont-Ganneau discovered the site in Tel Jezer, and, on excavating it, found three inscriptions, which on interpretation read "Boundary of Gezer."

Among the places conquered by Joshua one of the most important and difficult to capture was Lachish (Josh. 10:31). This has but recently been identified in Tel el-Hesi, about eighteen miles northeast of Gaza. Extensive excavations, first in 1890 by Dr. Flinders Petrie, and finally by Dr. Bliss, found a succession of ruins, one below the other, the lower foundation of which extended back to about 1700 B. C., some time before the period of conquest, showing at that time a walled city of great strength. In the debris somewhat higher than this there was found a tablet with cuneiform inscriptions corresponding to the Tel el-Amarna tablets, which are known to have been sent to Egypt from this region about 1400 B. C. At a later period, in the time of Sennacherib, Lachish was assaulted and taken by the Assyrian army, and the account of the siege forms one of the most conspicuous scenes on the walls of Sennacherib's palace in Nineveh. These sculptures are now in the British Museum.

Among the places mentioned in the Tel el-Amarna correspondence which letters were sent to Egypt about 1400 B. C., are Gebal, Beirut, Tyre, Acco (Acre), Hazor, Joppa, Ashkelon, Makkadash, Lachish, Gezer, Jerusalem; while mention is also made of Rabbah, Sarepta, Ashtaroth, Gaza, Gath, Bethshemesh, all of which are familiar names, showing that the Palestine of Joshua is the Palestine known to Egypt in the preceding century. Two hundred years before this (about 1600 B. C.) also, Thothmes III. conquered Palestine, and gives in an inscription the names of more than fifty towns which can be confidently identified with those in the book of Joshua.

Finally, the forty-two stations named in Num. 33 as camping places for the children of Israel on their way to Palestine, while they cannot all of them be identified, can be determined in sufficient numbers to show that it is not a fictitious list, nor a mere pilgrim's diary, since the scenes of greatest interest, like the region immediately about Mount Sinai, are specially adapted to the great transactions which are recorded as taking place. Besides, it is incredible that a writer of fiction should have encumbered his pages with such a barren catalogue of places. But as a part of the great historical movement they are perfectly appropriate.

This conformity of newly discovered facts to the narrative of Sacred Scripture confirms our confidence in the main testimony; just as the consistency of a witness in a cross-examination upon minor and incidental points establishes confidence in his general testimony. The late Sir Walter Besant, in addition to his other literary and philanthropic labors, was for many years secretary of the Palestine Exploration Fund. In reply to the inquiry whether the work of the survey under his direction sustained the historical character of the Old Testament, he says: "To my mind, absolute truth in local details, a thing which cannot possibly be invented, when it is spread over a history covering many centuries, is proof almost absolute as to the truth of the

things related." Such proof we have for every part of the Bible.

The Fourteenth of Genesis.

The fourteenth chapter of Genesis relates that "In the days of Amraph, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim (nations), they made war with Bera, king of Sodom, and with Bersha, king of Gomorrah, and Shinib, king of Admah, and Shemeber, king of Zebolm, and the king of Bela (the same is Zoar)." The Babylonian kings were successful and the region about the Dead Sea was subject to them for twelve years, when a rebellion was instigated and in the following year Chedorlaomer and the kings that were with him appeared on the scene and, after capturing numerous surrounding cities, joined battle with the rebellious allies in the vale of Siddim, which was full of slime pits. The victory of Chedorlaomer was complete, and after capturing Lot and his goods in Sodom he started homeward by way of Damascus, near which place Abraham overtook him, and by a successful stratagem scattered his forces by night and recovered Lot and his goods. This story, told with so many details that its refutation would be easy if it were not true to the facts and if there were contemporary records with which to compare it, has been a special butt for the ridicule of the Higher Critics of the Wellhausen school, Professor Noldeke confidently declaring as late as 1869 that criticism had forever disproved its claim to be historical. But here again the inscriptions on the monuments of Babylonia have come to the rescue of the sacred historian, if, indeed, he were in need of rescue. (For where general ignorance was so profound as it was respecting that period forty years ago, true modesty should have suggested caution in the expression of positive opinions in contradiction to such a detailed historical statement as this is.)

From the inscriptions already discovered and deciphered in the Valley of the Euphrates, it is now shown beyond reasonable doubt that the four kings mentioned in the Bible as joining in this expedition are not, as was freely said, "etymological inventions," but real historical persons. Amraphel is identified as the Hammurabi whose marvelous code of laws was so recently discovered by De Morgan at Susa. The "H" in the latter word simply expresses the rough breathing so well known in Hebrew. The "pi" in the biblical name has taken the place of "b" by a well-recognized law of phonetic change. "Amrap" is equivalent to "Hammurabi." The addition of "il" in the biblical name is probably the suffix of the divine name, like "el" in Israel.

Hammurabi is now known to have had his capital at Babylon at the time of Abraham. Until recently this chronology was disputed, so that the editors and contributors of the New Schaff-Herzog Cyclopedia dogmatically asserted that as Abraham lived nearly 300 years later than Hammurabi, the biblical story must be unhistorical. Hardly had these statements been printed, however, when Dr. King of the British Museum discovered indisputable evidence that two of the dynasties which formerly had been reckoned as consecutive were, in fact, contemporaneous, thus making it easy to bring Hammurabi's time down exactly to that of Abraham.

Chedorlaomer is pretty certainly identified as Kudur-lagamar (servant of Lagamar, one of the principal Elamite gods). Kudur-lagamar was king of Elam, and was either the father or the brother of Kudur-Mabug, whose son, Eri-

Aku (Arioch), reigned over Larsa and Ur, and other cities of southern Babylonia. He speaks of Kudur-Mabug "as the father of the land of the Amorites," i. e., of Palestine and Syria.

Tidal, "king of nations," was supposed by Dr. Pinches to be referred to on a late tablet in connection with Chedorlaomer and Arioch under the name Tudghula, who are said, together, to have "attacked and spoiled Babylon."

However much doubt there may be about the identification of some of these names, the main points are established, revealing a condition of things just such as is implied by the biblical narrative. Arioch styles himself king of Shumer and Accad, which embraced Babylon, where Amraphel (Hammurabi) was in his early years subject to him. This furnishes a reason for the association of Chedorlaomer and Amraphel in a campaign against the rebellious subjects in Palestine. Again, Kudur-Mabug, the father of Arioch, styles himself "Prince of the land of Amurru," i. e., of Palestine and Syria. Moreover, for a long period before, kings from Babylonia had claimed possession of the whole eastern shore of the Mediterranean, including the Sinaitic Peninsula.

In the light of these well-attested facts, one reads with astonishment the following words of Wellhausen, written no longer ago than 1889: "That four kings from the Persian Persian Gulf should, 'in the time of Abraham,' have made an incursion into the Sinaitic Peninsula, that they should on this occasion have attacked five kinglets on the Dead Sea Littoral and have carried them off prisoners, and finally that Abraham should have set out in pursuit of the retreating victors, accompanied by 318 men servants, and have forced them to disgorge their prey,—all these incidents are sheer impossibilities which gain nothing in credibility from the fact that they are placed in a world which had passed away."

And we can have little respect for the logic of a later scholar (George Adam Smith), who can write the following: "We must admit that while archaeology has richly illustrated the possibility of the main outlines of the Book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence or the characters of the patriarchs themselves. This is the whole change archaeology has wrought; it has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or certify their heroes."

The name Abraham does appear in tablets of the age of Hammurabi. (See Professor George Barton in Journal of Biblical Literature, Vol. 28, 1909, page 153.) It is true that this evidently is not the Abraham of the Bible, but that of a small farmer who had rented land of a well-to-do land owner. The preservation of his name is due to the fact that the most of the tablets preserved contain contracts relating to the business of the times. There is little reason to expect that we should find a definite reference to the Abraham who in early life migrated from his native land. But it is of a good deal of significance that his name appears to have been a common one in the time and place of his nativity.

In considering the arguments in the case, it is important to keep in mind that where so few facts are known, and general ignorance is so great, negative evidence is of small account, while every scrap of positive evidence has great weight. The burden of proof in such cases falls

upon those who dispute the positive evidence. For example, in the article above referred to, Professor Barton argues that it is not "quite certain" that Arioch (Eri-Agu) was a real Babylonian king. But he admits that our ignorance is such that we must admit its "possibility." Dr. Barton further argues that "we have as yet no evidence from the inscriptions that Araḥ-Sin, even if he were called Iri-Agu, ever had anything to do with Hammurabi." But, he adds, "Of course, it is possible that he may have had, as their regions must have overlapped, but that remains to be proved."

All such reasoning (and there is any amount of it in the critics of the prevalent school) reveals a lamentable lack in their logical training. When we have a reputable document containing positive historical statements which are shown by circumstantial evidence to be possible, that is all we need to accept them as true. When, further, we find a great amount of circumstantial evidence positively showing that the statements conform to the conditions of time and place, so far as we know them, this adds immensely to the weight of the testimony. We never can fill in all the background of any historical fact. But if the statement of it fits into the background so far as we can fill it in, we should accept the fact until positive contrary evidence is produced. No supposition can be more extravagant than that which Prof. Barton seems to accept (which is that of the German critic, Meyer) that a Jew, more than 1,000 years after the event, obtained in Babylon the amount of exact information concerning the conditions in Babylonia in Abraham's time, found in the fourteenth chapter of Genesis, and interpolated the story of Chedorlaomer's expedition into the background thus furnished. To entertain such a supposition discredits the prevalent critical scholarship, rather than the Sacred Scriptures.

But present space forbids further enumeration of particulars. It is sufficient to say that while many more positive confirmations of the seemingly improbable statements of the sacred historians can be adduced, there have been no discoveries which necessarily contravene their statements. The cases already here enumerated relate to such widely separated times and places, and furnish explanations so unexpected, yet natural, to difficulties that have been thought insuperable, that their testimony cannot be ignored or rejected. That this history should be confirmed in so many cases and in such a remarkable manner by monuments uncovered 3,000 years after their erection, can be nothing else than providential. Surely, God has seen to it that the failing faith of these later days should not be left to grope in darkness. When the faith of many was waning and many heralds of truth were tempted to speak with uncertain sound, the very stones have cried out with a voice that only the deaf fail to hear. Both in the writing and in the preservation of the Bible we behold the handiwork of God.

MY FAVORITE HYMN.

"My favorite hymn." So many come trooping, I would be hard to name just one. A prime favorite is Luther's Battle Hymn of the Reformation. Eric Festschrift and Luther Gott," favorite for its rugged strength; and just now this comes first to mind in the thought below, on from a recent

study of "the Rock,"—coming now even before that other general favorite, "Rock of Ages."

Then one's favorite hymn changes with changing circumstances and moods. Perhaps the one that is most likely to be a favorite at any given time with me is Wesley's "Jesus, Lover of My Soul," and specially as sung to Refuge, for I suppose it is with others as with me that not the words alone, but also the music to fit it (in our taste) has much to do with making a favorite. But I like this hymn in itself because it seems to me to give one of the best expressions in our hymnology of the full, all-round provisions of the Gospel of our Lord Jesus Christ. And in this connection it may be of interest to note how in our hymnology theological differences disappear and Calvinist and Arminian write and sing interchangeably; so that an Arminian writer may produce a hymn that is the first favorite of a staunch Calvinist, and vice versa.

Among the hymns of Providence a great favorite is "My Jesus, as Thou Wilt," sung to Jewett. It voices a lesson that I, with many others, need to have written on my life, as well as in my mind,—that of a complete, joyful acquiescence in God's will for me, as made known to me in His providential dealings; the thought sometimes expressed as seeing God in everything that comes to me, what Joseph voiced when he said to his brethren, "Ye thought evil against me; but God meant it unto good." I find myself often tempted to question or even complain about something that comes to me or is withheld from me,—not realizing that in so doing I am complaining against God.

"Jesus, Saviour, pilot me," to Pilot appeals strongly as a prayer hymn for a somewhat similar reason.

A very choice tune that I have not heard for many a day is Stowell, for that great prayer hymn "From every stormy wind that blows," I'd like to hear it now.

Of resurrection and triumph songs, a class which holds a first place with me, there is specially

"Christ, the Lord, is risen today,

Sons of men and angels say;

Raise your joys and triumphs high!

Sing ye heavens! and earth reply! Alleluia!"

—another Wesley, sung to Worgan's Easter hymn. Just sing this, and in the spirit follow it with that wonderful incarnation hymn, as it is sometimes classed, Muhlenberg's "Shout the glad tidings, exultingly sing;

Jerusalem triumphs, Messiah is King."

with the tune Avison, and the blue devils, if they are around, will have to turn tail and run.

I want to mention two of the newer favorites: "He will hold me fast. He will hold me fast; for my Saviour loves me so, He will hold me fast." Why He should love me passes understanding. I can only wonder and adore. Then even better, if possible, is, "Somebody came and lifted me Out of my sin and misery. Somebody came, O, who could it be, who could it be but Jesus?" with the sweet refrain over and over again: "Who could it be, O, who could it be? Who could it be but Jesus? Who could it be, O, who could it be? Who could it be but Jesus?" I want that sung at my funeral if there has to be one; tho' I don't believe much in funerals, especially not in dirges, and there'll be no occasion for a dirge when I go to meet my Lord, for I am

Very Truly, A SINNER SAVED.

A D 1910

THE SUNDAY SCHOOL

LAPSLEY A. McAFEE, D. D.,
Lecturer and Writer.

Lesson for August 14, 1910.

THE LABORERS IN THE VINEYARD—Matt. 20:1-16.

Golden Text, Matt. 19:30: But many shall be last that are first; and first that are last.

THE LESSON EXPOSITION.

By Dr. McAfee.

The pity is that we have let a week come in between last week's study and this. A further pity is that some man made a chapter division between verse thirty of chapter nineteen and verse one of twenty. This is all one theme. Reread last week's lesson and the omitted verses and hurry on through this lesson. Remember that He is on His way to Jerusalem to offer Himself as a sacrifice for man's sin, and that the three incidents studied last week are illustrative of the work He is going to do. This lesson is a part of the third incident. The young man has gone away but the talk continues on the theme he had introduced. You will be sure of that by noticing that the closing verse of the preceding chapter, which is now our Golden Text, is almost identical with the closing verse of this lesson. The question introduced is "what good thing can be done to earn eternal life?" Jesus is dwelling upon that. He said to the young man if a man will keep the whole law he then can have eternal life as a reward. Now He says if a man will work all day in the vineyard he will earn a penny or as the better translation has it a shilling. Thus the wage is eternal life and the task is obedience to the whole law. All day is all life; faithful service is full obedience; penny or shilling is eternal life. Early in the morning God went out and offered eternal life as a return for keeping the law. Some thought as the young man did that they could bear the full burden and heat and thus earn their full wage. Very well if they will do that they will get the full wage agreed upon. But some have found that they have lost hours of time. What shall be done to make up for lost hours? That is simply another way of saying that men have found an inability to fulfill the conditions for earning life and for them some other provisions must be made if they are to have life. There are two ways of obtaining eternal life: One is by pure, clean living which issues in eternal life, the other is to have life given unearned. No one of these eleventh-hour workers could imagine that he had earned his shilling; the vineyard owner gave it to him. He gave it because the second condition had been fulfilled. Now with us God is saying "be holy as I am holy and you shall live with me." We have to answer that we cannot accomplish that and, even if we could do so from now forward, yet there is the past for which we cannot make amends. Then He says "accept my arrangement and I will do for you that which I deem to be right for you." You notice that there is no mention of the law, nor of the conditions of the law. The complaint made was not against the treatment accorded to the workers early thought not at the first. It must be conceded that they had earned something by their bearing of burden and heat a large part of

the day. Just as we might say of those who have largely kept the law though failing in some details. But some complaint comes against those who had really earned nothing. Before this He taught that in the moral realm there were none of the first class and none of those who had approximated that full service of holiness. Jesus was going to Jerusalem to make provision which would enable God to offer the eleventh-hour arrangement to men. Eternal life is then God's possession and He can decide upon the terms upon which He will dispose of it. He still offers it in return for perfect obedience. And still the law is our schoolmaster teaching us how impossible it is for us to fulfil the conditions, and thus bringing us to the eleventh-hour arrangement by which we accept a free gift from God. Our one hour's service is surrender of self and acceptance of God's terms for salvation.

TROUBLE AND PRAYER

By Rev. C. H. Wetherbe.

In all the ages of the world these things have frequently been linked together. Many an unconverted person would not have begun to pray to God, had it not been for some dire trouble which deeply touched him. Alarming sickness in the family has occasioned the unconverted father to pray to God to have mercy upon the ill one, and also upon himself and other members. Such a father may have long doubted the use of prayer; but now, amid his fears and forebodings, he cries out to the great God of Heaven and implores him to restore the sick one. There have been multitudes of such instances, and they show that, notwithstanding the seeming disregard of prayer which many unconverted ones manifest when free from trouble, they really do believe that God does hear prayer. Personal trouble oftentimes makes short work of one's skeptical views of prayer. It strikes hard at his unbelief, and proves to him its weakness and sham. Unbelief is apt to fare badly when one is in the depth of tormenting trouble. It is then that the unbeliever realizes his helplessness as he does not when he is not subject to any sort of trouble. In Isaiah 26:16 are these words: "Lord in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." The inference is that when they were free from trouble they were indifferent to prayer. They imagined they could get along well without consulting with God. They depended wholly upon their own wisdom and their own might. But when trouble pierced their soul, and made them weak and helpless, then they visited the Lord. When God's chastening rod was smiting them, then they "poured out a prayer to Him." It was a confession of a personal need of God. It was a recognition of the worth of prayer, and many Christians, lapsed into an indifferent condition, have been led by trouble to pray with much more than usual earnestness. Even those who habitually pray are made more fervent and persistent in prayer by a trouble which alarms them.

LAURCAES

Los Angeles.—Rev. John M. Ferguson of Oakland Presbytery has been invited to the Miramonte church and has already entered upon the work. He will also preach at the new mission at Latin.

Los Gatos.—Our pastor, Rev. H. H. Wintler, is away on his vacation and his pulpit is being filled by Rev. Dr. John Hemphill of Calvary church, San Francisco, which is a privilege greatly appreciated by our people. Miss Marie C. Brehm gave three very impressive and convincing lectures to union meetings of our churches at the beginning of August. As might have been expected, the compromise measure to allow hotels to serve liquors at table is being abused, so it is reported. Who can trust the liquor seller?

Albany, Oregon.—The Willamette Presbytery is called to meet on Aug. 19th to dissolve the pastoral relationship between the church at Dalles and Rev. N. S. Reeves, who is soon to go East.

The Albany Chautauqua Assembly, which grew out of the Albany College Summer Bible school, held its first session, July 8 to 17, 1910. It was a success from every point of view. It started full-fledged, with orators, entertainments and educational features of high class; and yet the bills were all paid, and arrangements made to continue it.

Los Angeles.—Professor Willis C. Craig, of McCormick Theological Seminary, and Mrs. Craig are spending the summer in California, part of the time in Redlands with his son, though just now all of them are at Redondo, enjoying the bracing sea air and other attractions of this beach resort. All the McCormick men wanted to see them of course, so a little informal lunch and reception were given in Los Angeles, those who could do so bringing their wives. Dr. Craig gave a delightful and inspiring half hour talk to the "young men" whose times in the Seminary ranged from 1886 down. He gave cheering information concerning the progress and prospects of the school. Then he said that while many delightful reminiscences crowded the mind as he saw us, of which he might speak with pleasure, yet he thought it better to address himself seriously to some of the great problems now confronting the Church of Christ. Reference was made to the falling off in the number of candidates for the ministry; to the trend of thought, belief, preaching and practice away from the old standards. No certain sound was voiced, as those who know him may understand. It was indeed an inspiration to sit again with our great teacher of former days at the feet of our common Lord and Master.

Eugene, Oregon. The Oregon Day in 1910 campaign is on. The young people of the churches are planning to have union meetings twice a month until the election in November. The plan is to have the first Sunday evening of the month and a week night the middle of the month devoted to this end. They are hoping to secure Rev. "Billy" Sunday for the first Sunday evening in September.

The ministerial association has invited Rev. Henry W.

Stough, of Chicago, to hold a series of evangelistic meetings here in November, and he has accepted.

The Fairmount Presbyterian church has practically decided to delay its building project for another year. Meanwhile the church grounds are being utilized. A good sized tent shelters the two youngest classes in the Sunday school, and the young people have made a tennis court, which is proving a center of attraction. The pastor has secured a stereopticon formerly owned by the Baptist minister, who has just left. Not long since the pastor gave a lecture on "Daybreak in Turkey," and the church was filled.

Cambria.—The church has sustained a severe loss in the death of Elder James C. McPerson, July 27th, in his 86th year. Born in Red Oak, O., Aug. 6th, 1824, he heard the call of gold from California when a young man and became one of the 49ers. A few years later he settled near the present site of Cambria, and was active in the affairs of the community, county and church until recently. He was one of the founders of the church in 1871, and elder from its organization and its Sunday School Superintendent for many years. Uncle Mac was widely acquainted through the State, was often in attendance at Presbytery and Synod, and was once Commissioner to the General Assembly. Twice married, his second wife, who was Mrs. Elizabeth Shedaker, survives him. There was a very large attendance at his funeral, held in the church and conducted by the pastor, W. S. Pryse, D. D. He served the Master through a long life and his works do follow him.

Los Angeles.—To but few men in any generation comes such a privilege to which he has measured up, as has been given to Professor Willis C. Craig, of McCormick Theological Seminary, Chicago, in his continuous service there since 1882. At that time there were 17 students. In the course of a dozen years or so the enrollment passed the 200 mark—this being the first Presbyterian Theological Seminary to reach that number, and perhaps no single factor in the growth was greater than Dr. Craig's influence. The cheap attempts of a witless sarcasm are far wide of the mark if they apply the term "cemetery" to McCormick. It is no place of the dead. It is a seminary indeed, a true seed-plot where the living seed of the Word quickened by the Spirit of God is planted in the lives of men who go out to themselves be the good seed of the kingdom, sown in all the world-field, bringing forth life by their own death. Nor do they wait till they receive their diplomas to begin doing this. While still in the student life the actual, practical service begins. Dr. Craig inaugurated at McCormick a movement which he himself led in person, taking the students out into actual soul-saving mission work in the great city where the school is located, and where there are such abundant opportunities and needs for such work. It has become a regular feature of the institution and is now under the efficient direction of Prof. E. P. Hill, well known on the coast as formerly pastor of the First church, Portland. We are glad to render this slight tribute, added to other more worthy ones spoken out of full hearts by students of the years past at a reception recently tendered to Dr. and Mrs. Craig in Los Angeles; and to say also that in it all Mrs. Craig has been a worthy helpmate.

Rev. R. L. Snyder, formerly pastor at Inglewood, now for a time not in the regular pastorate has received an invitation to Goldfield, Nev., and plans to accept of the work.

at an early date. Rev. A. H. Creco, a pioneer missionary in the Imperial valley, preached at Bethesda last Sunday. Rev. J. R. Pratt, to whom worthy tribute was given at Mt. Hermon, is supplying Third church during the vacation of Rev. H. H. Fisher. Rev. Jesse Venecia Betancut recently came from Mexico, bringing a bride with him, to take up work in the Mexican church at San Gabriel. Dr. W. A. Hunter has returned from an extended trip in the East, occupying his pulpit in the First church last Sunday. Dr. Walker is giving a series of popular sermons at Immanuel Sunday evenings on the characteristics of four European capitals recently visited. Dates and topics are: Aug. 7th, "Maker of History;" 14th, "Patron of Art;" 21st, "Center of Commerce;" 28th, "Champion of Religion." The preacher at Occidental College athletic field in the union meeting Sunday night was Rev. J. M. Ross of the United Presbyterian church. Dr. F. P. Berry of Olivet Presbyterian preached a week before. Dr. W. A. Ward, recently from Birmingham, Ala., who has spoken with great acceptance at Immanuel church, the Y. M. C. A. and other places, is holding daily meetings at 3 and 8 p. m. in a tent on Thalia street, just east of Central avenue. Thalia is a short street between 7th and 8th, reached by Central avenue, yellow, or Watts red car.

OLIVET CHURCH, LOS ANGELES, DEDICATES CHAPEL.

"I consider this building a perfect gem. There are others more expensive but none that appeal to me more churchly," said the Rev. George C. Butterfield, secretary of Home Missions of the Presbyterian denomination, who took part in the dedication of the Olivet Presbyterian chapel.

Dr. F. P. Berry, pastor of the church, conducted the service, the Rev. J. R. Compton, pastor of the Second Presbyterian church, preaching the dedicatory sermon. The Rev. George C. Butterfield offered greetings. Nathaniel Bercovitz and J. Clement Berry gave vocal solos, Miss Edith Palmer presiding at the piano.

Organizing Church.

In his preliminary remarks Dr. Berry spoke of the organization of the Olivet church three years ago by the committee of the Presbytery composed of Dr. Hugh K. Walker, Dr. R. F. Maclaren and Dr. G. C. Butterfield, the first two of whom, not being present, had sent their greetings. Dr. Berry said that the church was organized with ninety-seven members and with the constant changes now had 120 on the membership roll. In speaking of the difficulties with which the trustees had to contend, the chapel only received its finishing touches at 10:30 o'clock Saturday night preparatory to the dedication yesterday. Dr. Berry spoke in high appreciation of the reed organ of the Second Presbyterian church to be donated to the chapel as soon as the new pipe organ is installed in the Second church.

The Rev. J. R. Compton took for his text "He must increase, but I must decrease," John 3:30. He said in part:

The Sermon.

"John was the forerunner of Christ. None was greater than he, and he was a God-fearing man from a long line of progenitors. John's greatness was different from others

in that he realized that others were greater than he. Any ordinary man might have had pride in the achievements of John and hurled back the sharp thrusts of authority. But John was willing to bear testimony of the increase of the merits of Christ and hold himself in the line of decrease only as pertaining between himself and Christ according to the text. And there cannot be too many Christians of John's type throbbing with the precepts of Christ.

"Many of the present day members of churches appear in dress parade going and coming to show themselves. Others go to church with a Sunday religion that does not check them from cheating their neighbors on week days.

"The church decreases its power for good when it loses the ear of the people and trembles before the critical eye. It must stand firm on the precepts of Christ and ought to be the voice of God.

In Politics.

"The church should enter politics and combat with the giant evils. It should look into the bucketshops where the boys are entranced. Mothers should guard against their children entering the sweat and white slave shops. In fact, there is no cesspool into which the church should not look to keep out those in danger of being ensnared in the depths. Too many are afraid to soil their kid gloves to keep their loved ones from being dragged to destruction. The sin holes of the city should be obliterated. Many people dress up with humility, but it must come from within to be sincere like that possessed by John."

The chapel was designed by G. R. Whitcomb, chairman of the trustees. It is of English architecture, with a seating capacity of 175, to which will be added the main church building. The chapel cost \$1,300 and the lot \$2,500. There is an indebtedness on the property of \$1,000.

The trustees of the church are G. R. Whitcomb, chairman; W. J. Hannah, secretary; Carl G. Packard, treasurer; I. N. Harris and J. W. Jeffery.

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Shall I tell you where and when?
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'Twas fought by the mothers of men.

Nay, not with the cannon or battle shot,
With sword or nobler pen;

Nay, not with eloquent word or thought
From mouths of wonderful men.

But deep in a well-up woman's heart,
A woman that would not yield,

But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troops, no bivouac song;
No banner to gleam and wave.

But, O, these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—

Fights on and on in the endless wars,
Then, silent, unseen, goes down.

O ye with banners and battle shot
And soldiers to shout and praise,

I tell you the kingliest victories fought
Are fought in these silent ways.

Joaquin Miller

CHEERY AND SUNNY.

It is not a matter of temperament nearly so much as some people imagine. To have a cheery and sunny and care-free habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this and a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their scheme of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul to withering doubt and pessimism and fear, to be brave and hopeful and expectant of the best, to let kindness and patience have their perfect work both in your thought and in your deed—all these are implied just in keeping sweet.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness mends strength, and we try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our own

conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of man and to discredit the causes of his kingdom than all the other failures and shortcomings that our lives do show. —Christian Guardian.

CHRISTIAN SERVICE.

Christian service is the labor, assistance or kindness rendered for another. A service, however small, has its compensation. Christian service is often classified as whole-hearted and half-hearted service. The term whole-hearted, conveys the idea of having the whole life, heart, mind and soul centered upon the work at hand; the prime interest and chief concern of the individual is in the service rendered. Half-hearted service, then, is such in which these conditions are lacking.

It seems inconsistent to speak of half-hearted service. Is there such a thing as rendering Christian service without having your heart in it? "Where your heart is there is your treasure also." Activity in religious work is not necessarily Christian service. Christian service manifests itself in some activity, but activity along religious lines cannot be taken as an infallible index of Christianity. The physical heart is divorced from Christian activity the result may not in the strict sense of the term be called service. If your heart is not in the work your treasure is not there, since Christ is the treasure, Christ is not in the work, and therefore it cannot properly be called Christian service.

That which gives quality and value to service is the spirit in which it is done. Christ had this in mind when he referred to the giving of a cup of cold water in his name. The giving of a cup of cold water is a small thing, as far as the physical is concerned, thousands have done so without receiving the promised reward, simply because it was not done in the proper spirit, their heart was not in it. We as Christians often miss the blessing God intended for us for the simple reason that the kindness we render, the favor we grant is done out of an ulterior motive. Service, to receive the blessing, must have the heart in it, otherwise your labors will become mechanical, your work will be lifeless, devoid of doing much if any good. But the one who throws all the energies of his being into the work will be as an oasis in the desert, he will leave his impress upon the world for good.

God makes it very plain in his word that he is not satisfied with anything less than a whole-hearted service. The prophet Malachi speaks in no uncertain terms about the irreligiosity and profaneness of Israel in their worship when

he says, "But ye have profaned it (the name of the Lord), in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat is contemptible. Ye said also, behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great king, saith the Lord of hosts, and my name is dreadful among the heathen." Here an offering given to the Lord that is not the best possible that can be given by the offerer is not acceptable, but a curse rests upon the one who offers it. Does not this apply to our service which is an offering? If our service is not the best possible, and it is not unless our heart is in it, the Lord may well ask of us, "Should I accept this of your hand?" And we must with shame acknowledge that it is not fit for God to accept. When we realize that the Lord is a great king, we will never venture to offer him anything but a whole-hearted service. Rest assured that however small the service, and imperfectly rendered, that if it is your best it will be as a sweet fragrance to the Lord, and will be richly blessed of him. Whatever your hands find to do, do with all your might. Throw your life and all into the work, then and then only, will you realize the deepest and richest experiences in the Christian life.—Christian Monitor.

HOW HE QUIT.

"No, thank you, I don't smoke," replied a bank president, quoted by a Chicago paper, as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, "but I quit it because I wouldn't be annoyed by the craving for tobacco at times when it wasn't proper to smoke."

"I made a rule in the bank, you see, that none of the clerks should smoke during business hours. And, of course, I had to keep the rule myself. And I would all the while be wanting a cigar so bad, and be so anxious for business hours to be over so I could get at my cigar, that I was miserably uncomfortable all the time. I could hardly hold my mind to my work."

"So one day I got completely disgusted at the everlasting annoyance of it, and I said to myself: 'Hero's where this nuisance quits?' and I haven't smoked since. I stopped with a half a boxful of cigars in my desk, and they are there yet."

"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatever." Exchange.

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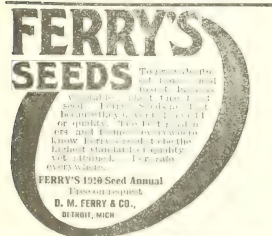
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Break off your habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the elevation fall the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left uncultivated is sure to throw up a crop of weeds. It will produce vegetables if

the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant. I would say, "Ah, my fine fellow you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society.

J. S. McGaw

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VOL. VIII.

SAN FRANCISCO, U. S. A., AUGUST 18, 1910

No. 33



NOMAD IN CAMP.
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OUR POLITICAL PROGNOSTICATIONS PROVE TRUE.

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Published weekly by Earl S. Bingham, editor and manager, at
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Telephone Douglas, 1310.

MANAGING EDITOR

EARL S. BINGHAM

CONTRIBUTING EDITORS

Miss Julia Fraser
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Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

OUR POLITICAL PROGNOSTICATIONS PROVE TRUE.

The Revolution Predicted in the Political World Has Come to Pass, and the Result Is Highly Satisfactory to the Better Element.

Not many people seemed to have faith to believe that California could throw off the yoke of political bondage under which she has labored these many years, and our prophesy of a political revolution, that would overthrow the bosses and nominate free men, was considered by most people to be a little premature. In view of the results of the elections held, it would appear that we were once more in the right.

While some men with the brand of the machine on them have been nominated by the Republican party, as a result of a several reform candidates opposing them, and thus splitting the reform vote, and letting the machine man in, it is no sign that these men will fill the offices to which they have been nominated, for the people are aroused, and we will not be surprised if the republicans turn about and vote for their democratic opponents in such numbers as to elect them.

The party tag is no longer a guarantee of virtue. A man who has had his affiliations with the machine, or who has not voted right on the measures for reform, has little chance with the people.

The governor of California has in mind to call a special session of the legislature very soon to pass a bill to bond the state in the sum of \$5,000,000 for the Panama-Pacific Exposition, as it is thought that the only way to get the exposition away from New Orleans was to have a much larger sum of money than the Southern city can raise. We are of the opinion that this bonded indebtedness is not now necessary; the result of the election shows that there is a tremendous movement on to reform the political situation in the state, and as this was the principal, if not the only real reason for Congress refusing to give the exposition to California, the election returns will make a certificate of character strong enough to get the prize without any other inducement.

It pays for a state as well as an individual to be decent.

A NEW POLITICAL PARTY.

New issues have arisen in the political world that demand a new party, which will soon spring, "full fledged," into being.

Our Nation is in the political travail, and soon, "full fledged," will spring from her, as Minerva from Jupiter, a new political party that will dominate the land as the Republican party has since its formation.

The great men of the nation are in revolt against the parties of which they have long been members. Turmoil and strife have taken the place of the party caucus. The crack of the party whip no longer makes even the regulars perform. Principal rather than party dominate. The most silver-tongued political pegasus finds the party principles dry fodder for his oratorical flights, and at no distant day the most advanced men of all parties will get together and taking the best thing from each of the old parties form a new one that will prove a veritable Moses to lead us out of our political bondage into a promised land of peace and plenty.

Men do not want to be ruled by the leaders of the parties who want to herd them about like sheep. They want to, without restriction, exercise their rights as citizens to say who they wish to have as their officers, and every restriction of the bosses makes them rebel. There is altogether too much red tape and manipulation of the machinery by a few to suit.

The new party, if founded on the principles of our government, taking the reforms that all recognize as most needed for the good of the majority, as the basis of party platform, would find such a unanimous approval at the hands of the best people that its success would be almost instantaneous. It could sweep everything at the next presidential election, if it was kept clear of entanglements of issues that might be construed as giving preference to the favored few, or the interests that foster evils like the liquor business, or trusts that under the guise of tariff rob the people.

Already the leaders are thinking of the new party, and some morning we will wake up to find that they have had a conference, and then there will be "something doing."

MOVING PICTURES AND THE CHURCH.

Redlands, California, Churches Are Using Moving Pictures in Their Union Services with Good Success.

We are indebted to the pastor of the Redlands, Cal., church, Rev. Nathan D. Hynson, for the following editorial from the Redlands Review, setting forth the use of moving pictures by the churches. We submit it to our readers, as a suggestion that may prove of great service in the work in some places. It surely would never do to make the church services a place of amusement, but these brethren seem to have found a way to instruct and interest the people in a way satisfactory to them. We are sure many will read the account with thoughtful interest.

The Church and the Moving Picture.

"The gospel service conducted at the Airdome on Sunday evening, with the moving picture accompaniment presenting scenes from the Life of Christ, or incidents recorded in the Old Testament, has been largely attended each night, at least 1,200 persons filling the Airdome after the

first service. The committee in charge met together after the first service to consider some criticisms which had been made in connection with this novel form of service, but by an almost unanimous vote decided to continue it as planned, with the adoption of some arrangements to prevent anything untoward that might mar the purely religious and devotional spirit of the service. That the decision was eminently wise has been demonstrated by the large attendance, and the devotional spirit shown. The sermons by the Rev. N. D. Hynson have been simple, direct and spiritual, without resort to sensationalism, and the moving pictures have had an educational value, and also have made a striking impression because they have clothed with life, persons and events recorded in the Bible, and made very real some of the great stories there recorded and with which they had been familiar since childhood, but never before seemed so truly real, and "came home" with such force and effect.

The Literary Digest discussed the case of the cinematograph as an aid and supplement to religious instruction and effort, in a recent issue, July 30, from which we take the following as of interest to our readers at this time:

"Since the Reno celebration of July 4, and the ban put upon the moving pictures of the incident, the cinematograph has been easily the most discussed of any form of popular amusement. The problem of safeguarding this form of entertainment seems paramount. Its utility as an aid to religious instruction has come to be recognized, as noticed in our issue for June 4, and we now hear of a mayor in New Britain, Conn., who has offered to instal a moving picture machine for use the coming winter in illustrating sermons. Furthermore, from Redlands, Cal., comes the information that the Congregational and Presbyterian churches will hold union Sunday evening services during this summer in the "Airdome," an out-door moving-picture pavilion, and that moving pictures of a religious nature will be used. The Christian Endeavor societies are prominent in the protest against the display of prize-fight films, and representations judged to be demoralizing in their influences. Such facts lead Mr. George J. Anderson in *The Congregationalist* and *Christian World* (Boston) to take stock of this new form of amusement, so rapidly grown up, and in its issues of July 9 and 16 he writes an elaborate article giving "the case for motion pictures." The magnitude of the new amusement enterprise is thus indicated:

"Within almost a single round of seasons the picture show has become an immense enterprise, a world-wide amusement, a universal influence. Perhaps the most surprising thing about all this wonderful growth is the steady opposition encountered. Physicians have denounced the effect on youthful eyesight, municipal authorities have made crusades upon ill-ventilated fire-traps that have housed the shows, ministers, both Catholic and Protestant, have decried the moral influence of the picture drama. Despite them all, it has forged ahead into international popularity, and in this country alone probably two and a quarter millions of people visit these shows daily.

"When you hear that 'in France, during the eviction of the ecclesiastics, the films played such an important part that they nearly created a rebellion,' that 'Sweden has endowed a moving picture theatre for presenting historical scenes,' that a foreign manufacturer made offers up to \$200,000 for the privilege of taking the Oberammergau

Passion Play—permission being withheld, however you begin to get an idea of our subject. Not only this, but the moving picture is rapidly taking its place beside commerce and foreign missions in making for world brotherhood. Read this from a staff writer of *The Survey*:

"On an island 2,000 miles out in the Pacific Ocean the exiled lepers of Molokai gather daily before the flickering wonder of a screen that shows them the world of life and freedom. Seated in the luxurious saloon of an ocean liner a group of travelers study the lifelike pictures of the countries for which they are bound. In Iceland excited Eskimos applaud the heroism of the cowboy who rescues a captured maiden from the redskins. Halfway round the world in Northern Russia tearful peasants sorrow over the pictured plight of a forlorn French lover. The correspondents with the battleship fleet tell us all that in every corner of the globe they found those dimly lighted rooms where living comedy and tragedy flash across the screen."

There is force in the argument, so Mr. Anderson thinks, that the churches should make use of moving pictures. "If they really believe in the promotion of brotherhood, they must seize immediately one of the greatest means to this end the world has ever had." If religious organizations oppose moving pictures per se, "their mistake will only injure themselves." This writer pleads "for some co-operating agency through which religious bodies may deal directly with manufacturers."

We believe that the consensus of opinion of those who have attended the Sunday night service at the Airdome, is to the effect that there is an opportunity for good work on the part of the church in the proper use of the moving picture."

LETTER FROM SIAM FROM C. R. CALLENDER.

Lakawn Lampang, Siam.

To The Pacific Presbyterian,
San Francisco, U. S. A.

Dear Editor:

A long time has elapsed since my last contribution to your good paper. I take the Independent, among other papers, but I always look over the Pacific Presbyterian first. There is nothing so interesting to one as news fresh from home.

Mr. Yates and I left Pre more than a month ago. I should have dropped a few lines telling of the work there subsequent to the time the other bit of news was sent. Since Annual meeting we were there about five months. During that time thirty-six adults united with the church, and twenty-six children were presented to the Lord. About twenty villages were visited, in the majority of which are Christians. Both the gramophone and slides were used to good effect. I never witnessed such crowds, except in the region of Kengtung, where we spent three years—a field comparatively new. At some of the villages visited in Pre there were probably as many as three hundred out. As I said in my former communication, the soil in Pre is well prepared. The Holy Spirit is doing the work. One would scarcely present the subject of accepting Christ before they would respond with intelligence and brightness that showed previous study and thought.

We were gladdened by the coming of Kru Pannya and Elder Nan Thi from Chiang Mai, who are most efficient workers. The minister was with us for two weeks and the elder for a month. The elder was particularly apt in

elucidating their own sacred writings, showing that their own scriptures point to One "Mighty to save." He showed also, how the present political and social conditions here tally to the prophecies made many years ago. At one place I baptized a husband, about two weeks before these helpers came from Chiang Mai. Kru Panhya, visiting the same village soon afterward, baptized the wife. Thus they come, sometimes one by one, sometimes a whole family at one time. In this village a house and family were presented to the Lord on the same day. The mother and five children were baptized, but the father was not quite ready. He said he thought he would be by the time we came around again. Let us hope and pray so.

At one of the villages a feast was given by the Christians, to which all the non-Christians were invited, including the heads of the village. The same day a household consecrated themselves to the Lord. On the same day an elder was chosen and ordained. Mr. Yates and I left Pre with a feeling of praise to God for his work there, commingled with regret that the Christians had to be left without an under shepherd. Only a few days ago a letter was received from one of the elders of Pre, stating that another family had surrendered themselves to Christ, and are ready for baptism whenever one of the missionaries can come.

I am now in Lakawn, touring at Muang Nyao, one of the prosperous Christian communities of this province. The same need is felt here as in Pre. Everywhere one goes the desire comes to multiply one'sself a thousand fold. The Christians at Muang Nyao are completing a chapel, which is soon to be dedicated.

Cordially yours in the work,
C. R. CALLENDER

THE SONG OF THE BUILDERS.

By Edward Arthur Wieher.

Clang! clang! crash and bang!
High on the girders the hammers rang,
Where the workmen wrought with cold steel drill,
And rivet and bolt, to the signal shrill;
And steadily moved on the narrow gang
Without a tremor or thrill.

Whirl, whirl, puff and purr!
The yellow smoke-wreaths upward curl
From the portable engine's grimy vent,
While the engineer, with eye intent,
Made the ponderous bucket its load to hurl,
And the stone to the scaffold sent.

Found! pound! dull the sound!
The monstrous mallet drove under the ground,
An hundred feet lower than the level of sea,
The long, straight stem of the forest tree;
Deep at the base of the earth to found
A commerce might and free

Never in history before,
On mountain, or plain, or by sea-shore,
Was such a wonderful vision seen—
A city triumphant, vast, serene,
Built together, rising o'er
The ruins that had been.

Late and early, early and late,
The harmonies ring through the Golden Gate;
Who builds his house in the golden light,
Builds it full in God's holy sight.
Let him build his soul without envy or hate;
Let right be might.

WEST SIDE OIL FIELDS.

Fresno County, Calif.

Nomad.

The first Sunday in May Rev. George Brown Greig, Pastor Evangelist, San Joaquin Presbytery, began his work in our Gospel Tabernacle, which is a large three-pole canvas tent that can seat two hundred and fifty persons. Mr. Greig was sent into Oil Derricks Parish by the Home Mission Committee, in response to an urgent request by the man in charge.

The Rev. Hugh McNinch, D.D., was picked up by Nomad early one morning, at the S. P. Depot, Coalinga, introduced to the sights of that wonderful oil town, taken by Lady Maud and Barney Boy the length and breadth of the marvelous West Side, and returned, in good condition, in time to catch the evening train for home and Fowler. Rev. W. B. Noble, D.D., LL.D., and Nomad camped last winter on the West Side and reported favorably in January concerning this field. Their reports were endorsed by the special committee of two, therefore, by the testimony of four witnesses, was it established, in the presence of Rev. Homer K. Pittman, chairman, that a Presbyterian church ought to be organized in West Side oil fields.

Wednesday night, June 1st, Mr. Greig began evangelistic services in Club House, Traders' Oil Company. Thursday, "from early morn till dewy eve," families and men employees of various oil companies, were visited, and another service held in the Club House. Friday night a meeting was held in the Boarding House of Union Oil Company, Lyman Stewart, president; and Saturday night a service was held in Claremont School House. Sunday, June 5th, was a high day—special address to Oil Derricks Sunday school and patriotic sermon in the morning, sermon in Alpha School House in the afternoon, and a powerful revival sermon at night in Gospel Tabernacle.

This was "going some" for a "day in June" on the West Side. Large audiences greeted the evangelist Monday and Tuesday nights, and by a standing vote he was constrained to preach the Word. Wednesday night, in spite of the intense heat and hardship of a camp without shade, Good-Will Wagon and the conquest flag were in evidence at various points among the derricks.

San Joaquin Presbytery has sent out George Brown Greig, a man who can rough it like an old timer—one who can sleep (without "kicking") on a hard board, can shave standing by the edge of a reservoir of oil for a mirror, and cook flap-jacks on a camp stove, "to the tramp's taste," although at times sprayed with derrick oil dew and flavored with desert sand. One rattlesnake, a centipede and a small bunch of tarantulas were annihilated by the tenderfoot evangelist. The West Side Presbyterian church was organized June 12th. Rev. Geo. B. Greig tells the story in Coalinga Daily Times.

Red Letter Day.

Last Sunday was a red-letter day in the West Side oil fields. A successful meeting closed with the organizing of a Presbyterian church, effected by the Pastor Evangelist Rev. George B. Greig. The new church begins with 17 members, four of whom were publicly baptized. Two elders were ordained and installed, viz.: L. S. Hummell and J. E. Ward. The work is in good shape for the time the field has been occupied. Much credit is due Rev. H. J. Furneaux, who laid the foundations and who gives half his time to the work till a man is secured to give his full time to the development of it. This, let it be hoped, will not be too far distant. We gladly extend hearty congratulations.—Rev. George B. Greig.

Eleven of the church members are Presbyterians, chiefly from West Virginia and Pennsylvania; two from the Church of the Disciples, two from the Methodist Church, one from the Baptist, and one from the Church of God.

The mother of a Presbyterian household, her little daughter, a small son, and a young lady niece, were publicly baptized by the Pastor Evangelist.

The Minutes of Session make the first recorded chapter of church history on the West Side Oil Field, and may be of interest to Dr. McDonald, the gifted historian of the "Acts of the Presbyters" on the Pacific Coast and to the many readers of the Pacific Presbyterian.

Gospel Tabernacle, Monday night, 8 o'clock,
June 27, 1910.

First Meeting of Session W. S. Presbyterian Church, Fresno, county, Cal. Present, Elder S. Lester Hummell, Elder E. Ward and Rev. J. Furneaux. Session opened with reading the first verse of Psalms 127, and first to sixth verses of Nehemiah 4, and Joshua 1:1-9, with prayer by the Moderator.

Moderator requested by the Elders to act as clerk until election and ordination of a third elder.

Resolved, That at regular church service in Tabernacle, second Sunday in July, church members be notified that, if way be clear, one Elder shall be elected and ordained the 4th Sunday of July.

Resolved, That a congregational meeting be held at the close of above service to elect a Board of five Trustees, and that a committee of three be appointed to nominate and recommend same.

Resolved, That resignation of Rev. Hugh J. Furneaux to take effect August 1, 1910, be voted on at this meeting.

Session endorsed resolution presented to congregation Sunday night, June 26, by the pastor, viz.: that Rev. Geo. B. Greig, Pastor Evangelist San Joaquin Presbytery, be invited to take supervision of West Side Presbyterian church, and various branches of church work, and to recommend and introduce a minister who will reside on West Side and preach every Sunday night in Gospel Tabernacle.

The Clerk was instructed to correspond with the chairman of Home Missions Committee, in regard to formal application to Board of Home Missions for a grant of \$300 for the first year, \$200 for the second, and \$100 for the third year, to help support a minister for West Side Presbyterian church. The aim of the church is \$1,200 per annum and a manse.

The clerk was instructed to request the secretary to

the Oil Derrick Sunday school to prepare at present a written report on the third Sunday of July, 1910, the same to embrace the work of the school from October, 1909, to July 1, 1910.

The same request to be made to Women's West Side Church League and the Christian Endeavor Society. Reports to be published in the Pacific Presbyterian and Coalinga Daily Times.

Pastor Furneaux was encouraged and urged to secure signatures for church land petition, which reads as follows: Prof. E. T. Dumble,

Kern Trading & Oil Co.,
San Francisco, Calif.

Dear Sir: We, the undersigned, residents of West Side oil fields, Fresno county, Cal., hereby respectfully petition the President and Directors of K. T. & O. Co. to lease to Trustees of San Joaquin Presbytery, half an acre, or one acre of land, Sec. 13, 20-14, for a children's park, chapel, manse (home for minister), Men's Club House. Preference, southeast corner adjacent to Derrick Boulevard.

Instructions given to clerk to obtain model code of church By-Laws, Sessional Record Book, Manuals for Elders and 50 copies Brief Statement.

Closed with prayer by Moderator and silent Doxology.
HUGH J. FURNEAUX,
Clerk, pro tem.

NEW CHAPEL IN PLUMAS COUNTY.

At Chester in Plumas county a Sunday school chapel has just been completed, costing about \$600. This price includes labor and materials donated, estimating them at the market price. The chapel is located on land given by Mrs. Bidwell of Chico, and adjoins the tract of land which she has given as a camping-ground for Presbyterian ministers and missionaries. The building is of the bungalow type and finished in rough lumber. Even the seats were built there, the lumber being hauled twenty-two miles.

The little Sunday school will be held here in the forenoon and evening services at the camp-ground near the river. In addition to contributions received from friends in the churches of Oakland, Berkeley, San Rafael and San Francisco, generous help was received from San Bernardino and also from tourists and campers at Chester, who came from various parts of the State.

It is expected that this chapel will be a religious center for the many persons who camp in the Big Meadows during the summer months. In addition, we hope to make it helpful to the Indians who live there.

I herewith express my hearty thanks to all who so generously assisted in this good work. ARTHUR HICKS,
Syn. S. S. Supt.

HERE'S TO KING GEORGE.

A naval officer who asked the King if he would give his sanction to the continuance of the privilege to total abstainers of drinking his health in non-alcoholic beverages, received the following reply:

Sir: In reply to your letter of the 11th inst., the King has much pleasure in giving his sanction to the continuance of the permission granted by King Edward, that total abstainers may drink His Majesty's health in any non-alcoholic beverage.—Yours very truly,
Frogmore House, Windsor. ARTHUR BIGGE.

THE SUNDAY SCHOOL

LAPSELEY A. McAFEE, D. D.,
Lesson Writer.

Lesson for August 21, 1910.

JESUS NEARING JERUSALEM—Matt. 20:17-34. Golden Text, Matt. 20:28: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Lesson Exposition.

By Dr. McAfee.

Still on His way to Jerusalem. Don't forget that. Frequent reminders are given for two reasons: to remember that fact helps to understand the incidents, the human mind is prone to let details slip out of sight.

Here are three incidents again. He tries this third time to get them to realize what this trip really means to Him and to them. In spite of His persistent effort two of the disciples come with their ambitious request. A blind man comes for relief and follows Him with rejoicing.

These three incidents have a common denominator. The Golden Text gathers into itself the essentials of all. "To give himself a ransom" is the epitome of His talk in the first part of the lesson. "Not to be ministered unto" is His sufficient answer to James and John. "But to minister" covers the case of the blind man. Unselfish service is the theme of the three.

You cannot do full justice to this lesson without emphasizing the fact that the death of our Savior toward which He was so consciously going is the basis of our salvation. That most unselfish thing which He could do in service for men was His dying. Study up the word "ransom." You cannot overlook the teaching that Jesus' death was vicarious. Don't be afraid of that word. Teach even the smallest children to use it by letting them see how common its various forms are. Vicar, vice-president, vice-admiral, viceroys are some of its forms. All of these carry the thought of substitute. Ransom is the price paid by the One Who takes another's place.

James and John certainly did not catch His meaning when He told of suffering and death for men. They may have dwelt on the rising the third day and viewed the passion as merely an incident to the coming into power. Evidently they did not realize what it meant that He was to substitute for a world full of sinning men else they would have offered their sympathetic love instead of asking for position in the after glory. Is ambition wrong? They and their mother had ambition, were they wrong? Paul is dealing with ambition in 2 Cor. 5:9. The text has it: "We make it our aim," but the margin tells us that the Greek is "we are ambitious." Ambition is all right. The whole question is as to what we are ambitious for. These men were eager for fitness for position. They were ambitious for honor, whereas they should have been asking for service. He had been telling them that His life was given to service and that now He was about to crown that life with supreme service. He was very ambitious. Were the other disciples pure in their indignation? Or were they

mad because the two had outrun them in making request. Jesus is not harsh in His reproof, but while correcting the wrong tells how perfectly natural the mistake is. O! for a Christly attitude toward wrong! He did not make light of the evil, but He could see the force of the temptation.

And even under pressure of the coming disaster and weighted by the failure of the disciples to get His point of view He still serves the burdened ones about Him. A blind man attracts His attention even now. Don't be worried over those blind people. The land was full of blind people. There were fully enough to supply one for the incoming to Jericho and two for the outward trip and still leave Bartimeus for his personal request and deliverance. O, there were many blind in Palestine at that time. History leaves no one in doubt on that subject. This is not an instance of discrepancy in the records.

Be sure to leave as a last impression upon your pupils that it all tends toward Calvary and that Jesus is not lost with thought of the greatness of that event. We are told that some men get so absorbed with their service for the world that they overlook individual men. Jesus deals patiently with James and John and then with a blind man. His whole heart is bent upon serving men and here are some who in differing ways needs Him. But He sees He cannot give full help by relieving apparent needs. He must go on to Calvary, for there He is to render the supreme help. He lived splendidly and we are helped by the record of the way He persistently helped the needy who crowded Him. But Calvary is our great hope. Not His life but His death is the supreme fact. Tell your pupils that there is some outstanding service for each of us and that in the proper time each will be brought to his supreme reason for living, but that the passing moments are filled with opportunities which are related to the great further service. Some of our young people are in danger of dwelling so much upon absolute surrender to God that they quite forget to be considerate to those among whom God has now left them. Press upon them the greatness and the detail of service.

It is worthy of note that one of the largest department stores in the world is owned and managed by a woman—Mrs. Netcher of Chicago. Six years ago when Mrs. Netcher's husband died the store was in an old building which she has replaced by a modern fire-proof structure five times the size of the one then occupied. This store covers fifty acres of floor space, represents all in all an investment of not less than fifteen million dollars and employs three thousand persons.

In the cotton mills in Shanghai, China, the adult workmen receive twenty cents a day, the children four cents. In these mills 30,000 Chinese are employed. It is the beginning of an industry which will in time take from the United States largely its cotton goods trade with China.

CHURCHES

CHANCE FOR PASTORS.

Rev. John Steele of San Francisco has received a unanimous and hearty call from the First Presbyterian church of Hanford, to fill the vacancy caused by the resignation of Rev. George B. Greig, who is now the pastor evangelist of the Presbytery of San Joaquin.

Rev. Charles F. Reed has been released from the pastorate of the First Presbyterian church of Visalia.

There are several vacancies in the San Joaquin Presbytery, and a number of good men are needed at once. The address of the Pastor Evangelist is Hanford, California.

Hanford, Cal., Aug. 15, 1910. GEO. B. GREIG.

RALLY DAY, 1910.

Rally Day, usually observed in the latter part of September, has come to be one of the most important Sunday school anniversaries. As the name indicates, the day is used as the occasion for rallying all the forces of the Sunday school for the fall and winter campaign.

With the co-operation of the pastor and session and church membership generally, increased dignity and importance may be given to the work of the Sunday school. The presence of the church membership in this Rally Day service will do much to win and hold the stragglers and the indifferent. Let us, on this Rally Day, lay emphasis on the fact that the Sunday school is not for the children alone, but for men, women and children, the entire congregation.

Why not make the day a great Rally Day for Sunday school, church services and young people's societies?

Send postal cards, such as you can get at 400 Sutter street, San Francisco, for this purpose, to all the delinquent scholars and to the membership of the church and school generally. Have a roll-call by classes. Have reports from the Home Department. Have the members of the Cradle Roll present and have their names called in the roll.

Then order plenty of the Board's program entitled "Christian Soldiers." If possible, take an offering for the Colportage Work of the Sabbath School Board. You can make Rally Day a great occasion in your Sunday school and church life. Why not?

Sincerely yours,

ARTHUR HICKS.
Syn. S. S. Supt.

Exeter.—The Rev. Edward R. Piepenberg has relinquished his work as stated supply of the Presbyterian church at Exeter. Exeter is one of the coming towns of the citrus belt in California. Under Mr. Piepenberg's ministry, a beautiful new church building has been built and dedicated.

San Francisco Richmond.—On Friday evening of this week there will be an interesting service at the church when degrees will be conferred upon a number of young men of the order of "The Knights of King Arthur." The pastor, Rev. R. Logan, is enthusiastic in work among the young people and extends an invitation to all interested to attend.

Glennville, Cal.—A most successful evangelistic meeting, under direction of the Pastor Evangelist, closed in the little historic village of Glennville, Kern county, on Sabbath evening, July 31st, when nine persons, all adults, made public profession of Christ, seven of whom united with the church, after being baptized by the pastor, the Rev. Robert Ballagh. The welcome accorded by all present will not be soon forgotten.

Oakland, First.—Pastor Goodspeed has returned from his vacation. Last Sabbath he gave as the slogan for the year, "To every man his work, and every man to his work." Dr. Goodspeed has been greeted with good audiences both Sabbaths. The Woman's Missionary Society is planning for a great picnic on the 18th at Piedmont Park, when in addition to the lunch there will be talks from a number of ladies from several of the other denominations.

San Leandro.—Rev. J. E. Anderson, one of the best known ministers in California and pastor of the San Leandro Presbyterian church for ten years, died July 28th, at his home in Hayward avenue after an illness of long duration. His widow and his only son, C. E. Anderson, were present at the bedside. Rev. Mr. Anderson was a native of Kentucky, 65 years of age, and was a college graduate. He came to this city in 1900 and in his pastorate more than doubled the membership of the church. He was forced to resign his duties several months ago on account of ill health and had been steadily failing ever since.

Tropico.—The church here has been fortunate in finding at once a desirable successor to Rev. H. C. Shoemaker in the person of Rev. C. B. Hatch, well known and some time resident in Southern California, holding various places of responsibility. It is a favorable turn that several of our churches of late have taken in making quick settlements of men already well known here—already on the field. Last Sunday evening there was a union service in the M. E. church, with an address by Mr. Nathanael Bercovitz, son of Rev. M. Bercovitz, who came as a representative of the Fisherman's Club of Los Angeles affiliated with the Bible Institute.

Vallejo.—Thursday night was a memorable night for the Presbyterian church in this city. The occasion was a reception to this church's new pastor, Rev. D. A. Mobley, and his family. The church, and especially the Sunday school room and banquet hall were prettily decorated with Shasta daisies and pepper greens. The hour for the reception was fixed for 8 o'clock, and soon after no less than three hundred people had gathered to meet and shake hands with their new workers in the cause of Christ. The reception committee were busy for a long time receiving and introducing, those serving being Mr. and Mrs. W. L. Smith, Mr. and Mrs. E. A. Hawkins, Mayor and Mrs. J. F. Chapell, Mr. and Mrs. Sherman, Mr. and Mrs. W. D. Pennycook, Mr. and Mrs. Mellin, Mrs. Thomas McGill and Mrs. William Brownlie. Following introductions, Mr. Smith acting as chairman, many kind words of welcome were said, Mr. Forbes H. Brown speaking for the congregation, followed by Rev. Mr. Angwin for the M. E. Church, Rev. Mr. Eastman for the Baptist Church, Rev. Mr. Boyd for the Episcopal Church, Rev. Mr. Crider for the Christian Church and Mr. Williams for the Naval Y. M. C. A. Rev. Mr. Mobley

responded for himself and Mrs. Mobley, and made a talk that was replete with hope and assurance. He said he came here to work, and wherever and whenever his services are required he would be ready for the call. A short program of exercises followed, there being a pretty violin solo by Algie Swenson, a vocal solo by Mr. R. L. Cassidy, with music and accompaniment by Mrs. Fred Bonn, also other pleasing solos by Mrs. Clarence Jacobs, Mrs. Robert Stuart and Mrs. Bonn. An instrumental duet by Misses Edna and Margaret Wittum also received warm applause. And while the program was being carried out refreshments were being



Rev. D. A. Mobley.

served down stairs, cake, coffee and ice cream in any quantity. Mrs. J. W. Thomas was chairman of the general committee, which planned for the entertainment, and Mrs. Grant Halliday had charge of the refreshments. Mrs. Albert Hodges arranged the decorations, which were more than usually pretty and in accordance with the occasion. They consisted of greens, Shasta daisies and carnations. The reception was a great success in every way, an affair that will long be remembered by those in whose honor it was given, and by all present.

Los Angeles.—Under the auspices of the Presbyterian Brotherhood of the Presbytery of Los Angeles a Brotherhood picnic was held in Eastlake Park Saturday afternoon, August 13. The gathering and social time continued through the afternoon. Tables were set and supper taken about five o'clock, the officers in charge providing free coffee and lemonade. Mr. O. E. Goodale, President of the Presbyterian organization called to order after lunch and introduced Elder J. D. Radford of Immanuel church as toastmaster, an honorable office which he discharged in a happy way. Rev. S. T. Montgomery of Alhambra spoke in half jocular, but later in serious vein of Jesus Christ as the One Whom all men needed to have as their Elder Brother. Mrs. N. W. Newell of Immanuel gave some pleasing and appropriate

words for the "Sisterhood." Rev. W. B. Gantz, quoting a seed-thought sentence, "We interpreted Christianity anew for ourselves and found it spelled Brotherhood," spoke of the Presbyterian Brotherhood as intended to find a place where the men might be put to work, a hive in which the drones need not be killed, but could be made anew into workers. The Los Angeles Herald man took a snap-shot picture which was brought out in that paper. It seemed to be the hearty and unanimous opinion that such a gathering occasionally was very much worth while. Mid-week meetings in the Highland Park church have, a few times, taken the form of a so-called Summer School; that is, the topics have been somewhat out of the routine order and more times has been given to voluntary suggestion with question and answer. One week the topic was Bible Geography, with request for the naming of some place that gave a suggestion for a practical application. Egypt, Canaan, Jordan, Samaria, El'm and many more readily came to mind. Then an evening was given to Bible Geology, with Rock passages, such as Is. 26:3, 4, where a marginal reading gives the phrase that is the name of what is said to be the most popular Christian hymn. An evening with the writer made an interesting and helpful time. Rev. Geo. C. Buterfield went to Newhall last Saturday to attend a picnic of the Newhall and Saugus people, returning to the city to preach next day at Dayton Avenue church. The Sabbath before he visited the Bellsfield, where Rev. W. H. Wieman has been doing faithful work. A beautiful chapel with seating capacity of 250 has been erected at the County Hospital, by the county. The City and County Christian Endeavor Unions were active in bringing about the action. It is to be at the disposal of the Catholic Church for a part of the time and the Sunday afternoon service will be under the direction of the C. E. Union. Dedication services were held last Sunday. Dr. H. K. Walker, Trustee of the United Society of C. E., offered prayer. Addresses were made by Rev. W. B. Gantz, Counsellor of the City Union. Mr. Paul Brown, State C. E. Evangelist, and Mr. J. P. Welles, State C. E. President. A memorial window, designed by a Los Angeles Christian Endeavorer was unveiled. The design is a Greek cross in the center with C. E. motto, and border of Easter lilies tied with purple and white ribbon—the C. E. colors. Mrs. E. R. Hudson is Superintendent of the C. E. Hospital work, a blessed ministry carried on in varied forms.

Rev. W. C. Scott, recently of Lakeport church, is in San Francisco for a few days.

The Woman's Occidental Board have received a new set of Japan slides, among which are many colored ones. The use may be had through correspondence with the officers.

Rev. J. R. Pratt of Los Angeles says that there is no question but what Mrs. Eddy's book, "Key to the Scriptures," is the key to the Scriptures. It locks them most effectually, he says

Rev. G. A. Blair, who has reported as starting for a trip in Japan, was taken ill just before starting from Seattle, and was compelled to return to San Francisco, where he was operated on for appendicitis. He is reported to be progressing favorable.

A New York dispatch says that Fred C. Thomson gained first place as champion amateur all-round athlete of the world, in the tournament, August 13. He is son of Rev. Williel Thomson, graduate in class of 1910 at Occidental College, engaged in Y. M. C. A. at Long Beach.

Elder Edward Kerr, a delegate from the First church, Berkeley, will be the speaker at the San Francisco Ministers' Meeting next Monday, when he will give a review of the New York heresy trial. There will be an election of officers for the ensuing term at the opening of the session.

Rev. W. E. Perry, Superintendent of the Pacific Coast District, International Reform Bureau, has resigned on account of family health conditions, which require a more settled home life, and in accordance with plans made last March, but temporarily postponed. He turns over the District to Dr. Wilbur F. Crafts, who is now in charge.

The Berean Society of Calvary church, San Francisco, has arranged for a profitable evening on Monday, August 29th, when Captain Peterson of Oakland, of the Bureau of Detectives, will give an address on the subject, "Problems of the City." All men are invited, and those attending will learn much that few are familiar with.

Rev. T. F. Frothingham, pastor of the church at Orland, is visiting R. J. Trumbull at San Rafael, while looking about for help to erect a suitable church. The amount of money now subscribed on the field will make it easy to secure the balance from a few friends, and give these earnest workers an equipment which they need to carry on their work among the fast-growing community round about.

Dr. Caroline Merwin, accompanied by her father and mother, were among the passengers sailing Tuesday on the Tenyo Maru. Dr. Merwin is returning to her work at Tsinan, Shan Tung, China, where she was engaged for a year in medical missionary work. The friends gave her a "shower" at the Occidental Board rooms on the first Monday of the month, when books and many useful articles dear to the feminine heart were showered upon her. Among the gifts was \$60 in money from some friends in St. John's church, Berkeley, and a friend in Berkeley First, who wished to help in educating some Chinese girl as a trained nurse who would perhaps later assist Dr. Merwin in her work.

AMERICAN BIBLE SOCIETY WORK.

Bringing Home the Word.

Mr. Brauns has had twenty-five years' experience as a Bible Missionary among the Germans. He sells and distributes the Word of God on the Coast not only to the Germans, but to the Chinese, Japanese, Syrians, Finns, Russians, Roumanians, Belgians, Swedes, Danes, Norwegians, Italians, Spanish-speaking Mexicans, Jews, Bulgarians, French, Greeks and Slavonians; his sales in a single month amounting to from \$75 to \$150. He sells at cost to those who can buy, and distributes the Word free to the destitute.

He not only visits churches and Sunday-schools, but works in the highways and hedges, seeking everywhere to bring the Word of God to the people. He has placed a large

number of Bibles in the State prisons of the Northwest, and in most unexpected places he finds great blessing in all his work.

The American Bible Society sells its Bibles at cost to all who can buy, but distributes among the needy the Book at reduced prices, and gratuitously among the destitute;



A. F. Brauns, One of the American Bible Society's Colporters in the Pacific Agency.

and its staff of colporters are selling and distributing the Word in thirty-five different languages on the Pacific Coast. The Pacific Agency's Headquarters are at 216-217 Pacific Building, San Francisco.

THE PRINT OF THE NAILS.

By Frank W. Gorman.

Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.—St. John xx:25.

Saint Thomas was right! He was wrong in rejecting the testimony of his brethren, but he was right in demanding indisputable proof that the Christ they had seen was the Christ who had been crucified. He was right in what he demanded, but wrong in limiting the method of its demonstration. Except I see and except I feel! The man that limits his faith to his own sight and touch will have but a small creed. Was it not right for him to insist on personal assurance? Surely all men need that. Was it not right for him to insist on the marks of the nails as his test? I think this a wise plan also. Why not? The other brethren had seen them and they were glad and believed. "He showed unto them His hands and His side" (verse 20). They saw and knew Him by the prints of the nails and the mark of the spear.

The Evidential Value of Nail Prints.

The world always has and always will test men by the print of the nails. It never or rarely believes in a man until it has crucified him. Willingness to suffer is our ultimate test of sincerity and loyalty. A man who bears in his

body the marks of the Lord Jesus will inevitably command allegiance and heroic service. Patriotism is not measured by what a man gets out of his country, but by what he suffers for it.

A gospel of poverty, preached by one clothed in purple and fine linen and faring sumptuously every day, may win applause, but not convert.

Heaven's test is nailprints as well as the world's. The Cross survives the resurrection. Not by creeds nor by professions of loyalty shall we be judged. Destiny turns upon the nail marks of life. Those who are lost, are lost because they bear no marks of the Cross on their hands and in their hearts.

Dives was denounced. Why? Because he refused to bear the burden of Lazarus. The Rich Fool lost his soul because he lived for self. The unprofitable servant shirked life's hardship and responsibility and was cast into outer darkness. At the last scene, all who have borne the burden of the world's suffering and sin, shall be called to eternal blessedness. Life that is self-seeking and self-pleasing cannot enter heaven. The Cross of Christ is made of non-effect when it fails to bring life into line with itself.

Numbers of people believe in the Cross but are not saved. It is when the Cross is the dominating principle of life, when it becomes the dynamic of our efforts in service, that it brings salvation. We are called to be cross-bearers, and the badge of discipleship is still the cross. The insignia of the kingdom of God are a towel girt about the loins and a bowl of water, ready to serve our fellows in need. **The Cross a Necessity for the Accomplishment of Its Purpose.**

Except a grain of wheat fall into the ground and die it cannot bring forth fruit. Life comes through death. Jesus must needs go to Jerusalem—and be killed. His coronation came through suffering. Having laid aside His glory, He emptied himself and took upon Him the form of a servant and became obedient unto death, even the death of the Cross. The mission of Christ was a mission of sacrifice. He was the Lamb slain from the foundation of the world. It was not the incident of one day, but the feature of all His days. From Bethlehem to Calvary He carried the Cross. Thomas asked for nothing else. He had always known his Lord by such a sign. It was not His miracles nor His teaching that convinced the disciples. They understood neither, but the love which prompted the miracles laid bare the Master's heart and they saw He was pouring forth His life in a ministry of compassion. Of no other can it be said, "He was wounded for our transgressions," etc. By his cross Christ reigns in heaven and by it He will conquer on earth.

Suffering Carries Conviction.

The Cross is Christianity's mightiest weapon. Great awakenings have always been when the cross was heaviest. Brethren, if men are to be brought into our churches and eternally saved, it will only come by nail marks. We must take religion seriously. We shall have to stretch ourselves on Christ's cross and die. Not as He did in one sense, but allow ourselves to remain there voluntarily until the self life dies within us, and we rise unto the newness of the more abundant life.

What Convinces the World of the Divinity of the Church?

Not its soup-kitchens, established in our institutional churches, nor its outward forms in general, but the nail-prints in the hands of her true and loyal members. In the floodtide of our enthusiasm for the race, the landmarks of our theology have been submerged. Men do not fear God. When I began to preach four years ago I was told I would hurt men's feelings. I do not wish to hurt men, but to try and heal, and yet, every preacher of today realizes how hardened men have become. You cannot wipe the dark lines from the face of God. His very love for righteousness makes Him angry with sin. Remember—He loves the sinner and would win him for himself if He could, but God hates sin. The best evidence of what God will do is what He has done. Sodom and Gomorrah, Rome and San Francisco, stand as evidences of these truths, and should make us all bow our heads in prayer and ask that God will speedily come with a mighty power and save us from a spirit of indifference to the needs of the masses.

God Looks for the Nail-Prints in Every Disciple.

Though risen from the dead Jesus bore his marks. The first to see Him was Mary. Jesus had been a friend indeed to her and when she found that they had taken away her Lord, her grief knew no limit. As she wept, He drew near, but in her grief she hardly looked into His face, and thinking he was the gardener she sought to know of the whereabouts of her Lord. Then the familiar voice spoke the familiar name, "Mary." Her eyes were opened and with rapture she cried, "Rabboni." In her joy she would have clung to him. **What did Jesus do?** He laid the cross upon her shoulders and sent her away. In the hour of her gladness he reminded her of the distressed and despairing and sent her to share with them the glorious views. We are called to the life of the Cross. Is this your conception of a Christian? Are there nail-prints in our life? Are we not too often given rather to using the hammer than to receiving the nails. Our power to convince others is in the print of the nails. The world still says, "Except I see I will not believe." By the Cross we live and by the Cross we must prevail.

PROHIBITION.

The right to rule and the duty to obey is fundamental to all governments, and whatever may be our view of governments, whether social, or civil, or filial, or religious institutions, in every form of government there are elements of the right to rule and the duty to obey; and in every form of government, whether democratic, or municipal, or national, there must reside somewhere the right of this special government to dictate. This right is inseparable from government. Without it society would fall to pieces. Power is especially necessary and must reside somewhere. The Almighty claims the right to dictate as to the conduct of His creatures, commanding what shall be done, forbidding what shall not be done, permitting what may be done, how the creature shall act and how he shall not act.

So, descending from the government of the universe to that of the States, there is also residing somewhere this essential law of right, the right to govern. If this be true then the mandatory, the prohibitory is necessary. States cannot govern without these laws to say how a man shall

act, what and how he shall do, and what he shall not do. The restraints of the law are just as beneficent as its mandates.

Universal liberty cannot be found in God's universe. The universality of law is everywhere apparent; atoms or mountains; gas, liquids, or solids; flowers or animals; men, devils, or angels—everything is subject to law. Then coincident with this fact comes the other, that the limitations of the law have this great truth; that worlds can only rule so far as truth is secured. Save for the law of limitation, the world around us would go to pieces; if the excessive rapidity of motion were not counteracted by an opposite force—or, in other words, if the centripetal force should be overcome by the centrifugal—the result would be destruction. Therefore, the law of limitation is our law. There is no reason why a man should not grow on higher and higher, and outstep the common conditions of our being, but if he did the law of limitation shows his head would be among the stars. This law of limitation is coeval and coexistent with the law itself.

Whenever ministers or lawyers or laymen bring an argument against Prohibition, because self-government is better they are wrong, for prohibition is the fundamental principle of the law. The question of limitation is indispensable to government; there cannot exist a nation without it; and what is true of the nation is true of the individual; and for the individual we consider in the first place total abstinence as fundamental, total prohibition as fundamental, and the influence of the Church as fundamental.

From time to time we see notices in the press to the effect that some great public utility corporation has announced that "the lives and property entrusted to the care of this corporation are of so great value, that the use of intoxicating liquors cannot be allowed, and any one known to use them will be discharged." This looks as if, after all, this corporation has a soul, even though it may be looking askance at the money of which it may have mulcted for damages, incurred through its neglect or through the misconduct of its employees.

But let me ask, If such dangers arise through the use of intoxicants, why permit their sale at all? Why not prohibit their manufacture? Why not go to the root of the matter and extirpate, root and branch, the evil thing that works such destruction on man's property, and on all his interests, both for time and eternity? This is the best way for the individual, city, state or nation, to save money and what is infinitely better, its morals, and to secure the true happiness of its citizens and the approbation of God.

* * *

"To thine own self be true,
And it must follow, as night the day,
Thou canst not then be false to any man."

The statistics compiled by the emigration departments of the railroads show that at least an hundred thousand men, women and children have settled in Washington, Oregon, Idaho and Montana since the first of January. It is estimated that the Inland Empire region has received more than fifty thousand. It is thought that the close of the year will see nearly two hundred thousand addition to the population of the Northwest.

YOUNG PEOPLE

THE PRESCRIPTION

By Abbie Farwell Brown

It was a very dreadful time
When my Mamma lay ill,
The Nurse went tiptoe through the halls,
The house was sad and still.

The Doctor with his medicines
Came every single day;
He would not let me see Mamma
To kiss her pain away!

But every time he looked so grave—
For dear Mamma was worse;
I knew they could not make her well,
That Doctor and that Nurse.

I sat before the chamber door
And cried and cried and cried—
I knew that I could cure Mamma
If I could be inside.

But once I had a splendid thought;
Behind the Doctor's back,
To write my own Pre-scrip-tion out,
And tuck it through the crack!

I made upon a paper sheet
Round kisses in a shower,
And wrote—"A kiss for my Mamma,
Please take one every hour."

And from that very time, of course,
My dear Mamma grew well.
The Doctor thinks it was his pills.
And I shall never tell!

ONLY A ROSE BUSH.

By R. S. Stevenson.

Every neighbor and stranger who passed exclaimed over the loveliness of the bush and its great fine roses. "But then they keep takin' 'em," complained Mrs. Bennett. "Just reachin' over the fence and pullin' 'em off, as if that was the thing to do. I declare! I wish I'd taken Matilda Jane's advice and planted that bush in the back yard out of reach of the wanderin' public. There comes some one now—"

Mrs. Bennett drew back a bit and peeped cautiously from behind the curtain. "I declare to goodness! I really believe he's never seen a rose bush before. He looks like a gentleman."

The stranger pushed his nose far down into the bush.

"My lands! He's not like them home folks. They'd had a rose or two off and been across the street by now." Mrs. Bennett glided briskly out to the fence.

The stranger tipped his hat. "I was admiring these roses."

"Of course, sir. That's right. Thank you, sir. And since you're kind enough to let 'em alone, I'd like to give you some." She clipped off a handful and held them out to him.

"You're kind, indeed, madam. My wife and I are waiting for the train. She is quite poorly, and these will refresh her."

"I am glad for you to have them then. I'll give you a lot. When they decorated the soldiers' graves last May they came to me with big baskets and asked for flowers. 'No, sir,' I told 'em. 'I work hard for my flowers,' I says, 'and I sell 'em. You want me to fill a pack of baskets like them with the fruits of my toil? Good lands! I've got to have a livin'. 'But, sir, I want you to have these. Give them to your wife for me."

She loaded the stranger with roses and geraniums and sweet peas, and sent him on his way rejoicing. "I'd do that with the rest of 'em if they'd leave me alone till I'm ready. They seem to think it's just a rose bush, and they've got all the right there is to 'em. I 'most daren't go nowhere. I'd like to be at them meetin's they're holdin' and invitin' all the people to come to, but I do declare! If I leave the house this bush is in peril." At this moment new determination possessed Mrs. Bennett's mind, and she slipped back into the house. She put on her Sunday bonnet, took from the old bureau drawer a neatly folded handkerchief and a tiny bit of shoulder cover, and with a persistency that brooked no resistance, she hurried to the front veranda.

"Now, I do declare!" She held the key in the door while she feasted her eyes studiously on the perplexing, beautiful bush. "If I could just lock that up in the house till I return! But I can't. Jemimi Ann, that's impossible! And it's downright nonsense to think of it! Why don't you trust? But haven't I been trustin', What do these people care whether I trust or not? If they want roses, here's my bush furnishin' 'em, and off they go, sure's I grow 'em."

She jerked the key from the lock and turned about with final decision in her steps. She latched the gate carefully, and with one affectionate, sweeping glance at the glorious bush, she moved rapidly down the walk. "I'm goin' to that meetin'. Them deacons have been here, a lot of 'em, and every one of 'em stopped and raved over my roses. Now I'm goin' to their meetin'. Can't you trust, Jemimi Ann—when you go to meetin'."

The usher gave her a seat on the far side of the church where she could have a good view and hear easily. It was a meeting of ministers and elders, but they all were deacons to Mrs. Bennett, for in their prayers and speeches they remembered the widow and did kindnesses to the world, and they had praised her roses.

During the long service people were coming and going, and Mrs. Bennett was not a little disturbed by their discourtesy. She had not forgotten that she came in late herself, but she had moved cautiously across the room and made no more noise than a mouse—she was sure of that.

And then, somehow, everybody who left the house took her anxious thoughts with them. She wondered whether they would go by her home.

"I do declare! that rose bush will be the death of me yet," she mused in her accustomed way. The meeting was

long, and when the people rose to sing a hymn, Mrs. Bennett glided swiftly out through the great door into the street. "I better be keepin' company with my bush, anyway, while the crowd's passin'."

When she came to the crossing, a block from her home, a familiar voice called to her "Mrs. Bennett, I think you had better stay at home and mind your rose bush!"

"Good lands! What's that now?" She turned back from the crossing and hastened to the gate opposite her own. "Have any wicked hands touched that bush, Matilda Jane?"

"They haven't left much of it, I fear."

"Who did it, then? Do you know?"

"You won't want to believe me, Mrs. Bennett. Nellie Pierce and Ethel Kirkham and their fellows did it—I seen 'em."

"Matilda Jane! They wouldn't do that!"

"Them fellows with 'em did. I keep still so they wouldn't know I saw 'em."

"Come over with me, Jane." They crossed the street and looked down at the demolished bush. "Now I do declare! Good lands, Matilda Jane; that's awful!" Not a rose was left, and the bush was in a most deplorable condition.

The next day Nellie Pierce and Ethel Kirkham came loitering by, humming an indifferent air.

Mrs. Bennett slipped out to the fence and spoke to them.

"Girls, did you see anybody in my yard yesterday evening?"

"Why—Mrs. Bennett—we were at the meeting."

"So was I. And when I saw you leave the church I said, 'Them girls won't do no mischief to my rose bush.'"

"Why—why, Mrs. Bennett," explained Nellie, "whoever did it—it's only a rose bush, and—"

"Yes—that's what I said. Only a rose bush; and yet in all its splendid garb, a revelation of its maker, God And a demolished rose bush—girls, what's that? It's a revelation of character, ain't it?"

"Why, why—Mrs. Bennett—"

"Come on, Nellie," urged Ethel. "What's the use?"

"Say, girls, let me tell you something. I am glad to know that you and them gentlemen took every last one of my roses—if I didn't know that for certain I'd surely accuse some innocent persons. I never would have thought it of you. I do declare, I wouldn't! Go 'long. I'm awful tired."

The girls turned away in shame and silence. Mrs. Bennett's tongue, sharpened with truth and gentleness made their throats burn.

Mrs. Bennett slipped back into the house dazed and bewildered.

"Jemimi Ann, is that trustin'? I haven't another rose on the place worth the name since them's gone, but, thank goodness, I'll get a rest from watchin' 'em. And what's more, I'll grow no more roses for money. The soldiers' graves shall have all I've got the very next May that comes. I'll go and tell Matilda Jane."

The next morning Nellie Pierce came to Mrs. Bennett's door bearing a large painting in her hands. "My

lands!" exclaimed Mrs. Bennett. "Ain't that a beauty! That's my bush over again!"

"I've been working on this all summer, aunty. I was going to sell it. But I brought it to you in place of I am sorry."

"My child, I thank you for this—come in, dear." the other. And I wanted to say to you that Ethel and

KIDLY AFFECTIONED."

Mary Livingston Burdick.

"Yes, Osborn is going," said one of my brother lawyers to me, speaking of his farm manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he said quietly, 'I've made up my mind to go, so the money doesn't count.' And when I saw his expression—also lately final—I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm work. And I've never had a word with him,—not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered. "But I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to bear, some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not one word! Of course, I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something!"

"I kept telling myself that it was just his way, but, last February, my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows! The day after the funeral Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy."

"Yes, sir," I said, putting down a tool.

"You'd better drive over to Kinney's this afternoon, and make arrangements about seeds. Looks like an early spring."

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely, and—you know how women feel."

"Did he say anything, Andrew?" she asked.

"About the garden it was," I answered.

"She just signed and said, 'O! Well, dinner's ready.'"

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences.

One was "Not one word in four years!" and the other, "Be kindly affectioned one to another with brotherly love."

—The Living Church.

A BISHOP'S STORY.

Our Methodist bishops are highly honored for their works' sake, and wherever they go they meet with persons ready to praise them.

Bishop McDowell, the new president of the Detroit Conference, is a man who will bear laudation; he merits it, and his head will not be turned by it.

Just now he is telling a story on himself which shows that he always considers whence the laudation comes. He was holding one of the colored conferences of the South when, on calling the roll of the superannuates, one aged brother arose and began to pay personal tribute to the presiding officer: "Bishop," he said, "I's seen several big men a-settin' in that chair you's oc-pyin'. I's seen Bishop Simpson in that chair, an' I's seen Bishop Andrews in that chair, an' I's seen Bishop Warren in that chair. But in my humble judgment, not one of them notables filled that chair with any more credit an' glory than you is doin' right now." But, just as Bishop McDowell was ready to consider himself genuinely exalted, the good old veteran added as he was sitting down, "But I's gittin' mighty ol' now and my frien's tell me my judgment ain't as good as it once was."

The "Christian World, or London, regards the Missionary Conference at Edinburgh as the greatest in the history of the Christian Church, saying concerning it: "It was most Catholic, for it is the first time all Protestant followers of the Lord have come together. It was the most unanimous, for high church and low church, State church and free church, Orthodox Church and liberal church—all were practically one in the conclusion that the success of Christianity was more than the success of a denomination or a school of thought. It accomplished more than any previous council, inasmuch as it planned the greatest missionary campaign yet undertaken, and pledged itself to redeem the world or lose its life. It did more for church union than any other council that has met. Finally, it saw more clearly than any previous council that the fate of Christianity is in its absolutism and universality. It cannot live forever as a sectional religion. It demands the whole world for its existence in any part of it. It must be large enough to satisfy and redeem all nations if it satisfy and redeem any men long. The Council of Edinburgh will be written in future church histories in the same type as the Council of Nicea. One gave the church a creed; the other has given it a commission."

BUTTON'S FRIENDS.

Hilda was cooking Button's dinner. Buttons was a beautiful black cat with lustrous golden eyes and a tiny dash of white upon his breast.

Just then Buttons saw a fly. His whiskers quivered. A fly in January was an unexpected luxury. Buttons sprang after it, followed it across the room, from a chair to a table, from the table to a shelf.

Oh, poor Buttons!—right into the kettle of molasses!

"Oh, he's spoiled! He's spoiled!" wailed Hilda.

"Before I'd have such a looking cat!" jeered Brother Ned.

"It will never come off," declared Ruth.

"Put him in the yard," said mamma. "He'll never be fit to come in the house again."

"Someone must wash him," said Hilda.

"O, Josephus, Josephus!" she cried. "Come quick! Something dreadful has happened!"

Josephus dropped his wooden shovel and came as quickly as his wooden leg would let him.

"What's the matter, Miss Hilda?" he asked.

"It's Buttons, my dear, dear Buttons!" cried Hilda. "He fell into a kettle of molasses, and O, Josephus, I want you to wash him!"

Josephus threw back his head and laughed uproariously.

"Then I'll have to do it myself," said Hilda.

She got a pail of water, captured the cat, and placed him gently in the pail. There was a frantic struggle and a tremendous splash. Then over went the pail and away flashed Buttons!

Half an hour later Hilda, still grieving over the accident, looked out of the kitchen window.

Buttons was sitting forlornly upon a snowbank.

"Poor, poor Buttons!" sighed Hilda. Then Buttons lifted up his voice in lamentation. "Meow, meow, meow," he mournfully cried.

In a moment a large gray cat came slowly up the driveway, two tiger cats leaped the fence, closely followed by a small Maltese tabby, a yellow cat struggled across the snow-covered lawn, and a handsome black-and-white puss crept around the corner of the house.

"Mew, mew," said the little Maltese. "Mlaw, miauw," said the two tigers. "Meow, meow, meow," chanted the whole six.

Then the big gray cat approached Buttons solemnly. "Pr-r-r," said he, and began to lick his molasses-drenched friend.

"Pr-r-r," said the yellow cat, following the gray cat's example.

"Oh!" exclaimed Hilda, "they are washing Buttons!"

"They certainly are," said mamma. "Pr-r-r," said the black-and-white

cat, the two tigers and the little Maltese all coming forward to assist.

Till dark Hilda watched the funny scene. And after supper in came Buttons, purring happily, his beautiful fur just as clean and shiny and velvety as ever.

"Those dear, good cats!" cried Hilda. "They were friends in need," said mamma.

"Meow!" agreed Buttons.—Louise Octavian, in Children's Magazine.

"SAVED" OR "LOST."

Mr. Spurgeon, in one of his sermons, asked every hearer to sit down thoughtfully at home and write his name, and after it the word "saved" or "lost," in fidelity to the facts in the case.

A mother, who was uncertain as to her son's state of mind and very anxious about the husband's indifference, determined to use the suggestion in the hope that it might lead both to a right decision. On getting home that Sunday night she brought out pen and note paper. Her husband looked on curiously, but when she started to speak and he heard the name of Mr. Spurgeon he hid himself behind the newspaper he was reading. "I wanted to tell you all," said the brave wife, "what Mr. Spurgeon asked us to do—to write, each of us, his or her name on a sheet of paper, and after it the word saved or lost."

Mr. Mitchell at that moment got hold of the poker, and with needless noise poked the coals about in the grate. Meanwhile his wife was writing "Sarah Mitchell, saved." She handed the pen to her eldest daughter, who wrote "Lucy Mitchell, saved." It was now Harry's turn, and his mother was greatly relieved and rejoiced to see him write "Harry Mitchell, saved." It was his first open confession. The "baby," as the youngest girl was called, had learned in the Sunday school to love Jesus, and she wrote "Alice Mitchell, saved." The father behind his paper knew all that was going on, and now boldly said, as he was the only one left:

"Pass me over 'nat paper." He took it and wrote "George Mitchell, I.—." But before he could write another letter his wife seized his hand.

"George, you shall never write that!" "No, no, father," cried the children, "you must not write that!"

He tried to throw them off, playfully, but as they stood about him in tears, he broke down and gave his life to Christ, and when he finished the writing it was "George Mitchell, saved."—Selected.

SUNDAY SICKNESS.

The disease, Sunday sickness is a disease peculiar to church members. The attack comes on suddenly every Sunday, no symptoms are felt on Saturday night, the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on, and continues till services are over for the morning.

Then the patient feels easy, and eats a hearty dinner. In the afternoon, he feels much better and able to take a walk, talk about politics and read Sunday papers; he eats a hearty supper, but about church time he gets another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but never interfere with sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in end to soul.
8. No remedy is known for it except prayer.
9. It is becoming fearfully prevalent, and is sweeping thousands every year to destruction.
10. The Remedy.—On Sunday morning arise at seven, use plenty of cold water on the face, eat a plain breakfast, then mix up and take internally a dose composed of equal parts of the following ingredients: Will, push, energy, determination, self-respect, respect for God's day, respect for God's house, respect for God's book, stir well, add a degree of love just to make it sweet. Take a dose every few minutes before church time unless relief comes sooner. If the day is stormy an external application of overshoes, heavy coat and umbrellas will be beneficial.—Selected.

SOME ORIGINAL RESOLUTIONS.

1. I will not be provoking if I know it.
2. I will not be provoked if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.
3. I will not be petty. I will pass over small annoyances without fuss or comment.
4. I will not insist on my own way because it is my way. If the other fellow's is about as good, I'll take it.
5. I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.
6. I will accept advice, even if I haven't asked for it, think it over and act upon it if it is good.
7. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.
8. I will keep my nerves steady by regular exercise in the open air, getting to bed early and avoiding anger, hurry and overwork.—Herald and Presbyter.

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"Let us make a list of those we think advisable, and 'encompass' each one by calling on him seven times, each on a different day," said another, and the class adopted the suggestion on the spot, and made their list then and there. Next day a young man, once a member of the school, received a call from a class member, who asked him to come next Sunday.

"Well, I don't know," he replied indifferently. "I like to rest on Sunday.

I will not promise."

Tuesday morning a second member called. No better result. But on Wednesday, when the third visitor came, the effect showed.

"Two men have been here already this week to ask me to come. I'm considering it."

Thursday, when the fourth caller came, the walls were down. "Don't say any more. I'll be there certainly;" and he was, and soon became one of the most regular attendants. "It didn't take even seven days," said the class, and took fresh heart.

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VOL. VIII.

SAN FRANCISCO, U. S. A., AUGUST 25, 1910.

No. 34



Mrs. Young Mo Yan.

Instructor in Chinese in the Presbyterian
Mission Home, San Francisco.

THE CONFISCATION OF A NATION.

REV. NG POON CHEW TO VISIT HIS NATIVE LAND.

THE WISDOM OF THE WOMEN OF THE OCCIDENTAL BOARD.

AT LAST THE CRY OF THE INDIAN IS HEARD BY "THE GREAT WHITE FATHER."

RECEPTION TO THE CHINESE INSTRUCTOR FOR THE PRESBYTERIAN MISSION HOME.

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas, 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
W. S. Holt, D. D. Rev. William Hiram Poulsen, D. D.

LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

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Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

CONFISCATING A NATION.

Japan Is Applying the Chloroform to the Korean Nation, and Soon the Hermit Kingdom Will Be But a Memory.

Japan, entering the Korean country under the guise of a friend, has slowly but surely strengthened her grasp upon that weakened country until now she is able to force the officials to deliver over to them the last remnant of authority for a few empty titles.

The Hermit Kingdom, now the center of the greatest missionary activity in all the world, where the humble believers, some 200,000 in number, are making a heroic struggle to convert within the year one million of their fellows to Christianity, is blotted out of the world's history as completely as if annihilated, by the Japanese authorities who have taken control of all the affairs of this country, and deposed all its rulers in a day.

Today fifteen millions of people rise up and say, "We are a people without a country." Yet they are not allowed to leave the land that once was theirs, for the Japanese will not permit them to go to Russia, Japan, or China, whose countries lie next their borders, neither will she let them come to this country. Japan, having the issuing of passports within her control it is not possible for a Korean to go out of his territory, much as he may desire to do so.

Not since 1907 have any been allowed to leave. Prior to that time about 1,300 came to America, and a few over one thousand are here now, and some six thousand are in the Hawaiian Islands. These have been striving earnestly to create sentiment in favor of their country, and to arouse interest in their home in the hope that America might stay the hand of Japan from crushing out the life of their beloved native kingdom, but the effort has proven a failure, and the saddest men in all the world today are those who say, "I have no country to call my own."

This confiscation of the Korean nation presents a grave problem for the missionaries who have been laboring so nobly in this land for more than twenty-five years. Our own Rev. G. L. Underwood, who was the first missionary to that country, has recently been among us urging that contributions of \$225,000 be made to press forward the work of evangelizing the land, that was in a fair way to be turned into a Christian nation within the next few

years.

The success of this campaign was the pledging of \$175,000 for this work, and already missionaries have been sent, buildings for schools, hospitals, and colleges have been started, while the Koreans themselves suggested that they go out among their people and bring one million to the knowledge and confession of the Lord Jesus within the year, which ends in October of this year.

Whether the Japanese will permit the carrying out of this program is a question that none can answer, for while the promises are fair, there are indications that the work may be seriously handicapped. The missionaries are afraid to talk of the situation and to tell the truth of the matters; the Koreans are spied upon in their religious meetings here in San Francisco, and letters from Korea are opened and scanned, so that information can only be secured by roundabout sources.

The press reports, if one notice, come not from Korea, but from Tokio, and all the dispatches are censored by the Japanese authorities. Our own missionaries do not write their own parents in this country regarding affairs in Korea for fear of the letter falling into the hands of the Japanese, but some unsigned letters have come to friends here written by persons whose handwriting the receiver knew, that tell of the conditions over there.

The Korean looks to the careless observer like the Japanese, and is usually taken for one. They are treated with little respect by our people, who are ignorant of their nationality, and who have but disgust for any dark-skinned foreigner. They are worthy of help and encouragement, as they are striving to help their less fortunate fellows, with their money, and by educating themselves to be able to lift their countrymen. Those here dare not return to Korea as they would not be able to leave there.

The only hope of the Korean is in a return of Him who judgeth righteously, and dealeth justly, and for His coming they work and watch and pray.

THE WISDOM OF THE WOMEN OF THE OCCIDENTAL BOARD.

To Their Already Well Equipped Work They Have Added a Chinese Teacher of Exceptional Ability, Who Will Aid Greatly in the Training of the Chinese to Help Their Own People.

Women are supposed to have about as much wisdom as men; in addition they have intuition. Of the latter the "Sakootala" says, "The intuition of a good woman is the unerring index of the right."

In proof of the wisdom of woman we wish to cite the women of the Occidental Board, who in addition to doing many other things, run the big house on the Sacramento street hill, San Francisco, where there is a family of about sixty Chinese girls, the majority of which are those rescued by the superintendent, Miss Donaldina Cameron. This large family is cared for by itself with the aid of only a few helpers, who are necessary to direct and help, as many of the girls are but little more than babies. That this family is the best behaved and neatest in San Francisco we are almost willing to wager. To say the least it is wonderful to see the way they do the work of the house, and

make their own clothes, attend the hundred and more guests that come once a month for lunch, and all the while keep up their studies in the schools.

But this is not so much wisdom as skill and hard work, the wisdom comes in in the women having the good judgment to keep the Chinese, Chinese, and not try to denationalize them. While it is not difficult to teach the Chinese our language and American manners and have them adopt the dress of this country, they are not then Americans in the complete sense, any more than we are when we take on the Chinese costumes while in their country.

The denationalized Chinese is a person without a country and without a people. The Chinese do not want to associate with them, neither do the Americans wish to take them into that close fellowship of a countryman. A denationalized Chinese cannot help his own people, neither can he uplift ours. He is an outcast from both nations, and is indeed a pitiful object.

On the other hand a Chinese educated in the language and customs of his and our country is at a great advantage with his own people. He has their respect, and can be of great service to them. If he return to his own country, he is worth a dozen foreigners as a missionary. Especially is this true of women, such as have gone out from the Presbyterian Mission home, as Ching Leung did recently, to be a teacher in China.

There has been but one drawback to all the work carried on at the Board headquarters, and that has been the lack of an educated Chinese woman to teach the language, both written and spoken, to the girls. This hoped-and-prayed-for instructor has at last been found, and is now a part of the big family on the hill.

Mrs. Young Mo Yan is a woman of fine personal appearance, cheerful disposition, and a charming manner that instantly won her a place in the hearts of the whole family. That she is a woman of excellent ability and education was evidenced at the reception tendered her and others at the Chinese Presbyterian church, on Saturday evening, and where her address in Chinese was the event of the occasion. We have the pleasure of giving this as interpreted by the interpreter of the Presbyterian Mission home, but the ease of the speaker and the flow of the language is lost by the change. The enthusiastic applause given the address by the Chinese was an indication of their approval, which means much for the work of the Home. Mrs. Young speaks but a little English, but is master of her own tongue.

We rejoice with the women of the Occidental Board over their finding so competent and well-fitted a person to take the educational work in hand, and now if some person with a check book would come along and sign his name to one for the balance of \$4,000 indebtedness on the building, the arduous work these good women are carrying on would seem light.

was tendered a reception by the members of the church, and several other members of the congregation about to leave were given a farewell.

The principal interest of the occasion was in the woman who had come to be the educator of her people in the Home. Her address, which has been translated for the Pacific Presbyterian, was a pleasant surprise. The Chinese women are not classed as public speakers, but Mrs. Young certainly has a poise fitting any rostrum, and a command of her language that brought a tumult of applause at the close. In part, Mrs. Young said:

"I am very glad to have this privilege of meeting with you here tonight, and speaking a few words. I am not to give an address, as I am not a lecturer, but as one of the brothers asked me to speak to you, it gives me pleasure to do so.

I have been for some time in "Jun Gwong Shue Yuen," in Canton, which school is under the care of Miss Noyes of the Presbyterian Mission. Now I have come to this country to teach the girls of the Presbyterian Home.

I wish to speak to you upon teaching and training, both of which are very important. Why so important? Because our country is very much in need of being educated. Do you know why our country is so much weaker than western countries? Is it because there are so few of us, or is our country smaller than other countries? Some one has said that we do not advance politically and educationally because of no railroads, no firearms, no men-of-war, and no trained army. The lack of these is a hindering cause, but half of the cause is that our people are not educated.

First, our people lack the true knowledge of things. Why are we weak? Because many of our leading men still believe in our old methods of learning, and are unwilling to adopt new ones.

Second, we are lacking in educational facilities. The progress of other countries is due to the different schools, colleges and universities, which prepare their people for different positions.

Third, home training is one of the great lackings of our country. It is very important that children be trained at home. Western children are trained in simple things, that they can see and understand with their child-minds; while ours are compelled to memorize things that are too deep for them. In olden times one had to have great learning before a degree could be granted him from the Emperor. An extensive knowledge in character writing was required. Now it is very different. We have a great many new books, and things are greatly changed. I hope our country is not always going to be thought of as weak by our sister countries. I trust that the Chinese here will take advantage of their opportunities, and return to our country, and do all in their power to uplift our nation, so that our neighbor countries will not look upon us as uncivilized."

The San Francisco Ministerial Union elected the following officers last Monday: President, Rev. C. C. Herriott; Vice President, Rev. H. K. Sanborne; Secretary, Rev. James McElhinney; members of the executive committee, Rev. W. J. Fisher, Rev. F. L. Goodspeed and Rev. Robert Irwin. Next Monday the pastors will meet at the First Congregational church for a union meeting. On September 5th, Dr. Landon, president of the San Francisco Theological seminary, will tell of his trip to the World's Missionary conference at Edinburgh.

RECEPTION TO THE CHINESE INSTRUCTOR FOR THE PRESBYTERIAN MISSION HOME.

Mrs. Young Mo Yan Is Heartily Greeted by the Chinese of San Francisco and Responds with a Worthy Address.

The Chinese Presbyterian Church was the scene of a very cordial reception and happy farewell last Saturday evening when Mrs. Young Mo Yan, the newly arrived instructor for the Presbyterian Mission Home, San Francisco,

OUR REV. NG POON CHEW TO VISIT HIS NATIVE LAND.

This, His First Visit in Thirty Years, Will Be to Study the Industrial, Educational and Political Problems of China, and to See His Mother.

Rev. Ng Poon Chew, editor of the Chung Sai Yat Po, the Chinese daily of San Francisco, who is a lecturer of no little note, and a diplomat of no mean ability, is to sail on September 20 to visit for the first time in thirty years his native land. The trip is taken to visit his mother, and to study the educational, industrial and political conditions of China. Wherever possible he will visit the missions, and study the work they are doing. Mr. Chew is an adept with the camera, and he will take a large number of pictures



Rev. Ng Poon Chew.

which he will develop into slides for illustrated lectures, to be used on his return to America.

The Journey across the Pacific will be by the steamer "China" to Hong Kong, near which is his native village in the Sun Ning District, where his mother lives. From here he will journey to Mukden in central Manchuria, then returning to Peking, he will go to Kalgan, where the first Chinese railway built with Chinese money, labor, material and by a Chinese engineer, is located. From here to Hong Kow the trip will be by rail, and at this point Mr. Chew will make a close study of the mines and mining, as there is already a large shipment of pig iron and iron ore being sent to San Francisco and Seattle, and which is expected to develop into an industry that will supply this coast with all this material needed. Already fifty thousand tons has come over within the last six months, and 100,000 more tons will arrive via the Robert Dollar steamship lines within the year. The coal mines will be looked into, as the great mines of China can supply this coast at a price far less than now paid and leave a good profit.

From Hang Kow the trip will be by steamer down the Yangtse river to Shanghai, and then to Canton. On the way home Manila may be visited. The return is set for next March.

On Saturday evening last he was tendered a farewell

reception by his brethren at the Chinese Presbyterian church, San Francisco, of which he is a member of the congregation.

Theodore Roosevelt is said to be planning to proclaim his gospel of political reform as he journeys on his western trip. Perhaps he may see light along the line we suggested of a new party before he gets through. If so he is the leader that could make it a success.

The Secretary of the Navy has been notified by the W. C. T. U. of San Francisco that the "California" sailed from here with 100 cases of wine that had been presented to the captain by liquor firms of this city. The women believe this to be a violation of the anti-canteen law. Why not?

The Chinese queue is reported to be in danger, as the Regent, Prince Chun, is reported to have issued an edict for all Chinese to cut off their queues. Mr. Ng Poon Chew says this is not the fact, but came of a mis-interpretation of an edict. Mr. Chew knows what he is talking about.

The Western Pacific railway has run its first through train into Oakland, Cal., the western terminus of the road. It is said to be a new competing transcontinental railway, but if we are not mistaken Mr. Harriman had to put up the money to help the project through, so there may be some strings on the competition.

Governor Gillette has called a special session of the legislature to pass a law to permit the submitting to the people of an amendment to bond the State of California in the sum of five million dollars for the Panama Pacific exposition in 1915, and also to give similar permission to San Francisco to increase its bonded indebtedness five million for the fair. This is going to make the taxes pretty high for the next few years.

Forest Fires raging in the Northwest are doing great damage, and many lives are reported to have been lost. The militia has been called out in several places to help fight the flames. Enough big timber has been destroyed to make buildings for many cities. The loss this country can ill afford, and some means should be taken to stop this annual waste that in a few years will make the price of lumber so high that it will be classed among the luxuries.

San Francisco sports are in sore distress, as District Attorney Fickert has issued an order to top all the so-called amateur boxing bouts. He says that they are illegal, and calls upon the city authorities to prevent them. This is quite a change of attitude, as he said before the Johnson-Jeffreys fight that they were within the law. Evidently public opinion can reach even District Attorneys, as is shown in this case, and that of the attorney of Alameda county.

George H. Smith, the oral betting professional, who so successfully installed the betting at Emeryville, Cal., last year that not a man was convicted, is about to return to the coast to take up his chosen work again. It is expected that the racing fraternity who did not come out last year, owing to the uncertainty of the game, will be on hand to relieve the suckers of their pile. Perhaps we had better get up a little sentiment on betting that is against the law as we did on the fight game. What say you, brethren?

AT LAST THE CRY OF THE INDIAN IS HEARD BY "THE GREAT WHITE FATHER."

The California Indian Association Has Prevailed upon the Government and Secured Land for the Remnant of the Red Men, and Now Proposes to Erect a Training School for His Education.

"We wait! We wait! We wait!" was the message to an old Indian squaw sent to the Indian conference held at Mount Hermon, August 9th to 11th. She was saying that the Indians were waiting to get onto their land, meaning the land the Government had bought for them.

The conference that was held this year at Mt. Hermon, it was stated, would likely be the last held there, as it is hoped that by next year the Industrial School will be located and the buildings so far started as to make it possible for the meetings to be held on the grounds.

The conference this year was not so largely attended by the Indians as on some former occasions, but the men who came were those best fitted to plan for the great forward movement for their people for which they have so long waited and hoped.

The Industrial school was decided upon two years ago, since that time some steps have been taken to make it a reality. It was stated, but not officially, that there was a project on foot that would, if it was carried out, bring the means to erect some \$30,000 worth of building on a tract of land suitable for the school, which the Indians decided should be about 1,500 acres in extent. The work on the buildings and the farm is all to be done by the Indians under the direction of a superintendent.

At the suggestion of Rev. Geo. L. Spinning, it was decided that the first building should be a schoolhouse, in which church could be held on Sabbath. The school will instruct the Indians in blacksmithing, carpentry, masonry, bee culture, chicken raising and vegetable farming. The girls will be taught housekeeping, and instructed as to duties as servants and teachers. The school will be open to Indians of all ages. It will be a "Tuskega" for the Indians, it is hoped.

There are some 18,000 Indians in California; north of Tehachapi there are about 10,000, and for these there has been purchased by the government representative, Mr. C. E. Kelsey, 6,688 acres of land. This has part of it been subdivided among the Indians, and part of it will not be available for some time yet. The amount of land will not give a farm to each; in most cases the amount will be but an acre or two each, but it will be a place from which they cannot be evicted, and on which they can erect some kind of a house, and have a little land to grow crops.

While this is a paltry return to give these descendants of the first owners of the land which the white man wrested from them by force of arms, it is a godsend to what they have had: In addition to the land purchased by the government, there are a number of Indians, about 3,000, on forest reservations, and part of these will be allowed to select 80 or 160 acres within the reserves for their own. The land purchased will give homes for about 4,500. These two ways will supply about 8,500 of the 18,000, and the appropriation is exhausted, so that there is still almost 10,000 to be taken care of by the government. It is said that the most pressing cases of need have been



Indians at Zayante Conference 1909.

supplied by the means already at the disposal of the Indian Association.

The following report of the conference is furnished by Miss Emma Laird of the Tucson Indian School:

CONFERENCE OF THE NORTHERN CALIFORNIA ASSOCIATION.

On Tuesday evening, the 9th, two strong addresses were made, one by Rev. L. L. Legters, formerly a missionary of the Reformed church to the Indians of Oklahoma, and the other by Dr. Geo. L. Spinning, who is well known as a friend of the Indian of California and elsewhere.

California to Show How to Educate and Train the Indian.

Mr. Legters, in his address, said that there were stupendous possibilities in the Indian work of California. That through the Industrial School for the Indians, which the Association proposes to establish in the near future, God had great things in store for California. He said that for years

Mr. Legters said that \$125,000 was needed for this project, and that it was up to the people of California to do this work—not just to feed and clothe the Indians of California, but to teach them to do for themselves, and to train them to go out and save for Jesus Christ the Indians of North America, Mexico and South America.

Most Wide-Awake Association of All.

The second speaker of the evening, Dr. Spinning, said that his purpose in coming to the conference was not to make a speech, but it was to become acquainted with his brothers in bronze and with the Northern California Association. He said that of all the Indian Associations of which he had personal knowledge, the Northern California Indian Association was the liveliest and most wide-awake of them all. He said that when this Association started its work everything was again the Indians—public sentiment and general ignorance, which, if anything, was a great deal worse. But now, he said, that their hopes were to be largely realized,



Indians at Zayante Conference 1908.

past America had been sending out a helping hand to India, China, Africa and other foreign lands, but that she had been crushing the heathen in her own land, but he said that God had reserved a part of the land—California and that she was going to be used to show the world how to educate and train the Indian so that he might become a desirable citizen of the country. He said further that through this school Indians would be trained to go out and lift up their own people, not only those in California, but the Indians all over the United States, Mexico and in South America. This should be the work of the Indians as white men can never raise the Indian, nor can the government schools raise them. He said that the same plan should be carried out for the evangelization and civilization of the red men as is being done in foreign lands where the natives are trained from the very beginning of missionary work to go out and teach their own people.

for two reasons: First, the general intelligence upon this subject—publicity had come to the people concerning the Indians of this state; and second, that the Association is now focusing all its work in a certain direction—work along practical lines to do a practical thing. And now that they have a mark that they are to work up to—something that every one must see and approve of, public sentiment would be with them, and the business men and religious public would give them their sympathy and help. He said further that just as soon as they got this school started for the training of Christian workers the government would aid them as far as possible. He prophesied that there would be even a larger growth than a mere industrial school with its religious training, but that there would be an orphan asylum, a home for the aged, and a resident physician. In closing he emphasized the fact that we must help our Indian brothers to help themselves. We

must give the Indian a fighting chance so that they might become self-supporting.

On Wednesday morning there were reports from different officers and members of the Association. Miss Tabor, the Corresponding Secretary, told what had been done towards sending boxes at Christmas to the field matrons. Last year their boxes provided for about one thousand Indians. She made a plea for the coming year, asking that the people send knitted scarfs and shawls, second hand ribbons and clothing, flour sacks, etc., all of which would help to bring a little comfort into these poor, starved lives.

Life a Hell to Our Indians.

She said that the schools of California are not open to the Indian, the homes are not open to the Indian, many of the industries throughout the State are not open to the Indian, but the saloon is open to him, in spite of the law, the jail is open and all that this carries with it. The Indian race is not a dying race, except through preventable causes. We have made life a hell to our Indians, and our work lies in giving them that which they have been deprived of so long—they need His grace in their hearts and the very best of the civilization that we can give them.

Mrs. Edwards of San Jose, representing the Congregational church, said that the American missionary Association of that church are considering the need of the Indian work in California and may soon take up some work among the Indians of Modoc county.

Very interesting reports were given by Mrs. Johnson, field matron for Lake county; Mrs. Temple, field matron for Fresno county, and Mrs. Tindall, field matron for Lakeport, Lake county.

On Wednesday afternoon a conference was held with the Indians present in regard to when the next Zayante Conference should be held, the distance the Indians should be expected to come to attend that conference, the number that might be expected and the length of time that the Conference should be held.

The Indians decided that August was the best month in which to hold the conference, that the Indians might be expected to come fifty or one hundred miles. One man said that he would come a long distance as he knew now what it meant to be at the Conference. It was thought that possibly sixty or seventy Indians might be expected to come to the Conference. But every one said that he would try and influence as many as possible to come.

Young Piute Willing to Sacrifice Life for His People.

After the conference the Indians were called upon to present their needs, or to testify in regard to the help they had received. Edwards Richards, a young Piute Indian, who is preparing himself to do missionary work among his people said, "To give my people an uplift I must give myself to do it. With all my soul and heart I desire to help my people to live better. I seem to know more fully every day that there are many things before me that I must do if I am to go through the trials that lie before me with the strength that shall keep me right. I am willing to sacrifice myself for my people and if it may take my life blood I am willing to give it."

Mr. Thos. Odock, an Indian from Colusa county, made such an earnest plea for a teacher, saying that that was what he came to the conference for, and that if he could go back to his people with the message that they were to have a teacher he would jump off the train before it stopped so

eager would he be to tell them the good news. He pleaded to earnestly and urgently that the regular program of the afternoon was suspended and a collection taken up for this work. The amount of three hundred and sixty-six dollars was subscribed to support the school for six months, and a young lady on the grounds volunteered to go as teacher. The old Indian was much moved as he thanked the people in a few words for what they had done. In the evening meeting this same old man stood and said that he had accepted Jesus Christ as his Savior and that he was going back to his people not only to tell them that he had a teacher for them, but to tell them about Jesus Christ as well.

Rafael Thomas, a Pomo Indian from Mendocino county, said, "What we need is a school to educate our children and a church so we can teach them to be Christians. We do not like to see our children go into the saloon and gamble any more than you like to have your children do it."

Captain Tack, another Pomo Indian from Mendocino, said that he had lived most of his life on a nine-acre tract of land, and that th's nine acres had to support between one hundred and thirty-five to one hundred and forty Indians. But last year, through the help of the Indian Association, they had secured land for the people and he said they were very happy now to be on their own land. They have divided the land among the people and the different families have been raising hay, grain and vegetables.

Thomas Johnson of Hopland said that there are five things that the Indians wish to have. He said, "First, we ask for land for our homes; second, protection from the liquor traffic; third, a field physician; fourth, education; and fifth, legal protection. These are what we ask from your organization, and I hope that I will live to see all these things done." Several other Indians spoke, all referring to one or several of the above requests.

The closing meeting of the Conference was held on Wednesday evening. After several musical selections the chairman introduced Dr. Kenngot, a Congregational minister from the East, who is a member of the John Elliott Indian Association (the oldest Indian Association in the world), who is travelling through the country investigating the condition of the Indians in different parts. He said that the Association had an annual income of several thousand dollars, which is to be expended in missionary work among the Indians or other needy ones; that for several years this money had been given for work among the immigrants, but they had heard in some way of the need among the Indians and he had been sent to investigate the matter. He had found the report to be all too true, and that even the Indians in New York State were in a deplorable condition, and everywhere he had gone he had found great need among the Indians. He said that the work of the Protestant church among the Indians was being done without aim, that if we are to succeed we must have a distinct aim, we must see to it that the very best men and women we can find shall go into the Indian work, and that they shall not stay a month or a year, but that they shall give a lifetime of unselfish service—not spasmodic, but consistent and persistent.

The next speaker was Mrs. Dorr, President of the State W. C. T. U. She said that her organization had forty

departments in their work, and that one of these departments was that of protecting the Indian, and she realized as never before as she listened to the reports of the different field workers and heard the stories of the Indians themselves as they told of the troubles and difficulties that they were having to endure through the legalized sale of liquor what a great responsibility rested upon them.

Mrs. Spencer, superintendent of the Indian Department of the W. C. T. U., gave the closing address of the Conference. She said, "The point I wish to make to you white people is this, there is a defect in our law that does not protect these men as it should. The Federal government provides schools for the red men, and the law has the regulation, giving all Indians who have one quarter Indian blood in their veins the privilege of training in these schools. On the other hand the law says that liquor shall not be sold to Indians of full blood. Why should not the same law which applies to the schools apply in this also?" She said that wherever the Indians have a vote they invariably vote against the sale of liquor. That there were very few Indians in California who are voting citizens, but that in one county where there were eight Indians who had votes every one of them voted to make the county dry. In Nez Perce county, Idaho, where the Indians hold the balance of power, the county went dry. And New Mexico, where a large proportion of the population is composed of Indians and Mexicans, has decided to follow in the steps of Oklahoma and become a prohibition State.

HANFORD'S GAIN, SAN FRANCISCO'S LOSS.

The Rev. John Steele and His Talented Wife Will Be a Valuable Acquisition to the Presbyterian Forces in the San Joaquin, but the Loss Will Be Felt in San Francisco.

The call from the Hanford church to the Reverend John Steele, acting stated supply of St. Paul's church, San Francisco, takes from the Bay city a strong man who was making himself felt in the complex life of the great city. He will be a much bigger man in the city of Hanford, as his work will be more noticeable, but San Francisco can ill afford to lose him.

Not only has he made himself a place in the church life and work, but also in the civic life of the community



Rev. John Steele.

CHURCHES

Santa Paula.—Since his return from the Worker's Conference in Los Angeles, Rev. H. C. Buell has been here all summer excepting one Sabbath, spent in Minneapolis. Services have been well attended. July 31st was communion service, when thirteen new members were received, four being baptized. August 12th the congregation gave a reception for the new members. The following from a recent folder may be suggestive: "The sermon this evening will be on the text, 'Make me thereof a little cake first.' You might find it and read the story connected with the words before you come, but come and bring others with you." For the Sunday evenings of August a series of sermons is announced on the "Ifs" of the Bible, as follows: "The 'If' of Interest" (Ex. 32:32); "The 'If' of Profit and Loss" (Mark 8:36); "The 'If' of Discipleship" (Luke 9:23); "The 'If' of Impossibility" (1 Pet. 4:18). (This brings to mind another great IF in another 8:23. See Mark's Gospel.) The following quotation printed on the communion calendar is worth passing on for a wider reading: "Shall I come to H's table and take the sacramental Bread, and say, 'It is His body broken for me,' and then proceed to say: 'But as for Him—the crumbs which fall from my table, the odd shillings and sovereigns that can be spared, the things that are left after my own needs, present and future, have been met—these shall be payment for Gethsemane and requital for the cross?' The question is not, 'What will be easy?' but, 'What are we bound to do by honor and duty and love?' "—Thos. Arnold.

in which he lives, gathering together the men into civic bodies that have done much for the betterment of the district.

In the recent contests with the saloon element in the part of the city where Mr. Steele lived, the people found him a sturdy defender of the right, and in the fight for the nomination of a clean man for the Assembly Mr. Steele proved a vote-getter that was greatly needed, as J. E. White, the reform candidate, only won his place by sixteen votes. We expect to hear soon that Hanford has gone dry.

The ladies of the St. Paul's church recently did a very handsome thing in providing a day's entertainment for the children of the Presbyterian Mission Home. A fine luncheon and a very pleasing entertainment was provided at the church, after which all were taken to the beach near by, where they enjoyed themselves greatly. The Chinese said they had the time of their lives. It is said that this is the first time that any church has done such a thing for these children.

On Tuesday, August 30th, the members and friends of the church will gather in the house of worship and give



Mrs. Maud Barnes Steele.

Mr. and Mrs. Steel a farewell, and the latter part of the week the removal to Hanford will be made.

Mrs. Maud Barnes Steele, as she is best known, is no feeble helpmeet, as those who know her work as a character impersonator and dramatic reader can testify. The help she has given the societies of the churches in raising money through her entertainments will be missed in the future. "The Far West" and many young people's societies have been freely assisted by her talent.

On Friday of this week, at Trinity Presbyterian church,

San Francisco, Mrs. Steele will give a farewell recital that will be of much interest to her friends, as this will probably be her last appearance here for some time.

The friends of the pastor and his wife will watch with interest the work done in the San Joaquin Valley, as they note its progress through the columns of the Pacific Presbyterian.

Portland Third.—Rev. Wm. Parsons has returned from a lecturing tour spent at a number of Chautauquas in the Middle West and Eastern States. During his absence the lecture room was remodeled, a gallery added and otherwise improved. A reading room for the young people of the church, fitted at a cost of nearly \$1,000, makes this one of the best equipped churches in the city. Rev. R. J. Hunter of Greeley, Colorado, ably supplied the Third church in Dr. Parsons's absence.

Calistoga.—Dr. W. S. Williams, last Sabbath, began his ministry in this church, to which he, a few weeks ago, received an unanimous pastoral call. A very encouraging fact is, that the ministry began with a noted conversion, the very first Sabbath. Thursday, the 18th inst., a reception was tendered Dr. and Mrs. Williams by the church, under the auspices of the Ladies' Aid Society. A large number of friends gathered together in the commodious home of Mr. and Mrs. Arms. It was a great pleasure to see the town, as well as the church, so well represented.

Los Angeles.—The Woman's Missionary Society of the Highland Park church, held the August meeting the 18th at the home of Mrs. J. A. Gordon. Her beautiful grounds in Glen Echo are admirably adapted to outdoor meetings, and are freely used for such purposes. The society meeting was for afternoon and evening, gentlemen being invited for the evening service. The McKee Brothers and Miss List were among the speakers. The evening of August 16th a pre-nuptial party in honor of Miss List and Mr. Sam C. McKee was given at the home of Misses Luella and Byrd Rice by the Highland Park C. E. Society. On their arrival the guests of honor were welcomed with showers of rice. A silver table service was presented; and assurance given of continued interest in the work in China to which they go.

Napa.—Our pastor, Rev. Richard Wylie, has resumed his labors again after spending three weeks in the neighborhood of Mt. Shasta. While Mr. Wylie was taking his much-needed vacation, the choir also was given a vacation, and for three Sundays there was no service in our church which gave the members of the congregation an opportunity to worship with our sister churches. Mr. Bickford, the superintendent of the Sunday school, and Mrs. Maxwell, Primary Superintendent, were also away at the same time on their vacation. However, there were enough faithful workers in the Sunday school to keep up the work, and although many were away the attendance was very good. Now that all are at work again, we hope for an increase all along the line of work. A banquet is to be given in the very near future to the teachers and officers of the Sunday school, at which time ways and means for improving the Sunday school will be discussed over the tea-cups.

THE SUNDAY SCHOOL

LAUSLEY A. McAFEE, D. D.,

Lesson Writer.

LESSON FOR AUGUST 28, 1910.

JESUS ENTERING JERUSALEM—Matt. 21:1-17. Golden Text, Matt. 21:9: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

The Lesson Exposition.

By Dr. McAfee.

Almost in Jerusalem! Yes and yet no. To be sure He is to step into the royal city in this lesson, but in the sense in which we have been using the expression He has Jerusalem yet before Him. Never forget what He was facing all these days. While today—this day of the triumphal entry—He is actually in Jerusalem yet He tarries only for a few hours, and still has the coming to anticipate. We, in our study, will have varied lessons before we come to the great climax. It will be almost Christmas before we reach Calvary. "The Last Supper," "The Arrest," "Gethsemane," "Peter's Denial" will be November and December themes. Then just two weeks before we look again into the Bethlehem cradle we will go to Golgotha with its gloom and its great battle for Life. So remember that while we now follow the crowd into the city we are still facing the real event of the trip.

Prophecy is being filled full in these verses. Don't fail to review the predictions given in the Old Testament. Read every passage referred to in your margin. Matthew loves to note the careful attention paid to the Bible as he knew it. Don't let your pupils fail to catch the thought of the palm branches, the ass upon which David's sons and other kingly persons had ridden in harmony with the old-time preference of God, the children's voices, the scowling priests, the cleansed temple, the weeping Jesus and other meaningful points.

Emphasize the two clouds on that bright day. One lay upon the heart of our Lord; the other was on the temple authorities. It was a very bright day in many respects. Once Jesus appeared to come into His own, and He knew that many of the shouting people so meant the celebration. There were three classes of voices heard on the two days of the clamor over Jesus. This day of His public entry, and that day of the trial every one in Jerusalem heard the name of Jesus over and over again. The three voices never sounded in unison. One day two of them shouted together, and the other two were heard the second day. One voice was heard both times, that was the voice of the unthinking mass. Those who believed in Jesus led the shout this time and the mass went with them. The day of trial His enemies led and the mass joined in with them. Doubtless there were some of the same voices heard both times, but remember that there was a silent company each day. Both clouds arose because of the leaders and the following. The temple authorities had striven to prevent popularity for Jesus. Now they grind their

teeth for Jesus' sympathizers have caught the ear of the public and control the shout. They are filled with dark thoughts and are moved to dark deeds. Yes, they are under a cloud all day. Study them and their reasonings. Now they had logic on their side: if a king is declared Rome would be sure to interfere. Many times insurrections had been fostered by the religious leaders regardless of Rome, or rather with hope of overpowering Rome. Why not encourage this uprising with the same hope? Ah! that reveals the fact that their logic is under control of their desires. Do stop to ponder that! How often logic seems clear to men when it comes from craving rather than from genuine thinking through the subject! The priests and scribes did not like Jesus for they knew full well that if He indeed became King they would step down from office. Earnest conferences were held that day, and daring suggestions were made for the cloud had frightened them. You know that only an extremity would force them to appeal to Jesus to stop the outburst.

But the other cloud? Jesus knew how genuine the leaders were. Say all you will about their cowardice later in the week, yet you know the leaders meant their Hosanna as they urged the crowd to speech that day. But He also knew the volatile character of the mass. He did not expect the priest class to shout for Him any more than they expected the disciples to yell "crucify" with them on Thursday. But Jesus was going toward Calvary for the people. For their leaders to be sure, but let us put it strongly that He was loving the mass that day. He heard their cries and knew what they would say a few days hence. See Him stopping on the brow of the hill to weep over Jerusalem. Look up Luke's account of this incident and also his earlier record of Jesus' lament over the city. Look over His life record and see how He felt that day when He knew that all the excitement His followers had worked up would die out, and these same people whom He was loving would turn from Him. Yes, the cloud darkens as He knows how the very leaders would keep silent the other day of shouting. He did so suffer at the hands of His enemies, but He was wounded in the house of His own friends. Wrong leading makes wrong following and right leading makes right following. But remember that wrong or right in the followers gives the leaders their power. We rejoice over the right on this day of public acclaim, but we understand how Jesus' heart must have been saddened with the view He had of the shallow right in the hearts of the mass.

Be sure that the lesson is applied to today's conditions. Jesus' name is honored by the crowds now. Is that honor deep? Also is that respect which men say they have for Him today based aright? Why do they speak well of Jesus? It is not enough for us to say they speak well and that is sufficient. Jesus is to be honored truly as Savior and as Divine Master or men have failed to under-

stand His errand to the world—the why of His going to Jerusalem that last time.

GRADED LESSONS FOR THE SUNDAY SCHOOL.

Those interested in the Beginners', Primary and Junior Lessons helps will be glad to know that the series of lesson helps are coming along in good shape. The Beginners' first and second year text books, lessons and pictures are now ready. The Primary graded course, which will be complete in a three years' term, now has the first and second years' helps ready, and the Junior course which will be a four years' study, has the first and second years' helps prepared.

The first years' manual and pupil's text book for the intermediate graded lessons are also ready. This is to be a four years' course.

All these supplies are obtainable from the New Book Store, 400 Sutter street, San Francisco, which is the Coast supply house of the Presbyterian Board of Publication.

Los Angeles.—Rev. A. B. Prichard of Central church goes to Flagstaff, Ariz., for the Southwest Indian Conference. He furnished the Pacific Presbyterian a report of the Conference last year and we hope for one this year. Rev. Harry H. Pratt of Portland supplies Central during his absence. F. D. R. Moote, Esq., Secretary of the Church Federation Council, spoke Sunday evening at Bethesda church on "Advance Work of the Church Federation." The service was under charge of the Brotherhood. Some have been saying that they did not see that the Brotherhood was doing much. Here is a challenge to get in and do more. Rev. C. B. Hatch of the Tropico church was the speaker at the Sunday afternoon meeting at the Y. M. C. A. His subject was "The Christ Methods in Reforms." He reports very encouraging outlook at Tropico. Evangelist N. S. McClurken was scheduled for Saturday and Sunday evenings at the Union Rescue and City Missions.

NOTES FROM THE SEMINARY.

Dr. Landon has returned from his travels in Europe. After attending to his duties as a commissioner to the General Assembly, he went to the World Missionaries Conference at Edinburgh to which he was a delegate. Later he traveled extensively on the continent, attending the Passion Play at Oberammergau, and spending some time in Rome and other cities of Italy.

Rev. William Martin, professor-elect, is supplying the San Rafael pulpit during August, as Rev. Lynn T. White, the pastor, is away on vacation.

Dr. Landon preached at Mills College last Sabbath. It was the first Sabbath service of the college year. There was a large attendance of young women.

Mr. Alexander Bouick, superintendent of grounds, returned last week from his three months' furlough. After the meeting of the General Assembly, in which he was a commissioner, he spent the most of the time in his native land, Scotland. He was for a considerable time in Perth and attended some of the meetings of the Edinburgh Conference. He was also in London and Paris.

Mrs. Willis, wife of Rev. A. R. Willis, '06, of San Francisco, is very seriously ill. The sympathy of many friends goes out to him in this time of great anxiety.

Rev. Thomas Boyd, D.D., of Fresno, a long time director of the seminary, has just returned to this country from an extended trip in Europe. He will arrive in this state next week and resume his pastoral duties the first Sabbath in September. He and Dr. Landon were traveling companions on the continent.

Prof. Paterson was last heard from in St. Petersburg, Russia, where he, with his father and mother, were visiting. Among other things they were cheering the heart of Rev. George M. Day, '08, who resides there, engaged in the work of the World Christian Student Federation.

Miss Mary A. Landon, eldest daughter of Dr. Landon, has entered the University of California to take a graduate year in pedagogy.

Captain Robert Dollar of San Rafael, one of the Seminary trustees, sailed for China on Tuesday. He is one of the delegates of the Associated Chambers of Commerce, visiting the principal cities of China, and has been largely instrumental in arranging the trip and planning the itinerary.

HUMBOLDT COUNTY ENJOYS MISS BREHM'S LECTURES.

We hear good reports of the work Miss Marie Brehm has been doing in Humboldt county, California. Sunday, August 14 was spent in Arcata, the 18-19 in Scotia, and the 21 to 23 in Eureka.

Portland, Oregon, will be the next place to be visited, and the addresses will continue here from the 28th to the 3d of September. Miss Brehm's address here will be 568 East 3rd street.

MEETINGS OF PRESBYTERIES.

The Presbytery of Bellingham will meet in Everett, Wash., on Tuesday, September 20th, 1910 at 7:30 p. m.

F. G. STRANG, S. C.

The Presbytery of Spokane will meet in Coeur d'Alene, Idaho, Tuesday, September 27th, 1910, at 7:30 p. m.

EUGENE A. WALKER, S. C.

The aeroplane bows are all the rage for ladies now. They are as big as a house, covering a whole hat, or a dress, or fastened to the hair stand out on each side of the head with wing-like effect. The hobble skirt may be decorated with one that runs up and down and covers the whole side of the skirt. Ladies buy the ribbon by the bolt now. Can't mere man find something to wear so people will look at him, at least so he will know that they know he is in existence?

There are two peaches just perfected by "the wizard" of the plant life, Luther Burbank, that are pronounced to be superior to any now common among us, and which will be more luscious to eat and better for shipping purposes. More power to him.

The estimated market value of the apple crop of the Pacific coast and Rocky mountain states for the year 1910 is from \$27,000,000 to \$30,000,000. From California, Oregon, Washington, Idaho, Montana, Utah and Western Colorado about ten million boxes of apples will be shipped East. Washington is coming rapidly to the front as an apple producing state. The estimated crop this year is

THE POETRY OF CHILDHOOD.

Oliver Van Wageningen.

There have always been two infallible indicators on the dial of the progress of nations—"The Treatment of Women and the Appreciation of Childhood." As individuals and nations have advanced from savage barbarism to developed culture, womanhood has been more and more shielded, liberated and refined, and childhood has been nurtured, protected and idealized. It is a far cry from the days of the Last Crusade when a multitude of the neglected, lonely, wild children of Europe were urged on a frenzied expedition to secure a crazy ideal—to the central object of our modern life—for really two-thirds of our living and thinking has its roots and life in the begetting, training and enjoyment of children. Whatever tends to elevate and make childhood of more value is held as holy and of good report, and whatever degrades, abuses and misjudges childhood is to be abhorred and abandoned. As the race learns that children are the real teachers, and not men, so it advances nearer the perfected life. The finest, sweetest qualities of manhood come from them. The Great Teacher recognized this, and on one occasion placed a child in the midst and said if his hearers would enter the kingdom of Heaven, which is another word for glad, pure, free efficient manhood, they must learn of a little child. And the poets and seers have always seen this. George Eliot's Silas Marner is only this—that a soured, cynical, withered soul is to be restored to beautiful manhood by association with a golden-haired child.

The classic line of the prophet of old is blazoned over the gateway of our century, "A little child shall lead them."

When Isaiah saw the warring forces of the world and the conflicting elements of civilization brought into harmony and peace it is a child who subdues the fierce elements of life.

One of the best stories of late years was Margaret Deland's "The Awakening of Helena Richie." Again it is the tale of a perverted womanhood restored to purity by the presence of a little boy.

Childhood has three inevitable things to teach us. One cannot see much of children without seeing that the faith element is strong and radiant, and the secret of their joyous living. This faith is instinctive. They believe life is for good—that it is good and evil is an accident; in it. To children sorrow is the shadow, joy the real sunshine. Pain and pain pass; health and sunshine are real, and stay.

The world is God's bright, joyous, beautiful. It is a wonderful gift. The child delights in it. He trusts men and women. Occasionally he gets disillusioned, but still his faith in the world, of life is deep and abiding.

It is a beautiful quality to keep fresh through the years. Those much with children retain it longest. It is an essential trait in Prophet and Poet. Mr. Beecher was a signal example, and even through his darkest days he kept a sweet, child-like and happy trust in life. After his great trial, speaking to a group of ministers, he said: "I suppose I have, perhaps, trusted men too much, given confidences where they should have been withheld, but rather than become like some cynical, blasé men I

know,—suspicious of virtue everywhere, distrustful of every man,—I should rather go through it all again."

Another engaging trait of childhood is **Eagerness**. It is full of zeal for new things. Its mind is open for new ideas. Its heart expects big things to happen. Its Curiosity is insatiable. Unlike mature age, it is free from fixed, unchangeable, preconceived ideas.

There was no dead line with such men as Gladstone, Hale and Phillips Brooks. The golden age for them was where the child's is—always in the future.

Frederick Lynch was lunching one day with Phillips Brooks during his college career. While at table a workman came to install a new gas lamp on the Bishop's desk. The meal was forgotten and the great-hearted preacher was only an intent, interested boy—with attention riveted on every screw. Like John Green he "died learning."

Probel contended that no man could really enjoy life who lost the child's eager interest. The windows must be always open to the east. The grown man is morn by morn called back to drink deep of the sunrise of his childhood.

But most attractive of all the elements of childhood is its quick, hearty response to the beauty of the world. Its **impressibility** is its charm. It takes unstinted delight in life's surprises, gives instantaneous expression to deep feelings, enters wholeheartedly into the great and simple joys of life. The critical faculty is practically absent from the child mind. The child face is suffused with an abiding wonder. It believes the play is true. The bear and the doll are alive when not asleep; the world is new every morning. If we could keep the miracle of childhood impressibility through the years, the world would remain unspoiled and life undwarfed. We lose this power too soon; life is soured early, and we become cynical and blasé.

An old man told me that when he first saw the ocean he wept;—now it was only salt water to him. Men, when they first crossed the Sierras at the Great Divides and on the summits, shouted for joy;—now hundreds daily round Cape Horn without troubling themselves to look out the car window. The story is told of a young man who on first seeing the Gorner Grät, looking over the immense fields of ice and snow and those rock bastions rising into the face of heaven, was as one exalted, and then cried like a child. Forty years after it was only rock and snow. Music to youth is liquid and angel-winged, but to age is often only sound and fury. The mountains, the ocean, the fields, the symphony, are unchanged—alas, the soul has lost its childlikeness. But to lose that is to lose the Kingdom of Heaven, said the greatest poet. So, play with the children and live with them and think in their terms. To lose the Poetry of Childhood is to much like losing one's soul. It is told of Piers the Plowman that clear through to his old age there was "a great light of wonder in his face."

Certain poets have caught and expressed these elements of childhood until their words, which sing of the Trust, Eagerness and Impressibility of the realms untouched by years, have made their names loved and their memories revered. There have not been many men who have really contributed to the Poetry of Childhood.

It is only within the last hundred years that anything permanent in English has been written touching this theme. The Germans were much ahead of us in the appreciation of this subject, and their poetry of childhood goes far back into the days of oral rhyming and poetic tradition.

Wordsworth has also sounded the note of the protecting power of an innocent life in a stanza written "To a Child" in her album:

"Small service is true service while it lasts;
Of humblest Friends, light creature! scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun."

Again he has expressed as few could the simple faith of a child in the continuity of life:

"How many are you then," said I,
If they two are in Heaven?"
The little maiden did reply:
"O Master! We are seven."

"But they are dead: those two are dead!
Their spirits are in Heaven!"
'Twas throwing words away: for still
The little maid would have her Will.
And said: "Nay, we are seven!"

A poet of our own day has put it beautifully and as simply in the lines:—

"I like to stand in this great air
And see the sun go down.
It shows me a bright veil to wear
And such a pretty gown.
Oh, I can see a playmate there,
Far up in Splendour Town!"

Our own Longfellow is a close second to Wordsworth in his delineation of childhood. A scanning of his poems brings such titles as these to the fore:—"The Child Asleep," "The Boy and the Brook," "The Angel and the Child," "My Lost Youth." In this last poem is this passage so true of a boy:—

"I remember the gleams and glooms that dart
Across the School-boy's brain;
The song and the silence in the heart,
That in part are prophecies, and in part
Are longings wild and vain.
And the voice of that fitful song
Sings on, and is never still:
'A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.'"

We all remember "The Children's Hour," with its song and color and atmosphere of all that is sweet and lasting in children.

Poets of our own day find the eternal elements of childhood the same. One could quote indefinitely from Stevenson, James Whitcomb Riley, Eugene Field, Thomas Bailey Aldrich, and others who have interpreted child-

hood in lasting verse, but the message is much the same—that of the eternal qualities of Trust, Eagerness and Impressionableness of the "Little One in the Midst."

"RELIGION AND SCIENCE."

By D. C. Williams.

There is something radically wrong and inconsistent in this age at the present time; from the fact that the tendency of the age is to deify man and humanize God, or, in other words, in the placing of man above God; it seems that is the great course whither we are drifting. Do not misunderstand me; I am not under any condition finding fault with science, which has been of great value and help guiding us along and explaining facts in all departments of knowledge.

In medicine, philosophy, theology, morals and religion, science has lent a willing hand to help those who have pursued these professional labors.

Yet, it seems that all that is necessary to form a basis upon which our country shall stand firmly, is money and education, but we are aware that the father of this country, George Washington, added morality and religion. And he went further by saying that whatever might be conceded to the influence of refined education on minds of peculiar structure, reason and experience, both forbid us to expect national morality, and the best and purest education to prevail in exclusion of religious principles.

We are aware that religion has very little to do with the administration of our country today, and an effort to do this is one of the great inconsistencies of our times.

In this age of "microbes," no man can deny that money nor education has succeeded, nor will it succeed in the attainment of the desired end, because it is impossible for them to come into close contact with maladies and diseases which they aim to remove. I appreciate the effort that is put forth by men of brains and money in these days to fight the "white plague"—but are we not attempting the impossible and unattainable and impracticable?

"A thing is impracticable when it cannot be accomplished by any human means at present possessed; a thing is impossible when the laws or the forces of nature forbid." A thing may be possible, and yet not now practical for want of the means requisite to perform. It is just the case with the "white plague" in my estimation.

The germs, bacteria, microbes, etc., that generates tuberculosis, are found in all living matter in some form or the other. Why, then make such a terrible ado about this so-called white plague; is it the only disease that traverses the human system? Is it the only disease that people die from? Is it the only disease of the twentieth century? There are thousands of people who die that are free from tuberculosis—yes, all we know is that men die—the strongest, the healthiest and the most robust of men and women. Life and death start concurrently, the germs of death are in what we breathe, eat, drink, and in indulgences.

Science has contributed vastly toward the elimination of tuberculosis, but so far science has failed and in my observation science has failed to establish a permanent cure to any of the diseases that the Bible names and records; and these were put here as servants to warn us against the

violation of the laws of nature. What are the most powerful agencies to produce "germs" in the human body? Such things as liquor traffic, houses of ill repute, dances and low standard theatres; yet nothing is said of these things, only that they are a necessity.

Are they adopted for man's higher nature? Science has demonstrated that the filthy places breed diseases; the Church should follow this up and preach cleanliness. We have a remedy that cures in religion and the Church. The government has nothing to do in this matter. Let us not aim any more at the impossible as we are omitting that which may limit and regulate the so-called "white plague."

The Lord shall smite with a consumption (wasting disease) and with a fever and with an inflammation and with an extreme burning, etc., and they shall pursue thee until thou perish.—Deut. 28:22.

THE ECONOMY OF HABIT.

Emily Tolman.

"One is so apt to get into a rut as one grows older," said a middle-aged woman. "I mean to avoid it if I can. Finding that I always sat on the same side of the table in my room when sewing or writing, I resolved to change and sit on the other side, just to break up the habit; and observing that I invariably put on my left shoe first, I decided to put on my right one before the left."

Was this woman wise in her effort to break up the habits of which she speaks? Is it of any consequence which shoe is put on first? And as to sitting on one side or the other of the table, it is probable that there was some reason connected with the light or the convenience of the situation that influenced her choice in the first place, and this led to a habit—or, as she expressed it, "getting into a rut."

There seems to be no sufficient reason for breaking up the habit, unless it might be to give another the advantage of the better situation. The economy of habit is, a principle not to be ignored, and psychologists tell us the more useful habits we can make automatic, the better.

Habit has been defined as "an act or thought or sensation, or any combination of these, simple or complicated, that has been sufficiently often repeated to no longer require the same intelligence and will-power for its execution that was at first needed."

The common expression, "getting into a rut," is well chosen; for physiologists teach us that by the constant repetition of a voluntary action a well-defined brain path is established so that the slightest impulse starts the nerve current along this path or rut, because that offers the least resistance. These pathways through the nerve carry ordinary tasks! Walking, for example, is a habit actors give us speed, accuracy and ease. Without their aid with what painful effort we should perform the most quibled with some difficulty in early childhood. If we had

to use the same intelligence and will-power every time that we crossed the room, we should have little enough left for other purposes. Dr. Scofield says: "Habit, which is physical memory, is of such importance to character that a brain without such memory is either idiotic or infantile."

Darwin, in common with most men, had acquired the habit of starting back at the approach of danger; and no effort of will-power could enable him to keep his face pressed against the plate-glass front of the cage of the cobra in the zoo while it struck at him, although his reason told him there was no danger. We often speak of the tyranny of a bad habit. It is well to remember that the power of a good habit is equally strong. It has been said that education is nothing but a formation of habits. If the child is trained in habits of courtesy, neatness, punctuality, and generosity, he will practice these virtues without conscious effort.

He will actually find it easier to behave in the way he is accustomed to than to originate a new line of conduct. He must be trained to acts of courtesy till a brain path or rut is well formed.

A very interesting point in the formation of a habit, taught by modern physiologists, is that fresh nerve paths tend to consolidate apart from actual repetition. Thus a new task learned in the evening becomes easier to perform in the morning than it was the night before. Some German writers have even said that we learn to skate in summer and to swim in winter, meaning that having been taught skating one winter, the impression deepens unconsciously all through the summer, so that we begin better the next winter than we left off the preceding one. Thus the subconscious or unconscious mind comes to our aid in forming good habits.

"Habits of thought," says an eminent physician and psychologist, "are as truly and readily and often unconsciously established as habits of body, and, indeed, the two are sometimes inscrutably mixed, as in the lines that habit has traced upon the face, rendering physiognomy a true science."

For mental, moral, or physical health. Maudsley says: "Of no mental act can we say that it is 'writ in water.' Every impression of sense upon the brain, every current of right thinking assiduously cultivated by all who wish

Habits of wrong thinking should be avoided and habits of molecular activity from one to another part of the brain, leaves behind it some after effect which renders its reproduction an easier matter."

It rests with us to form habits of rejoicing rather than repining, of hoping rather than fearing, of loving rather than hating, till joy, hope and love have become second nature.

THE FUN OF MAKING GARDEN.

William A. Quayle.

Some think making garden, work. They do err not knowing the truth. It is fun. A little sweat is becomingly mingled with the funtion, but it is not so much the sweat of toil as it is the sweat of spring fever, the begin-

nings of the session of the sun. And sweat is very healthy and very much needed. To take the collar off and tie a handkerchief about the neck and seize with becoming violence the south end of a hoe, gives such an impression of importance that it is worth all it costs in perspiration to give yourself such a wholesome exhibit of yourself as a man of real worth and affairs.

Beside, gardening is an antique occupation. More antique than any furniture on display at any antique store. This should ingratiate gardening with those artistic souls who dote on the antique and remote. Adam was a gardener, we read, and the rendering of the text is doubtless accurate. While Adam hoed, Eve stood by and bossed. And if authority be demanded for such an assertion, seeing nothing of the sort is named in the text, the easy and accurate reply is that to have said such a thing would have been a piece of persiflage, a work of supererogation; for does not everybody know what a woman does when her spouse is making garden? She stands by and bosses. There is pathos in this suggestion, but truth cannot be denied because it is pathetic. So for reasons of its antique and therefore classical character as well as for its suggestion of industry and a slight suggestion of vegetables, making garden should be set down as an occupation to be set store by.

Have a garden. If you cannot have one on the ground have a roof garden. They do not so well claim the fidelity of effort as those on the ground but have a garden anywhere. Putter around; look important. Think on that worthy vendor of truisms who remarked on the market value of the man who made a couple of blades of grass grow so that there would be two green things, the man and the grass. What a flood of sage sayings sweat out of a man when he is making garden. How genius seems necessary to his dust.

If the man have gardened before, then he has all that hilarious excitement which necessarily comes to a man looking for the rake and the hoe and the spade. They are where he put them—NOT last year. His wife will revile him and resuscitate the unpardonable incident of Job's wife who talked back to her husband. She will say with a smile which has no sunlight in it, "Dearie, you will presumably find the garden implements where you put them last year. Of course you know where that is." Now, a house (as it were) and can command himself and keep calm while such intimations refresh the air, may calmly survey himself in the glass when he has washed the honest grime of honest toil in an honest gardening effort and seeing his own anatomy say, "You are a good man, a very good man," and such a conclusion is very heartening to any man I have ever met.

Some good men are deterred from gardening because there is an element of uncertainty in it. They think so many contingencies arise about the progress of events in the nurture of vegetables. So many things happen whether the vegetables happen or not. This is true but should deter no valorous man from the endeavor. There are things that happen. Bugs, caterpillars, drouth, frost, incidentals, accidentals, insagacity of seeds, misdirection of effort, hoeing up the things you planted not being acquainted with the real look of the thing you designed to grow, and, saddest, the gardener in his pursuit of vegeta-

tion which intrudes on his garden purlieus (to wit, weeds) setting his pedal extremities on the vegetable in process, and many such things. These are all likelihoods in gardening. But would a brawny man retire from the effort because of the uncertainty of conditions? Is not life full of accidentals like certain music? Shall we not show ourselves more the master of fate to fool with the garden irrespective of what happens to the garden? Shall we ask to have the garden success insured ere we tackle the garden job? Be it far from us who writ down "men" in the census. We must be up and doing however many things are up and doing at the same time.

It is a prime blunder in gardening to think the business of gardening and the gardener is to raise vegetables. What a dull utilitarian a gardener would be who would so diagnose the gardener's task. Nay, verily. The main business to be accomplished in gardening is to make the effort. It is not a gardener's business to produce vegetables. It is his business to go through those motions which wisely directed do sometimes ultimate in vegetables. That places gardening among the fine arts as also in the heroic occupation, such as discovery and hunting lions. There is the uncertainty in lion hunting as to whether you will consume the lion or the lion will consume you. This adds to the interest of both the lion and the man. Nothing is settled in this world prior to the event. There is a dash of wild courage, therefore, a rush of perturbations, a swing of wild enthusiasm when a man strikes hoe into the ground for the making of a garden. How his toils will eventuate, whether in an onion or a disappointment, he knows not. He will know more when he is older. Let him hector the ground. Let him pound the clod. Let him lean over till his back aches and a liniment is in requisition. Let him listen to his wife as she leans menacingly from the window and advises him to plant radish seeds if he aspires to grow radishes. Let him hear the maid insist that he plant the onion seeds bottoms down because if he does not they will not come up. Let him hear with nonchalance the jeers of his neighbors as they go by or what is worse refuse to go by but stand and volunteer advice. Let the gardener do these things and he has done all that providence really requires in his showing himself a man and a gardener and a correct descendant of Adam the father of all who handle the hoe, as Jubal was the father of all such as blow on the horn (their own horn). O, to be a gardener and to plant things and be serene whether they come up or not! May the race of such increase.

A bill introduced by Congressman Bennet, of New York, providing for an American Peace Commission, has been passed by both houses of Congress. The bill provides for the appointment by President Taft of five persons "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace." The commission is to make its report within two years, and it is expected that President Taft will appoint Theodore Roosevelt as its chairman.

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"Why, certainly," was the prompt answer, but even as she reached for her purse the observant girl caught the look of surprise at the unusual request, and she added, hastily, "Mamma always gives me money in the morning for my street-car fare and my noon lunch; this morning she gave me more than enough, so when she asked me to go to the store

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for some soap, she thought, of course, I had the money; but the truth is, I left my bag hanging in the hall at school, and some one stole my money. I don't dare tell mamma, because she would scold me for leaving my bag in the hall."

"But," said the neighbor, as she handed the coin to the young girl, "you will have to tell her some time."

"Oh, no," was the quick reply, "she will never know unless you tell her, and I'm sure you will not. You see I can save it by walking and pay you back; so now remember this is my own private debt." And with a happy smile at the thought of the "scolding" averted, the girl hurried out.

Mrs. Brown sat for several moments lost in serious thought. She knew the mother of Gladys; she was a devoted mother, but sharp of tongue and capable of doing thorough work in this most dreadful "duty" of "scolding."

"I wonder," she asked herself with a trembling lip, "if I shall ever be guilty of erecting this sort of a barrier between my child and myself?"

Even while she was asking herself this question her little daughter stole into the room. Her mother's quick eye at once detected that something was amiss.

"I have had my lesson," was her quick thought; "now let me profit by it."

She called the child to her in gentle tones, took her upon her knee, loving and caressing her, talking to her meanwhile of her play, and soon received from the reassured little one a full confession of a meddlesome act, which had resulted in a serious loss. She was very lovingly and tenderly shown how wrong it was to meddle with other people's things, but at the same time was granted full and free forgiveness on the serious promise to be less meddlesome in the future.

PACIFIC PRESBYTERIAN

University Library
University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., SEPTEMBER 1, 1910.

No. 35



Rev. W. H. Landon, President of the San Francisco Theological Seminary, Who Will Give a Report of the World's Missionary Conference at Edinburgh, Before the San Francisco Presbyterian Ministers' Meeting Next Monday Morning.

LO! THE MIGHTY HUNTER.

HOW STRONG ARE YOU, PASTOR?

ORGANIZATION AND DEDICATION OF MUANG NYAO CHURCH.

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
445 Ninth St., San Francisco, Cal.
Telephone Douglas, 1219

MANAGING EDITOR _____ Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser _____ Rev. Mark A. Matthews, D. D.
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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue, Telephone Home 3947

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1939, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

HOW STRONG ARE YOU, PASTOR?

Seventy-five Per Cent of the Church Members Have the Hook Worm, and the Pastor That Can Cure Them Must Give Them a Dose of Hard Work.

About the only kind of pastor the people want now-a-days is the young and strong. A minister is judged after the same manner a horse is looked over before purchase. If you are strong the people are apt to like you and give you a call to their field, where you will have ample opportunity of showing your strength in many ways. If you are weak you are apt to be relegated to the retired list, which is a very uncomfortable place unless you have been so unusually fortunate as to have a supply of worldly goods on which to subsist while on said retired list.

The test of a minister's strength is not, as some suppose, his ability to preach, although that gift has carried many a man to success, and is the test usually applied, but rather in what his preaching and work do to make other men work.

The pastor is really a foreman, and his business is to make the men over whom he is superintendent work in the vineyard of the Lord. If the pastor does all the work perhaps there will be more done and better work performed, but the output is not the best test of work. The laborers are to be worked as well as the field, and the man who works only the field and does not work the laborers neglects the most important part of the task committed to him.

The superintendent who did all the work while the laborers did nothing would be discharged for incompetency; so should the pastor be. Men are interested only in the job at which they are working. Many a church that has a lot of members who are not interested enough in the church to attend it, and who think that what they need is a "drawing" pastor, and a better preacher, is in reality only in need of a man who can set those people to work.

The pastor who can make ten people work is as strong as ten pastors who only work themselves. While it may take more energy to start the ten at the work than it would to do it yourself, it will be easier to start them next time, and as long as you can keep them working they feel like brothers toward you. They are also willing to pay you for working, and in addition willing to pay you for finding work for them to do.

While a man may grumble a good deal about the work that the church has for him to do, and may continually

say he is too busy to attend to all the things asked of him; at the same time the man you work hardest has the most time for the church, and is inwardly terribly proud of the fact that he has so much to do, and will feel hurt if you take his work away from him, and will very likely quit the church, so much so that he will feel because you have done so. Never mind his grumbling. If you knew him better you would find that he grumbles most when he is happiest. Like a bear worrying a bone the growling is his song of contentment. Look out when he stops growling.

The people will stand for pretty common sermons, as they will for pretty plain eating when they are working hard. It is the idlers who are the epicures. It is the fellows with big salaries and endowed chairs that have time to criticize. If they had to hustle for a living they would be less critical.

A "work" chair should be placed in each of our seminaries, and here the minister should be taught all the arts of getting the church members to work. About all that ails a good many of our churches is idleness of the members. The smallest and weakest church would get well and strong in ten days if its members would take a good dose of hard work. Seventy-five per cent of our members have the "hook worm." That's all that's the matter with them. The man that would take a church full of them and cure them must give them hard work. He and they would be so surprised at the beneficial results that they would never cease praising God for them.

Now, my brother, do not think from this that we are suggesting that you get the other fellow to do all the work. You remember that wise saying, "Like priest, like people." If you do not set a hustling example you cannot expect the people to work very hard. It is your business to keep about a dozen yards in advance, and while you make the "dirt fly," keep shouting to your people, "Come on."

LO! THE MIGHTY HUNTER.

Now cometh the season of the year when the citizen who has for the previous twelfth month lived a peaceful life among his fellows with no signs of any warlike tendencies, suddenly becometh restless and beginneth to talk of killing things, and then some morning, discarding his office clothes for a pair of high boots and a kilt suit, and taking a sixty dollar gun and ten dollars' worth of ammunition, a tent, a dog and provisions enough for an army, he seeketh the high mountains or the isolated plain, and thereabout sneaketh around on all fours, or gumbleth across the waste places in pursuit of that large and wicked also dangerous and ferocious creature that taketh a girl of at least twelve years of age with a picket from her father's fence to kill with two swift whacks, though a brave hunter with his gun that can pump ten chunks of lead into one at a mile in thirty seconds, draws a bead on him and fills him so full of lead that even his great strength, equal to that of a yearling kid goat, cannot stagger under, in which event he falleth to the earth with as great a thud as his mighty form, about twice that of a long-eared buck rabbit, can make; then while he panteth out his wicked life, repenting of the crimes he hath committed against mankind in eating up the scrub grass on the barren hillsides and the valuable chaparral on the desolate mountains, lo! the mighty, the brave, the fearless, the dauntless, the "perfectly good," noble, kind, gentle hunter creepeth up; in his left hand his weapon of war, for the privilege of carrying which he hath paid thirty plunks, and

in his teeth his trusty hunting knife, after the manner of the stories; and now as he draweth near and his eye lighteth on his prey, it flashed up with a gleam of a damsel being courted, and his nerves tighteneth as he springeth to open the life veins of his victim and bathe his hands in its blood, and he looseth his mighty voice in a paean of victory of his conquest of this fearsome creature that is such a menace to the peace, safety and prosperity of the people, and in the shades of the evening he devoureth the creature's flesh, while he regaleth his friends with his mighty deeds of valor in destroying that ferocious animal—the deer.

A uniform marriage and desertion act is being considered by the annual conference of the Uniform Law commission.

A subsidized mail service from San Francisco to New Zealand is announced, and a similar service from Vancouver is being considered.

Under a decision of the Supreme Court handed down yesterday, all election contests originating in the primaries will have to be settled in the courts of the county which has jurisdiction.

Thomas A. Edison has perfected his kinetophone, which shows the moving pictures and at the same time produces the conversations of the actors. It has taken two years to perfect the machine.

The Democratic mass meeting, called to ratify the nomination of Theodore Bell for governor and to sound the first gun in the state campaign, will be held at the Central theater, San Francisco, Saturday evening, September 3.

Dr. Antonio Maggiorani of Rome, honorary physician to the king of Italy, has demonstrated an entirely new cure for tuberculosis by an inhalation treatment, which has accomplished a cure in some cases in as short a time as two months.

Paper milk bottles to take the place of glass bottles and tin cans are being advocated in Oakland, Cal. The Board of Health say that the use of tin cans make the securing of samples difficult as the cream stays on the top and the poor milk at the bottom.

Colonel Roosevelt in the speech made at Denver severely criticised some of the decisions of the supreme court, and intimated that some of its members were indescribable. While some say he should not have done this, it is generally conceded that what he said is what most people think about this august body.

Frat wars in the high schools of the Bay cities are assuming serious proportions. The principals are determined to break up the fraternities, and the students are equally resolved to continue them, despite their written promise made last year to disband. The girls seem to be the chief offenders of the law.

The Dawn of Gold is the title under which the State Fair is to be conducted at Sacramento this year, September 3d to 10th, when with all the setting of a frontier community there will be enacted a program of sports such as the cow boys of the early days enjoyed. Hamilton, the aviator, will make daily flights, and other "flyers" will also fly.

Mayor McCarthy is advocating the abandonment of the Hetch Hetchy project to supply San Francisco with water, and in its place the purchase of the Spring Valley Water company property for \$33,000,000. It has been known that the mayor and other city officials have been enjoying some little entertainment at the hands of the water company officials lately.

Saloon keepers and cigar men of San Francisco are making an effort before the board of supervisors to secure the right to install slot machines in their places of business. To this the women and the church organizations of the city are strongly objecting. Public sentiment will have to back the protest very strongly if these machines are to be kept out, as the committee on the board are saloon men and such.

The discovery of a cure for cancer by Dr. Philip K. Gilman, a Stanford graduate, is deeply interesting to the medical fraternity. The cure is said to be by means of a vaccine made from the cancer itself. Tests, it is said, have proved that the severest cases can be cured in two months. Gilman is professor of surgery in the Philippine medical school and chief surgeon of the general hospital at Manila.

Oakland officials are accused by Adam Dixon Warner of being owners of buildings used for immoral purposes, and the charge made before the Church Federation has created great indignation. If Warner is right it will upset the plans of the city machine to land some men into office at the next election. If he is mistaken the city officials may cause his sudden departure, before his scheduled campaign to eliminate the white slave traffic is fairly begun.

A strike of thousands of metal workers in San Francisco on September 1st is expected, which will take out of the shops all of the men from Los Angeles to Vancouver. All the other cities have their men out now, and as San Francisco has been the backbone of the strike, having contributed more than \$60,000 to the Los Angeles strikers, the calling out of the San Francisco men will weaken the support materially. It is likely that every union resource on the coast will be used to make the fight a general order.

Rev. J. Wilbur Chapman, the evangelist, was married to Miss Mabel Cornelia Moulton at the home of her mother, in Providence, R. I., on August 29th. A number of friends and coworkers were present to express their pleasure and offer congratulations. Miss Moulton has for several years been associated with Dr. Chapman in his work. Dr. Chapman has been made the chairman of the evangelistic committee of the General Assembly, and was specially directed by the late John Converse to carry out his wishes in regard to the use of the fund he left for the furtherance of this line of endeavor.



Cloak and Garment makers in New York have handed them a restraining order that contains more wisdom than is usually found in such documents, and states a most important principal. It says: "If it is law that the employers cannot combine, the law applies to the unions; what employers may not do, the workmen may not do. The primary purpose of the strike was not to better conditions for the working men, but to deprive

other men of the right to work, and to drive them from industry which required skill. These men have the right to pursue and gain a livelihood without being subjected to doing things which to them are disagreeable and repugnant."

H. Theodore Kearney, the millionaire orchardist of Fresno, Cal., left an epitaph which he suggested should be placed over his grave. It reads: "Here lies the body of H. Theodore Kearney, a visionary, who thought he could teach the average farmer, and particularly raisin grower, some of the rudiments of sound business management. For eight years he worked strenuously at his task and at the end of that time he was no further ahead than at the beginning. The effort killed him." Mr. Kearney was known by his acquaintances as a very queer person, who had scarcely any intercourse with any one except women, many of whom he used to take down to his ranch, and one he took abroad. "Wine and women did it," would be a more truthful epitaph than the one he suggested. All of his property, valued at nearly \$1,000,000, was left to the University of California.

Cheating is charged against the city inspectors of San Francisco. Henry A. Campbell, engineer in charge of the Merchants' Association work, says: "In general, the inspection of work on public buildings has been grossly neglected by the inspectors, the city getting only what the contractors' superintendents are pleased to give in the way of quality, workmanship and materials. In some cases inspectors have been absent from the work while concreting was going on. The inspection has been particularly lax at the Sheridan, Garfield, Farragut, Denman and McKinley schools. Inspectors have almost entirely neglected to have cement, lime, hardwall plaster, steel, etc., tested as the work proceeds. In some of the largest buildings, namely the city and county hospital and the hall of justice, the number of tests made upon steel and cement have been far below those necessary to insure the use of good material."

MISSIONARIES TO SAIL FROM SAN FRANCISCO.

The sailings, as arranged for the month of September are as follows: SS. Nippon Maru, September 6th, Mr. and Mrs. Andrew A. Torrence, under appointment to West Shantung; Miss Alma D. Dodds, under appointment to East Shantung; Miss Marjorie Judson, under appointment to North China.

SS. Siberia, September 13th: Rev. and Mrs. James E. Detweiler, under appointment to West Japan.

SS. China, September 20th: Rev. and Mrs. John Creighton of South China.

SS. Manchuria, September 27th: Rev. and Mrs. H. S. Vincent and two children of Laos; Rev. and Mrs. D. M. McCluer, under appointment to Laos; Miss Daisy Pearl Campbell, under appointment to Laos; Rev. and Mrs. Edward I. Campbell, under appointment to the Philippine Islands; Rev. and Mrs. Herbert N. Stewart, under appointment to Siam; Miss Florence E. Quinlan, under appointment to West Japan.

Very sincerely yours,

MRS. L. A. KELLEY,
Cor. Sec. Occidental Board.

Rev. Ernest F. Hall, Western District Secretary of the Board of Foreign Missions, attended the meeting of the Utah Synod.

SUNDAY-SCHOOL INSTITUTE OF OAKLAND PRESBYTERY.

At Fruitvale Church, Monday, September 12th, at 4 p. m.

The afternoon session will be occupied by discussions on the subject, "What's the Matter with Our Sunday-school?" treated from the view-point of pastor, superintendent, teacher and scholar. Among those who will par-



Rev. F. L. Goodspeed, D.D.

ticipate in the afternoon program are: Rev. James Curry, D. D., Rev. E. L. Rich, Mr. H. H. Gribben, Mrs. E. L. Rich, Mr. W. B. Waddell and Mr. Arthur L. Adams.

At six o'clock the ladies of the Fruitvale church will serve supper at 25 cents per plate. There are plates for 120. If you wish plates reserved, write to H. H. Gribben, 498 Orchard St., Oakland.

At the evening session Rev. F. L. Goodspeed, D.D., and Rev. L. A. McAfee, D.D., will speak on "Missions" and "Evangelism" in their relation to the Sunday-school.

THE CHURCH AND THE BOY.

Even a person who is not a keen observer must concede that a great wave of athletic interest is sweeping over this country; and all sensible people will admit that it is a most welcome and desirable wave. Many, however, will agree that it is a good thing and stop there.

Until recently little attention was paid to the boy in the churches. True, the Boy's Brigade did, for two or three years, give the lad some healthy occupation in the church; but after all, the men received most of the attention.

From twelve to fourteen years of the boy's age the parents and teachers must bear in mind two serious matters. First, it is the period of adolescence—that time in a boy's

life when he is restless and nervous, inclined to brooding and thoughtless. Second, he realizes that in a few years he will become a man, and it is not difficult for his companions to wean him away, not only from the Sunday-school but from the path of rectitude as well.

At this point in the battle the Sunday-school Athletic League swings into line. It has been authorized by the evangelical churches of San Francisco to institute and promote athletics in the Sunday-schools. Its field embraces the grown-up boys and even the girls, but its prime effort is devoted to lads from 10 to 15 years.

Its object is two-fold. The League seeks to give the boy some incentive to exercise and to compete, realizing that both are and will be of advantage to him. At the same time it builds a moral fence around him, and quietly informs him that if he jumps the fence he is out, and stays out, unless he crawls back on his hands and knees. Of course the vices are prohibited; but the League goes further. No smoking within the precincts of church or athletic field; no racing on the Sabbath; no unfit language of any kind; no unfair conduct, either on or off the field. Thus it must be plain that the League aims to help the parents, the pastors and the teachers, to bring up the boys to be strong, active Christian gentlemen, a credit to their families and their churches.

* * *

Pastors and Superintendents! Would you like to get some idea of the length and breadth of this movement? Would you like to be possessed with some of the enthusiasm of the fifteen men called the Board of Governors, and also of the rank and file?

If so, take out your memorandum book and write thus: Semi-annual Convention, S. S. A. L., Thursday, September 8th, 8 o'clock, Westminster church, Page and Webster streets, Fillmore street car—Page street. Haight street car—Webster street.

At this early date a number of pastors and superintendents have assured us that they will make an effort to be present; and we believe that it will be the greatest day in the history of the organization.

For your information alone permit me to sign my name.
GEO. D. BAIRD

AUTUMN.

By Murex.

I walked at evening in a field,
And saw the stubble, parched and dry.
Standing in rows; while all the yield
Was in the garner that stood nigh.

In spring the field was fresh and green.
In summer waved the yellow grain;
Now, only withered stumps were seen,
And scattered straws where sheaves had lain.

"How great the loss," I sadly mused,
"Would that the spring had lingered on;
Or summer, with its wealth unused;
But all is vain, for both have gone."

Then spoke my friend, who owned the land,
And said, "See what a generous crop has grown;
This stubble brought into my hand
Full fifty fold of what was sown."

"I see it not," I cried in grief,
"I see nought but the barren soil.
I love the springtime, far too brief,
And summer days, though filled with toil."

"And yet," my friend now gently said,
"Springtime and summer yield no grain;
In autumn, when the straw is dead,
'Tis then we count the season's gain."

I walked at evening in a field,
And saw the white stones, low or high,
Standing in rows. Was not their yield
Stored in the garner of the sky?

"O, give me days of life," I cried;
"Fresh youth, or manhood's noble will.
Must I indeed lie down beside
The forms that in this field are still?"

"O, never let the autumn come,
To check life's joyous, healthful bound;
I love the time of mirth, the hum
Of industry, and music's sound."

Then spoke my Lord, who owned the land.
And said, "Life is a precious plant indeed;
And yet, it brings into my hand
Its crop of still more precious seed."

"Grieve not that youth is quickly passed,
Mourn not for manhood's rapid flight;
Or that death surely comes at last,
As daylight glides into the night."

"Trust me; no precious grain shall fall
Unnoticed by my watchful eye;
The worn-out stubble rests, but all
Of life is treasured up on high."

O stubble field, O marble stone,
Speak to us when our faith is dim;
Tell us that when this life is done,
Our loving souls shall live with Him.



Rev. David H. McCullagh, pastor of the First church, Merced, was in San Francisco this week, on his way home after his vacation at the coast.

Rev. and Mrs. John Steele removed their household effects from San Francisco to Hanford this week, preparatory to taking up their work there.

Rev. Prof. William E. Roe, D.D., of Whitworth College, with Mrs. Roe, spent a brief vacation with their old friend, Rev. Edward Marsden, at Ketchikan, Alaska.

On August 19, Willamette Presbytery dissolved the pastoral relation between the church of Dallas, Oregon, and Rev. N. S. Reeves, who resigned to go East.

Rev. Ernest E. Baker of San Francisco has returned with his family to Oakland, where he has purchased the property in which he formerly lived at 1353 Alice street.

Rev. W. E. Parker and his wife have been taking their vacation at Bear Valley, San Benito county, for the past three weeks. They are expected home this week or next.

Miss Jennie Partridge, Young People's Secretary of the Occidental Board, has been spending six weeks at her cottage at Mount Hermon, where she has entertained a party of six.

Rev. Avery G. Hunt, pastor at Carpinteria, Cal., was married on August 30th at Petaluma to Miss Faith McDonald. The couple will soon return to Carpinteria to establish their home.

Rev. T. F. Fotheringhame, pastor of the Orland, Cal., church, who has been in the Bay cities for some time in the interests of the new church about to be built, returned to his home this week.

Rev. S. C. Gilman, who has been supplying the church at Elko Nevada, during the absence of the pastor, Rev. Geo. H. Robinson, passed through San Francisco enroute to Los Angeles, on Wednesday.

Miss Carrie L. Morton, Mission Study Secretary of the Occidental Board, who has been for some months past residing at San Jose, has returned to San Francisco, and is making her home at the Hotel Bellevue.

Mrs. F. H. Robinson, of Berkeley, stopped off at Elko, Nevada and gave two addresses at the Presbyterian church last Sabbath, while on her way to attend the meetings of the Synod of Utah, which is held at American Falls.

Rev. Geo. H. Greenfield, pastor of the Elko, Nevada church, has just returned from a trip around the world. He has a book on the press telling of the journey, entitled "Around the World with the Steamer Cleveland," which will soon be ready for distribution.

Rev. A. L. Hutchison, D.D., of Immanuel church, Seattle, sailed for Sitka, Alaska, August 16, to conduct a Bible Conference. He expects to be gone about three weeks. Secretary J. E. MacAfee, of the Home Board, will be associated with him in the work.

Mrs. H. B. Pinney, and Mrs. E. G. Denniston, president and treasurer of the Occidental Board, are due to arrive in New York September 16th. These ladies have had a most enjoyable time on their trip abroad, and will come home filled with added inspiration for the work they are engaged in.

The Woman's Occidental Board of Foreign Missions will hold their regular monthly meeting at 920 Sacramento street, San Francisco, on next Monday, September 5th, at 10:30 a. m. and 1:30 p. m. It will be Young People's day, and all are invited. Lunch will be provided for fifteen cents.

Whitworth College is being put in readiness for the fall opening. Extensive changes are being made in the dormitories and in the class rooms of the Department of Science. A large attendance is expected at the opening in September. There will be no changes in the faculty except in the Department of Music. Rev. Prof. Amos T. Fox is still in Albuquerque. He is said to be regaining his health, but he will be unable to resume his duties this fall.

From the Assembly Minutes, just published, we find that the largest church in our body is the First church of Seattle, Wash., Rev. Mark A. Matthews, D.D., pastor, with

4,118 communicant members, of whom 730 were added during the past year, 544 of these being on profession. There are 2,387 enrolled in the Sabbath-school, and the church raised about \$85,000. The next largest is Bethany church of Philadelphia, with 3,322 members, and with 3,500 in its Sabbath-school.

The Synod of Washington will meet at Wenatchee, Washington, Tuesday, October 4, 1910, at 7:30 o'clock p. m.

EUGENE A. WALKER, S. C.

Madera, Cal.—Preparatory to our "Opening Day," August 28, after the summer vacation, our pastor, Rev. Guy White, sent out printed invitations to every family in the



Rev. Guy A. White.

congregation as well as to many outsiders to remind them of the date of resuming services. On the reverse side of the invitation was found this heading, "Antidotes for the Apathy of Dog Days," and beneath were printed the cooling and refreshing themes of sermons for the following month, such as "A Drink from Life's Fountain," "The Voice of the Palm," "Green Pastures and Still Waters," and others which suggested restful and cooling thoughts. Such suggestions are very welcome during these hot, sultry days in the San Joaquin Valley. Our people responded heartily and the church was well filled, although many of our members have not yet returned from mountain and seaside. During the past season our church has steadily increased in attendance and interest, but with our corps of energetic members and our enthusiastic young pastor we hope to do better still in the days to come. The pastor, while spending his vacation in Alameda, preached for two Sabbaths for the Richmond church, where he received a very cordial welcome.

Los Angeles.—Rev. W. A. Hunter, D.D., who has been the pastor for two or more years of the First church, Los Angeles, succeeding Rev. Dr. Frank DeWitt Talmage, has given notice to his people that he will ask for the dissolution of the pastoral relation some time this fall. This is a source of regret on many accounts, as Dr. Hunter has done a good work, and is warmly loved as a pastor and presbyter.

Goldfield, Nev.—Rev. Reddington L. Snyder, who has been out of the pastorate for a few months, has received and will accept the invitation of the church at Goldfield, Nevada, to supply them for a year. He will take up the work at once.

Oakland Centennial.—Last Sabbath following the morning service there was a meeting of the congregation, at which the members of the session asked the people to indicate to them whether they were ready to instruct the session to call a regular meeting of the congregation to call a pastor, or whether they wished to hear other ministers before they made a choice. The congregation, by unanimous vote, instructed the session to call the meeting, and on September 7th the meeting will be held, at which time Rev. Herbert Hays, formerly of Salt Lake City, who has been supplying the church for a month, will be called to the pastorate. Mr. Hays has received a most cordial welcome at the hands of this people, and will come to a work that promises well to succeed.

Merced, Cal.—Rev. J. Miles Webb has resigned as pastor of the Presbyterian church and will retire from the field in about six weeks. The five years' pastorate has been pleasant and profitable; the people of the community as well as the congregation have been most cordial in their relations with Mr. Webb and his family and the ties are being severed most reluctantly. Mr. Webb writes: I go in the hope that my going may facilitate the union of the two local churches which ought to be one. Whether this will be the outcome I cannot say. If it were not for this hope that it may be so, I should stay on indefinitely in Merced. The work is united, harmonious and in splendid condition. The Lord has blessed my labors in Merced largely by many additions to the church and the strengthening of all departments of church.

Pasadena, Cal.—The Pasadena Presbyterian church, made vacant by the acceptance of the call by Rev. Malcolm James McLeod to the Collegiate Reformed church of New York City, has not yet been filled. A number of men of prominence have supplied the pulpit for a week or more, but this has no special significance, as the church has put the filling of the pulpit into the hands of a select committee, who in due time will report their find. This pastorate, on many accounts, is one of the most influential on this coast, and probably the most cosmopolitan congregation on the coast. The work is being carried forward without any sag, as the pastor's assistant, Rev. John G. Blue, is looking after the recurring interests, and his gifts are constructive, and wonderfully fit him for his important work. So there is no restlessness at the continuance of the vacant pulpit.

Berkeley, First.—On Thursday evening last there was a very pleasant reception at the church parlors when Rev. and Mrs. McAfee were tendered a reception by the members of the congregation. This event marked the beginning of the fall work. On Friday evening the Intermediate's gave a reception to the High School Seniors. On September 8th they will entertain the "Middlers" and on the 23d the Juniors. Tuesday evening the Session met at the home of Elder Williams, and the elders were invited to bring their wives along. This is preparation week, as the communion is next Sabbath, and preparatory services are being held on Wednesday and Friday evenings and on Saturday afternoon. The Ladies' Aid Society is divided into sections and meets at the homes of the members. On Thursday Section 1 meets at the home of Mrs. Morris, Section 2 at Mrs. Koch's, and Section 5 at Mrs. Steven Keif-

fer's. The ladies are requested to take their own work and lunch. On Friday afternoon Mrs. Keith will have the ladies of Section 4 at her home. September 6th there will be a "Get together" Brotherhood rally and supper, at which Dr. Denman will give an address on Siam.

Los Angeles.—At Hollenbeck Home, August 25, was given a musical recital for the residents at the Home and invited guests, by the Young Brothers, sons of Dr. W. S. Young, superintendent of the Home. These four brothers have very remarkable musical ability. Each one can play well on about a dozen different instruments, though each specializes on one or more. The fine pipe organ and some ten or more other instruments—string, wind, wood, glass—were used in the recital, furnishing music of a high-class and greatly delighting the audience. These recitals, given in the beautiful chapel, and others of a more informal nature, have been features of the Home life during the year. Rev. R. W. Cleland of the Mt. Washington church was the preacher at the union outdoor service Sunday evening Mr. Gantz taking his turn a week before. Some have been so pleased with these meetings that they would like to have them continued. The last of the so-called "summer school" mid-week meetings in the Highland Park church was held last week, with the topic "Bible Arithmetic." Passages were cited giving or suggesting arithmetic processes, and practical thoughts brought out in interesting and helpful ways. Of course reference was made to Prof. Drummond's famous address, "First, a Talk with Boys," which touches on geography and grammar as well as arithmetic. Counting, addition, subtraction, multiplication, division, progression were all found, and others.

Los Angeles.—The Ladies' Missionary Society of Third church had an out-door picnic meeting last week at South Park. It came just at the time when for the seventh time in thirty odd years (according to report) there came up a thunder storm, or rather shower; and while the actual rainfall was a negligible quantity, yet the pyrotechnic display and thunderous mutterings were sufficiently formidable to instill dismay into the feminine mind of the Angel City, so the program was cut short. The only one reported as missing lunch was a lone member of the sterner sex. Whether the thunder storm or some fear of other pending disaster frightened him away, has not been determined. Some discussion was given to the topic, "Aliens or Americans," with reference to the text book used in the study classes. Pastor Fisher and his wife were providentially kept from attendance by absence at Balboa Beach on vacation. Grandview Ladies' Missionary Society held a mid-summer all-day meeting August 23rd. By the way, why say Ladies' Missionary Society? We have yet to hear of any Men's Missionary Society in any of our churches. So it would be shorter and easier to just say Missionary Society, and everybody would know that it was of and for ladies. But this is aside, and the Grandview ladies did have a man for one of the drawing speakers in the person of the popular pastor of Immanuel church. Miss Chase of the Hoopa Indian Mission was also on the program. Dr. Fishburn spent part of his vacation at Coronado, and at last report was thinking of a trip to the Grand Canyon. Dr. Walker spoke Sunday morning at Immanuel on "The Peril and Promise of Modern Moralizing Movements." Monday evening he spoke at the Union Rescue Mission, it being the night that the Y. P. S. C. E. of Immanuel church has charge. Dr. W. A. Ward spoke Sunday afternoon at the Y. W. C. A. on "A Crook of Grace and Crown of Glory."

San Francisco, Lebanon.—Twin Peaks Castle, Knights of King Arthur of this church, held a reception in the church parlors Friday evening, August 19th. The occasion was the conferring of the degree of knighthood upon ten of the members of the order. The specially invited guests were Lebanon Camp, Brotherhood of David, Queens of Avillon and Ladies of the Court of King Arthur, all connected with Lebanon church.

The throne of King Arthur was occupied by Mr. Astrada, and on either side of the throne were seated "The Lady of the Lake," Miss C. Linden, and "Merlin," Rev. R. Logan. When the degree of knighthood had been conferred upon each of the ten esquires, refreshments were served and then Mr. Earl S. Bingham and Mr. J. C. Astrada each gave an interesting talk on "The Boy Question."

The Knights of King Arthur and the affiliated orders are proving to be a very successful means of keeping the young people interested in Sunday school and the church.

On communion Sunday, August 19th, ten members joined the church upon profession of their faith.

NOTES FROM THE SEMINARY.

Dr. Landon is to address the Ministerial Union next Monday, September 5, on the World Missionary Conference in Edinburgh.

Prof. Buck and his sister have gone to Bolinas for a



Rev. E. A. Wicher.

two weeks' vacation.

Mrs. Dr. Day and her daughter, Miss Isabella Day, returned to San Anselmo last week. Miss Day recently graduated at the Western, Oxford, Ohio. Dr. Day tarried in Utah to attend the meeting of the Synod of Utah in American Fork. He will return soon.

Dr. Wicher returned home last Saturday evening from a five weeks' sojourn in Vancouver, British Columbia. He went there for the purpose of delivering a course of lectures on Romans at the summer semester of Westminster Hall, the theological seminary of British Columbia. While there he delivered three illustrated lectures on Palestine before large audiences in St. Andrew's church. He also preached in several of the Vancouver churches.

Last Sabbath morning Dr. and Mrs. Wicher presented their second child, Edward Arthur, for baptism in the chapel at San Anselmo. Dr. Landon officiated, assisted by the pastor, Rev. Newton L. Clemenson.

Rev. R. C. Stone, '96, is actively engaged in many good works in his Denver pastorate. He is at present chairman of the committee on Home Missions for the Denver Presbytery.

Washington.

Dupont.—This is the name of a new town near Tacoma. A church was recently organized there and placed under the care of Rev. A. Preston Boyd. He preaches at McKenna also.

Aberdeen.—The First church of Aberdeen has called Rev. Mr. Cooper of the United Presbyterian church of Belingham. He has accepted and entered upon his duties.

Kapowsin.—A student son of Rev. J. Davis Acheson, of Whitworth College, is in charge of the work at Kapowsin for the summer. The people at Kapowsin are greatly pleased with the work of the young minister.

Oregon.

Nyssa.—This church is now vacant, Rev. Bruce J. Giffen having accepted a call to Parma, Ida. This is a promising field and needs a good and active pastor. It is a center of a new irrigation enterprise. The Parma church has been self-sustaining for some time and is made up, for the most part, of families from the East.

Milton.—Three members were added to Milton church at last communion.

Prosper.—Pastor-Evangelist S. C. Adams has held meetings at Prosper, and some twenty-five people expressed the desire to form a church. A Sabbath-school is held regularly.

Coquille.—On July 24 Rev. W. J. Manfold began work at Bandon and Rev. Frank H. Adams at Coquille, county seat of Coos county. This is the first time in five years that the county has been fully supplied.

Albany First.—July 10 marked the close of the first two years of the pastorate of Rev. F. H. Geselbracht, Ph.D., at the Albany First church. A large reception was tendered the pastor and his wife. In these two years 106 have been added to the church. The woman's missionary society has been progressive, having the largest membership in presbytery. During the past year a Westminster guild of college girls has been formed. Each year the benevolences have been double the apportionment. Last year the manse was greatly improved at a cost of \$1,500. Congregations have outgrown the equipment, and three adult Bible classes of the Sabbath-school meet regularly at the manse. The school has been put on the graded basis from the cradle room upward. At the annual meeting the church voted to erect a \$25,000 edifice, about half of that amount having previously been pledged. Besides work as pastor, Dr. Geselbracht has given courses in Albany College, Oregon's synodical institution. The kindest feeling prevails, and on every hand opportunities open.

New York spends \$365,000,000 a year—\$1,000,000 a day—for drink. It equals nearly four times the annual gold production, \$100,000,000. It is six times the annual silver production, \$60,000,000.—X.

THE SUNDAY SCHOOL

LAPSLEY A. McAFEE, D. D.,

Lesson Writer.

LESSON FOR SEPTEMBER 4, 1910.

TWO PARABLES OF JUDGMENT.—Matt. 21:23-46.
Golden Text, Matt. 21:43: Therefore I say unto you,
The kingdom of God shall be taken away from you.

The Lesson Exposition.

By Dr. McAfee.

There are verses between this lesson and the last. These must be studied as faithfully as the ones now before us. We are not giving our pupils disconnected studies but taking them regularly through a period of Jesus' life. Those who select the lesson passages mean them to be posts to which we tie the continuous story. After the Triumphant Entry into the city Jesus returned to the suburban home in Bethany. As He and His followers went along the way there occurred the incident of the fig tree and the lesson arising from it. You must needs know the way of the fig tree and its putting out of leaves and the relationship in time between leaf-bearing and fig-maturing if you will correctly teach the incident. Then the chief priests and the elders come with their questions as to His authority. The cleansing of the temple is the particular incident under discussion. Jesus answers them with His question which they decline to answer. Study that carefully and be ready to explain it to your pupils. Then He speaks a parable: the one relating the conversation and conduct of two sons with their father. Matthew tells all of these intervening events and Mark and Luke record the same with the exception of the parable. You need to read the three records to get the full impression of these bits of the history binding last week's lesson with this one.

Where are the two parables mentioned in the lesson-title? One is evident: that of the renters who refuse to turn over the owner's share of the crop. The other is the short one of the rejected stone. Reference is made to Psalm 118. Mr. Spurgeon repeats an old story he found somewhere that may be old enough to be the basis of this verse in the Psalm. This is the way it runs. The stones for Solomon's Temple were cut for the walls as they were handled in the quarry. Each stone was marked with a number which guided the masons in Jerusalem. Thus not a sound of hammer was heard in all the building days. Early in the work an odd-soaped stone was carried up to the masons by the attendants. It was found to be a misfit and was sent back down the ladders. Again and again it was tried and finally the foreman refused to allow it to be carried up again. It was thrown aside and became a joke among the men. They said that it was evident that some one had made a mistake. Weeds grew up about it and hid it away from the laughing men. At last the day came for putting the cap stone in place. Announcement was made and crowds of officials and citizens gathered for the great event. But no stone could be found that would fit into that most important place. Delay became embarrassing until one man remembered that old neglected stone. They tried it to find that the stone rejected of the builders was the right stone for the head of the grand work. Tell that story in the language which will most appeal to your pupils and then tell them why Jesus referred to it. For if this were not the exact way the true

tale ran it is evident that one very similar was in His and the Psalmist's mind. Remind your hearers that He was on His way to the Calvary experience in Jerusalem; that it was to be the culmination of their rejection of Him. Yet He is predicting that He would be the preferred One later on.

The other parable tells the same lesson. Rejection under circumstances which make the wrong the more heinous; ultimate conquest for the rejected One. Tell of the prophets who brought messages from God—they were the servants sent from time to time to receive returns from the vineyard. Finally Jesus came and He was about to be cast out and be killed. This figurative way of teaching was easy for those people for that was their natural way of putting truth. Notice that those religious leaders knew that He spoke of them. But impress the teaching that the warning given was not heeded. You see it was not the truth they wanted but rather they were determined upon having their own way. Jesus interfered with their plans, hence He must be put out of the way that they might claim the inheritance.

The important point is His remarkable patience in giving warning after warning. Next to that is their persistence in refusing to be warned. These two teachings and the intervening incidents and teachings are details of one story—He is on His way to the cross.

ORGANIZATION AND DEDICATION OF MUANG NYAO CHURCH.

By Mrs. C. R. Callender.

Some twenty years ago a certain Noi Wong was brought to the Lakawn hospital then in charge of Dr. Peoples. He had been ill a long time, but after several months' care and treatment was able to return home cured. While at the hospital he learned of Christ, as do all patients, and was interested enough to learn Siamese, at that time our Scriptures not having been translated into Laos. Soon after leaving the hospital he accepted Christ and was received into the city church.

Noi Wong suffered much from derision of relatives and friends in his village for several years, but he has proved to be the leaven which "leaveneth the whole lump"; for the work has grown until a separate church organization was considered necessary. This meant a place of worship also. Accordingly, a few years ago, Dr. Taylor, then in charge, began collecting material. The work of erection began over a year ago under the supervision of Dr. and Mrs. Crooks, who have had charge of the work there since they came to Lakawn. Mrs. Crooks made two extended tours in this district, doing very efficient work with the stereopticon and in visiting the homes, bringing the message of truth to the hearts of the people.

June 26th was the time set for the organization and dedication. Notwithstanding it was an inopportune time for such a service, owing to the rains, the Christians concluded to have the services at the time appointed in order to have Dr. and Mrs. Crooks present at the dedication. As Dr. Crooks could not be spared from his medical work, he asked Mr. Callender to assist in completing the building.

He went to Muang Nyao early in June and a week later was joined by Mr. Yates. Carpenters could not be secured, so they and the Christians had everything to do the best they could. Ten days later Mr. Callender's family joined them, and Mr. Gillies and Miss Van Vranken and a goodly number of Lakawn Christians came out to participate in the dedicatory services. Illness in Dr. Crooks' family made it impossible for them to attend on the Sunday appointed, so it was decided to organize the church and postpone the dedication till the following week. Miss Van Vranken brought with her several of the school boys, who furnished special music. At the morning service the church was organized and Noi Wong and Noi Tu, two elders of long standing, were installed over the Muang Nyao church. Mr. Gillies led a praise service in the afternoon, at which the school boys furnished music again.

All the following week was spent in adding the finishing touches to the chapel and in getting ready for the big feast to be held on Saturday. When Dr. and Mrs. Crooks arrived Friday evening the chapel was a bower of green and flowers. Early Saturday morning the crowd began coming, almost before breakfast was over, and by 9:30 the grammaphone began and continued till 11:30, when the high official arrived and the feast was begun. At the close of the feast, while the people were still seated, a short service was conducted by elder Noi Wong, telling the people of the significance of the feast and dedication. The crowd was estimated at 400. All were fed and satisfied. The Christians at Muang Nyao are poor, so both missionaries and Christians in the city joined with the Christians at Muang Nyao in furnishing supplies for the feast.

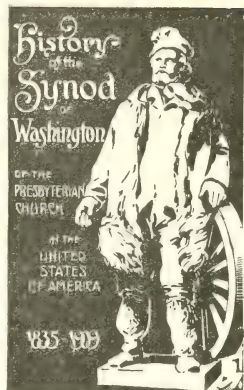
Following the service were races for the children. Mrs. Crooks provided prizes for the winners. There were six officials present who remained throughout the exercises and seemed to enjoy everything. They are very friendly and their attitude toward Christian work is very favorable. Mr. Callender had some heart-to-heart talks with them during his stay there.

Sunday morning, July 3rd, the chapel was formally dedicated. After the opening exercises two new elders, Lung Me and Noi Wong, and one deacon, Ai Pan, were elected and ordained. This was a most touching service, as the chosen men felt unworthy to fill such responsible positions, although they knew it was the wish of the people, and not till it was impressed upon them that it was from the Lord would they consent to serve. Then followed a review of the growth of the work up to the present time by the four elders and deacon, closing with well-chosen words by the missionaries present. Mrs. Crooks sang a solo and had the school girls who came with her, and the girls who had formerly gone to school in Lakawn, sing together a selection. This completed the dedication, including the quantities of rice, fruits and money, amounting to about \$8.

In the afternoon were the reception of new members and the Communion service. Eleven were received on profession of their faith, all children of Christian parents. This makes the total membership of the church embracing 12 families.

There are many outsiders ready to come in, but for different reasons are putting off the day. Some are waiting, hoping that their relatives may come in with them later. The work is in a very promising condition, and we are looking for a large harvest of souls soon. May God grant it!

Five hundred thousand population for Seattle in 1915 is the estimate of Jacob Furth, one of her leading citizens, and "eventually the largest city on the Pacific Coast."



Many heroes of home missions have won their crowns in the great Northwest and Alaska. There Marcus Whitman, H. H. Spalding, Shelton Jackson and other pioneer pastors and laymen served God, their Church and their country, and there a great work is still going on.

The facts of these early labors have been gathered and published by the Synod of Washington in a well-written and beautifully printed volume, with two hun-

cred illustrations of both early and recent workers and churches.

The cover design shows the wagon wheel statue of Whitman, which graces the front arch of the Witherspoon building at Philadelphia, commemorating the martyred hero's successful efforts, at a critical point in history, to colonize the territory then called Oregon.

The General Assembly of 1910 passed a resolution, "that the Assembly honors the name of Dr. Marcus Whitman, pioneer Presbyterian missionary, as the instrument under Providence, in saving the great Northwest to the United States."

The book is of more than local interest. Furnished at cost (\$1.50 and postage) by the Westminster Press, Philadelphia, or E. S. Osborne, Alaska Building, Seattle, Wash.



Rev. Robert Boyd, D.D.

The historian of the Synod of Washington, Rev. Robert Boyd, has recently left pastoral work and is recuperating health in his orange orchard at Redlands, California. Dr. Boyd is one of the Princeton Band who came to the Northwest in 1877 and began home mission work during the Indian Chief Joseph's war.

He founded the First church at Walla Walla, laboring there eight years. After a few years of service at West Elizabeth, Pennsylvania, he accepted an invitation to the First church of Port Townsend, Washington, closing this pastorate of seven years to accept the presidency of Whitworth, the synodical college. When the college was removed from Sumner to Tacoma he took charge of the Sumner church, and served it for ten years. Whitworth College recently conferred upon him the degree of Doctor of Divinity.

DOES PROHIBITION PROHIBIT?

This question is often asked, always answered in the affirmative by its abettors, in the negative with more than usual emphasis by its opponents. If prohibition does not prohibit why do the *antis* try to move heaven and earth, and more to prevent prohibition? Following are interesting testimonials touching prohibition in the State of Kansas, compiled by Hon. F. D. Coburn, Secretary of the Kansas Department of Agriculture, which are truly encouraging to the prohibitionists everywhere. They are from the highest and best authority in the State—the Governor, Attorney-General, Warden of the State's Prison, State Superintendent of Public Instruction, the Mayor of the State Capital, Topeka. We give their statement in order of their official position as above, to wit:

"I believe that Kansas, with prohibition, has more sobriety and less intemperance and its evil results than any other State has ever had. Everywhere prohibition is proving a most potent factor in the improvement and exaltation of our citizenship and the best friend of our men and women. I know of no one who is injured by it but the bar-keeper, and in the end even he will be benefited.

There are now no saloons in Kansas, and the laws prohibiting traffic in liquor are as well enforced as any others. Ministers and those engaged in charitable work report a great decrease in the number of dependents in the cities since the enforcement of the law. Kansas has made a remarkable record in later years in the small number of persons needing the benefit of the poor-laws, and in the low percentage of criminals. In bringing about such a generally improved and desirable condition constitutional prohibition has had a tremendously important part.

Under enforced prohibition the drunkard-making business is stopped; illiteracy and crime are decreasing, poor-houses are empty in many counties, and families of laboring men are better clothed, better fed, better housed and have more advantages than in any other State in the Union, and the saloon vote no longer counts in elections. We have more home-owners and fewer renters than any saloon commonwealth in the world, and the church is stronger because its worst enemy, the saloon, has been de-throned.

The beneficent result of more than a quarter of a century of prohibition are nowhere more manifest than in their influence upon those grown to manhood and womanhood under its provisions. Children are reared without the temptations of intemperance and arrive at the point of fixed habits with no experiences and no inclinations relative to liquor such as present themselves to young people elsewhere. Thrice blessed are the State's children, betriious parents; because they have always before them the example of sobriety, and because in the most impressive period of their lives they are free from the insidious influence and example of intemperance.

The effect of prohibition as to Topeka is gratifying beyond expression, and its benefits cannot be measured. To realize this one needs to compare conditions here with those in the average town of our size elsewhere with saloons, dives and brothels and what these mean to the town in waste or money, debasing influence on the youth of the city, the misery brought to the wives and children of the men who support such resorts, and all the degradation, crime, destitution and heartaches that always follow in

their wake. The beneficial effect of prohibition in Topeka, from the standpoint of improved citizenship, material prosperity, and everything that makes for the betterment and uplift of mankind, is too clearly apparent to admit of question.

THE VALUE OF LAUGHTER.

W. L. Gillies.

He who excites hearty, innocent laughter is a benefactor of society; for laughter is an expression of the happier phases of our varied emotional life. Laughter is susceptible to both psychological and physiological consideration, for while the mind is the medium, the processes involve the physical self.

Primarily the ludicrous is the cause of laughter, but the characteristics of that element of life called ludicrous cannot be very clearly defined. The physical phenomena are the convulsions of the diaphragm, the sharp vocal utterance arising from the violent tension of the larynx, and the activity of certain facial muscles whose development gives that rotundity of countenance characteristic of the man of humor.

All natural bodies tend to a state of equilibrium and one of the salutary reactions of a serious, strained, strenuous life, a restoration, indeed, to normal conditions of mind and spirit, is natural, unrestrained laughter. That is the significance of the hilarity and social cheer of Monday morning preachers' meetings. It affords opportunity by the free play of the feelings in the midst of a congenial, social environment, that thereby the happy balance between the extreme seriousness of the meditations and labors of the Sabbath and normal condition of the mind may be restored. The "blue" Monday follows later. With some nervous organizations the "blue" tinge encroaches upon Tuesday.

There is a reciprocity of influence between the main organs of the body and the feelings; it is not merely that the sluggish liver creates melancholy, but it is melancholy that retards the liver's activity. Laughter multiplies the red corpuscles of the blood, and as the "blood is the life," invigoration follows. Herein is suggested the physical "cures," whose unwarranted claims are so often presented for our consideration. "A merry heart doeth good like a medicine," so Solomon said, but he never made the claim that it was a cure for all human ills. This same proverb-maker said, "There is a time to laugh," and he who laughs without cause comes pretty near to folly. One can more easily become a fool through inappropriateness and overabundance of mirth than by an untimely excess of tears. Yet does this folly conduce to increased length of days and diffuses a contagion that adds to, rather than detracts from the value of life.

In Oliver Goldsmith's poem, "The Deserted Village," the schoolmaster is described as a unique combination of learning and fun. After a recital of his marvelous intellectual achievements the poet says:

And still they gazed and still the wonder grew

That one small head could carry all he knew.

A pattern of learning indeed was he, a measure of which he no doubt by methods both persuasive and corporeal imparted to his rustic disciples. But be it known that, severe and learned as he was, his impartations of wisdom were betimes adroitly interjected with his fine reserve of fun and humor, and the dreariness of recitation was brightened and lightened by his occasional gleeful moments:

Full well they laughed with counterfeit glee
At all his jokes, for many a joke had he.

And he was not the first to mix learning and laughter. The learned and eloquent Depew has been one of the wits of his generation, and Joseph Choate, the master of the modern bar, uttered profound legal generalities with a smile in his eye and a delightful touch of humor in his vibrant voice that won while it charmed. Mark Twain's rare gifts in descriptive writing were only excelled by the more popular estimates as the past-master of jollity, and as for the ancient times, Democritus, who was the originator of the atomic theory, and who in those early days taught the theory of gravitation, was known as the "laughing philosopher." As for theologians and priests—well, they are not always as serious and sedate as their profession would seem to warrant. Ever ready to associate with and ameliorate human sorrow, they have quick minds to recognize the inconsistencies, incongruities, "the novelties of comparison"—which is the chief ingredient in wit—and most of them are human enough to respond to this play—these lighter touches of life—by hearty laughter that may be as innocent as the smile upon the face of a baby. The greatest humorist that ever made the world ring with laughter were priests—Rabelais, Scarron, Sterne, and Sydney Smith. The scarlet vestments of Cardinal Logue, of Ireland, who recently visited America, were no surer evidence of his distinguished position as a prince of the Church of Rome than his irresistible humor, bubbling wit, and mirth-provoking speech that aroused his priestly hearers to round upon round of vociferous laughter, which indicates that after all, he was a genuine member of the human family. He was simply natural, and gave unrestrained vent to the delightful Celtic sparkle that was in him.

Laughter is always accompanied by an increased brightness of the eyes. Has mirth its perceptions? We hear really good, perhaps wise, people talk about "seeing through the lenses of their tears," the wisdom of grief, the disciples wrought by sorrow; but I wonder if sorrow is the only school where we can learn what we ought to know. May there not be other departments in the school of human development besides the tearful and the severe? Are the hammer and the chisel the only tools in the hands of the divine sculptor?

Laughter and folly are not always synonymous terms:

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.

Mirth and cheer may be the beginnings of the tides of hope that shall bear one on to the ports of happier experiences and the land of surprising delights:

I laugh, for hope hath happy place with me.
If my bark sinks 'tis to another sea.

To quote Goldsmith again, that I may gently criticize him:

'Tis the loud laugh that speaks the vacant mind.

Is it to laugh wisely to laugh gently? Is the heartiness, the unrestrained spontaneity that responds to a proper cause, and results in explosive mirth, a sign of mental vacancy, a proof of the boor? Shall we say that culture and ideals of conduct demand a studied quietness of mirth? In these days of emotional suppression may not the only "risible animal" do what he alone can do, and do it heartily?

Sift your laughter if you will, but he who mirthfully responds to his own temperament gives no evidence of a lack of all that constitutes culture and the finer phases of Christian conduct.

The Bible is a witness to the therapeutic value of laughter, for it says that "A merry heart doeth good like medicine." It is a testimony that praise and mirth may walk together: "Then was our mouth filled with laughter, and our tongue with singing." And even dear old Job, who is nothing if not profound, has given it as an indication of the prospective perfect condition of man: "Till he fill thy mouth with laughter and thy lips with rejoicing." Wise is he and happy as well, who gives to all the phases of his being their appropriate expression.

Brooklyn, N. Y.

ALCOHOL AND CRIMINALITY IN FRANCE AND BELGIUM.

Some recently published official statistics relating to the crimes committed in France in 1907, quoted by Le Bien Social, February, 1910, are well calculated to cause reflection. A comparative table for 1907 and the preceding year shows an increase of 210 cases submitted to the court of assizes. The crimes against property have decreased 4 per cent; the increase, therefore, concerns those against the person.

Premeditated crimes were not more numerous in 1907 than in the preceding years. The increase in criminality for ten years was confined to that of simple murder. The maximum of crime was found in young persons between 16 and 20 years of age.

The report attributes this increase in simple criminality to the spread of alcoholism. The regions where the most alcohol is sold furnish the largest proportion of criminals.

The report shows also that in the trades, there is most drinking among the day laborers in cities engaged in shipping and transportation (50.9 in 100,000), and, to less degree, among those engaged in sea-fishing (44.2 per 100,000).

The facts which these statistics seem to demonstrate are that alcoholism is the direct cause of the increase of brutal impulsiveness in men, and, as a result, of crime. The temptations found in the saloons both in the large cities and country are the purveyors of the prisons.

Out of 44,205 convictions in Belgium in 1908, 12,755, nearly one-fourth, were for drunkenness according to the statement of Minister Beernaert at the Congress of Mechlin in 1909 (Le Bien Soc'el, February, 1910). The large number of other misdemeanors due directly or indirectly to alcohol is not shown by the statistics, but the fact that the greater proportion of them occurred on Saturday, Sunday, and Monday, the days on which there is most drinking, is recognized as evidence of the influence of drink. There is an extensive increase of juvenile criminals indicating a hereditary influence of alcohol although this has not been investigated statistically.

The same periodical calls attention to the enormous increase in infant mortality in Belgium. In East Flanders, the government has taken steps to remedy the condition by calling mothers' meetings to be addressed by physicians. Le Bien Social urges the physicians to inquire into the possible relation of the "enormous consumption of beer in East Flanders" to this mortality of the children. In view of the fact that in Norway, which at the beginning of the Nineteenth Century was the most alcoholized country in Europe, infant mortality reached the proportions of 300 per 1,000 a year, while Norway now has the lowest alcohol consumption

and its annual infant mortality is only between 80 and 90 per 1,000. In Bavaria, where the consumption of beer is so great, infant mortality is said to be over 300 per 1,000.

YOUNG PEOPLE

THE FOUR-LEAVED CLOVER.

The queen of the fairies on a day
Was busy making clover;
And, when the task was done, she found
She had one leaf left over.

At first she knew not what to do,
Indeed, was almost frightened—
To waste a whole great clover leaf,
But suddenly she brightened.

Then, calling her assistants, said:
"I find in making clover,
I must have somewhere counted wrong,
Here is a leaf left over.

"So haste and bring me quickly here
A clover from the meadows;
And I will tell it lovely tales
Of sunshine without shadows.

"Of merry hearts and happy days
And hours of rarest pleasure;
Of smiling faces, dancing feet,
And rapture without measure.

"And then I will to it affix
This leaf which is left over;
Good luck will always follow him,
Who finds a four-leaved clover."

—The Independent.

THE ORANGE SECRET.

It was told me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other.

After a little more urging from me, she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her stockinged toes into the carpet and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other eleven. Anna would not like to take six pieces if I had only five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem-end of an orange you will see the scar where it pulled away from the stem is like a little wheel, with spokes going out from the center. If you count the spaces between these spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it.—Little Folks.

THIN PLACES.

"There! my darning is done for this week—every hole is mended!"

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many lessons about higher things. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble.' A few runs back and forth with the needle will save a half-hour's darning next week. 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little fail-ures that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a bit of chocolate she carried for the bairns, she said: 'I see thy mother picking up thy coat and hat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story reading. I heard thee offer to dust the parlor several days ago, but thee forgot it, and today thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I am afraid that I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this day! But I don't quite understand what holes she meant."

"If you can't find your things and are in a hurry, what might happen, Grace?"

Grace colored, and her eyes fell.

"I did get real mad about my grammar. I was sure I put it in my desk!"

"And you found it on the divan. Then if you promise

and do not perform, does it not lower your notion of truthfulness, and so give evil more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl, in a shame-faced whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it, and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly; and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about your thin places?—Christian Standard.

TRY FIRST.

"I shall never amount to anything, and I do not see what I am in the world for."

John Lawson yawned even while he spoke these hopeless words. He was speaking to his aunt who was running the sewing machine, and had hardly understood a word he said.

He repeated his complainings with a little more force anything.

His aunt heard him then, and without looking around, said: "Try first, and draw your conclusions afterward. Undertake something, and undertake it soon. You have no reason to say what you are saying, since you have made little or no effort. I notice that people who try the least complain the most of ill-luck."

"You never sympathize with a feller."

"Don't call yourself a 'feller.' You surely can be more careful of your language, but this comes from the same lack of painstaking which is blighting your prospects. To be plain with you, John, you are inclined to indolence."

"I guess I'll go out and find some one to talk to who has more regard for my feelings."

"No; don't go out, John. You do that too much. You seem always to try to get away from yourself. Face this matter. Let us talk it over without glossing over unpleasant facts. Until you are willing to see yourself in the true light there will be no amendment of your faults."

"Where shall we begin, Aunt Mary?"

"Begin at the beginning. You played truant when you were a little schoolboy, because it was easier and more agreeable to your feelings to saunter about in the sunshine than to bend over your lessons in the school-room; and ever since you have been looking for the easiest way to do a thing, and the easiest thing to do."

"It is a wonder you admit that I want to do anything."

"Do you, John?" asked his aunt, as she turned again to her sewing.

John sat considering her question. "Do I really want to do anything?"

He repeated this over and over in his mind. He was eighteen years old, and he had never tried to help his aunt, nor had he in any way contributed toward his own support. His stubborn fact faced him, and he began to think it small wonder that his aunt did not sympathize with him. He watched her quick movements, and could not forget that though weary she did not slacken her efforts. He needed a new suit of clothes, and she would have to work harder than ever to buy them.

He sat listening to the sewing machine as it still rattled on. It was nearly worn out, a fact which fretted both John and his aunt, for they knew that it stood for their bread and clothing.

"I guess I'll go out. I am going this time for a different purpose," said John, seeing his aunt stop her work long enough to wipe a suspicious moisture from her eyes. He had refused work that day because it was hard, but he began to see that someone was doing hard work that he might be kept comfortable, and he started up quickly, lest his courage should fall him to go, and see if the place was still open.

It was, and he returned soon with not a little added self-respect.

"How early can we have breakfast tomorrow morning, Aunt Mary? I am going to work for: Weeks & Lyons. They told me today that I ought to be putting my muscle to some use, and I am beginning to think so, too."

Aunt Mary was going to say, "I thought so for a long time," but said instead: "I am very glad, John."

And very glad she was, but rejoiced with trembling. Would her nephew stick to any work? and this was hard work.

"Aunt Mary, see that I am up in time," said John, as he went to bed early.

Long after he slept his aunt worked on, and thought of other days—days when she had taken her little nephew into her lonely home, thinking, possibly, to partially fill up the yawning gap caused by the early death of her husband.

Her affections had twined about the boy, but he had not shown a just appreciation of her love and care. Was the time approaching when he would show the same unselfish love? when she might lean, if ever so little, on him?

Unconsciously the color came to her faded cheeks, hope revived, and she began to indulge the expectation of days to come when she could rest, and depend on him who had been only a care.

The morning came too soon for her aching head, but she arose to prepare the breakfast. John came downstairs without being called, whistling as he came. He was passing by his aunt when she laid a hand on him and said: "John, you are going to succeed. I feel sure of it."

A smile lighted up his face as he listened to her hopeful words. He kissed her for the first time in a whole year, and said: "Thank you, Aunt Mary, your faith in me will help me to succeed."

He appeared taller, handsomer, and kinder than ever before, and she whispered what was intended for God's ear only, "Thou hast not been unmindful of my prayers."

John heard the soft-spoken words and said sadly, "I am sorry that I have disappointed you so long."

"And I am sorry that I did not repose confidence in you sooner, since that is likely to help you."

"How could you, aunt, when I had done nothing to win it?"

The days of that first week seemed long to John Lawson, but when they were ended, and he carried home ten dollars, he was a happy boy. Aunt Mary had not felt so rich in years. Not because she had not, herself, earned ten dollars in a week, for she often did, but because there was now a new source of income.

When Christmas came John brought home a new sewing machine and said: "There, Aunt Mary, if you must sew, sew on something that runs easier and makes less noise."

"John, you are a great comfort to me," she said.

"Am I?" he asked, in a pleased tone; "then this is the proudest and the happiest day of my life. Perhaps I shall be worth something in the world after all."—Christian Intelligence.

TROUBLESOME SPELLING.

When "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive;
And all such troubles will relieve;
A simpler rule you can't conceive.
It is not made of many pieces,
To puzzle daughters, sons or nieces,
Yet with it all the trouble ceases:
"After C, an E apply;
After other letters, I."
Thus a general in a siege,
Writes a letter to his leg,
Or an army holds its field,
And will never deign to yield,
While a warrior holds a shield,
Or has an arm to wield.
Two exceptions we must note,
Which all scholars learn by rote;
Leisure is the first of these,
For the second we have seize.
Now you know the simple rule,
Learn it quick, and off to school.
—Tudor Jenks in St. Nicholas.

VICARIOUS SUFFERING—A STORY
FOR BOYS WITH A MORAL FOR
PARENTS.

There was a district church convention in our village, and we had been requested to entertain at dinner two delegates. Just as dinner was ready to be served, they appeared. The lay delegate was a man of about medium height, very thin, with a solemn visage, and the expression of one who considers it a sin to laugh, and who, personally, has no temptation to yield to that sin.

The clerical delegate, well known in West Ontario, and whom we will call Mr. Dee, was a big, hearty, jolly-looking man, and his appearance was not misleading. The man of the house being away, Mr. Dee took the head of the table, carrying the roast and waiting on the family and other guests as to the manner born. His conversation was most entertaining, and his stories kept every one laughing from the beginning to the end of the meal—every one except the lay delegate. One story I recall.

"One night," said Mr. Dee, "my twin brother Tom and I, then lads of about fourteen, had been with father and the rest of the family to a tea-meeting three or four miles away. Father had brought the preacher home to stay all night. After family prayers, father went out to the barn to attend to the horses. The spare bed-room, which was down stairs, just off the parlor, was being newly papered and painted, and was not available, so mother had prepared our bedroom, which was upstairs and just over the spare room, for the preacher, and directed him to it. Tom and I were to sleep in the little room opposite.

"We were in wild spirits that night, and after undressing, engaged in an uproarious pillow fight, two of our younger brothers joining in the fray.

"Father coming in from the barn, came to the foot of the stairs, and told us to 'stop that noise at once.' We subsided for a few minutes, and the two younger boys went to their own room. Then we commenced a tussling match, quietly at first, but as each became eager for the mastery, we made more

noise than we realized, and again father's voice sounded from the foot of the stairs: 'Boys, if I hear another sound, I will come up and give you a good thrashing.' For some moments after silence prevailed. Then Tom, braving his shoulders against the wall, planted his feet in my back, and giving me a mighty push, landed me in the middle of the floor.

"Upstairs came father, two steps at a time, his soul full of righteous indignation, and in his hand the hickory stick kept for emergencies. Tom and I ducked under the covers and prepared for the worst. It was dark. Father made to kick up such a racket, and the preacher in the house," he exclaimed, as he pulled down the cover-lid and began lugging the unfortunate parson. The preacher was game; he ducked and dived to escape as much of the castigation as he could, but he made no sign that would give us away.

"In the morning, at breakfast, mother served up the old chestnut: 'Did you rest comfortably last night, Mr. Freeman?'

"Yes, thank you; as well as could be expected under the circumstances," and he looked across the table with a laugh, and winked at Tom and me.

"Tom was in the act of drinking a cup of milk, and when little guileless mother, in regretful tones, said, 'I was afraid the boys would disturb you,' we both exploded, Tom choking over his milk, and beating a hasty retreat from the table, while I, glad of an excuse to escape, immediately followed after to pat his back.—Jean Ames, in the Christian Guard-ian.

ELIZABETH'S SECRET.

The man had never met Elizabeth, so I took him to call upon her.

"I'm glad to see you both! It is so good of you to come," she said, as she shook hands with us.

The call was pleasant. The man, who detests calls, came away reluctantly.

"She is the sort of a woman a man marries," he said, on his way home. "How do you suppose she does it?"

"Does what?"

"How do you suppose she manages to make herself so extremely attractive without being in the least beautiful?"

"It's her secret," I said, "but I'm going to try to find out."

So the next day I went to see Elizabeth. She saw me coming, and met me at the steps. "How perfectly lovely to have you again today!" she said, as she held out both hands to me.

"I have come to ask you a very personal question, Elizabeth."

"Take this easy chair. What a fan? Now, what is the question?"

"Why are you the most attractive woman I know?" I asked.

"You silly thing, I'm not!"

"You certainly are, and I've come to beg you to tell me the secret. Will you?"

"What a question!"

"I apologized."

"Don't," she laughed—"don't apologize. If I have, a secret you are perfectly welcome to it, you know that. And, reflectively, 'maybe I have a secret, and I don't mind telling you the

least little bit—really, I don't. You know, dear, I haven't any brains."

I tried to stop her.

"Oh, everybody knows that. I have no brains to speak of, no talent, no good looks, no figure. So," she pressed the tips of her fingers together and leaned back in her chair, "I had to do something to be anybody. When I was wondering what on earth that something was to be, I happened to meet the most interesting woman I have known. She was a Southerner. She had brains, education, talent, she had traveled, she was beautiful. You can imagine how she made me feel."

Elizabeth shook a cluster of sweet peas from the jar of blossoms at her side, smelling them daintily.

"When I knew her better I told her how cheap, how absolutely worthless, she made me feel. She laid her hand on my shoulder, and said: 'Elizabeth, no matter what you can do or cannot do, you have it in you to be agreeable. Cultivate the art of being agreeable, and get along without brains, beauty or money.' Elizabeth tossed the flowers away. 'I wonder whether this is what you mean by my secret.'"

"Yes," I said, "thank you."

"You are welcome," she said—and she meant it. "Oh, must you go?"

On my way home I tried to remember one curt, rude, ungracious, irritable or vulgar word from Elizabeth's lips. I tried to recall an unpleasant or an unkind word or look. I could not. Elizabeth had certainly mastered her art. "If being agreeable made Elizabeth what she is," I thought, "there is hope for the rest of us." And I told the man Elizabeth's secret.—Elnie Warner Mallor, in The Circle.

HIS FRIENDSHIP.

There is something infinitely attractive about him. He is, as it were, the chief among ten thousand and the altogether lovely. There are no qualities which we want in a friend that he has not, and in the highest conceivable degree. We want constancy in a friend: he is constant. We want sympathy in a friend: he is sympathetic. We want companionship in a friend: he comprehends, he is the only friend that never misunderstands nor misinterprets our character. More than words and deeds, we want self-sacrificing love in a friend: he is self-sacrificing love. Evidently to win his friendship would be worth giving up every other, and for him to seek our friendship, to close us, and, at a great cost, to come and plead with us for an intimacy which is so one-sided, in which all the sacrifice is on our side and all the gain ours—this seems to be the miracle of miracles.

He is a friend in need to those whose friendship is real to him. And, indeed, it would be cruel if the words meant anything less than we mean by "friend," for some poor soul might be led by them to really trust him and to be deceived. Could anything be more cruel and less like Jesus? He said "friend," and he meant "friend." He said "Ye are my friends," and he meant it. No *façon de parler*, but a simple term used in its plainest sense. R. F. Horton in Lyndhurst Road Pulpit.

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A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said: 'I wish there wasn't another peck of this hateful dirt in all the world!' But then afterwards I 'pologized.'"

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, ma'am; that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Exchange.

INCOMPETENCY SHOWN IN "OVERWORK."

When a man talks constantly of his overwork, it is a fair inference that he has not learned how to work. The world's real workers do not complain of overwork, for they are not overworked. They have learned how to use their time. They have learned how to do the next thing that is needed without waiting to find time for it. For one man who is really overworked, nine hundred and ninety-nine men think they are, while they are simply proclaiming their incompetency by talking about it. We all have the same number of hours in a day and night, and that is time enough to do all that God has for us to do.—Sunday-School Times.

Miss Smart—have you ever been through algebra?

"Yes, but it was in the night and I didn't see much of the place."

PACIFIC PRESBYTERIAN

University Library
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VOL. VIII.

SAN FRANCISCO, U. S. A., SEPTEMBER 8, 1916.

No. 46.

Rev. William Rader, Pastor of Calvary, San Francisco, who will give his Impressions of the East, before the Ministers' Meeting Next Monday.



UTAH MISSION
WORKERS' CON-
VENTION

ONE BY ONE, OR
SALVATION INDI-
VIDUAL

HOW STRONG IS
YOUR CHURCH?

THE SCOLDING
MINISTER

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Mission St., San Francisco, Cal.
Telephone Douglas, 1310.

MANAGING EDITOR

Earl S. Bingham

CONTRIBUTING EDITORS

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue, Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid
in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1905, at the Post Office at
San Francisco, Cal., under the act of March 3, 1879.

HOW STRONG IS YOUR CHURCH?

Counting Members Not the Way to Determine Strength.

It is customary for people to look in the General Assembly minutes to see what the membership of a church is before they say how strong it is, but this is a mistake, and every observing person knows it. The strength of a church does not lie in its numbers.

It is an interesting fact, but one nevertheless true, that there are about the same number of workers in a small church as there are in a large one, with some exceptions of course. There are about so many working positions in the one as in the other, and there are enough people in the smallest organization to fill these, and in the large one, after these positions are filled the rest of the members not having any special work to do, do not do any special work. This not because the church members are disgruntled at not getting an office, or will work only when they get the honorary position in which to do the work, but it is the same as it is with any other line of work, only the people who are shown that they are needed in the fight, are in the fight.

If our nation was to be threatened by a foreign foe, there would be thousands of men offer themselves for service, while as it is the government can scarcely hire men enough to man the stations. None of us wonder at this, because we know that the men do not want to go through motions just for the sake of the motions. It is the same with the soldiers of the church; they do not want to just drill for the sake of drilling. If any one thinks that there are no fighting men in the church, just let that person start a fight, and see if the men will not rise up and defend their church and the cause it represents.

A few ministers have learned this secret and have worked at the work of finding good hard jobs for the large part of the membership of their churches, with the result that they have multiplied the power of that church over the power of the average church just in proportion as they have increased the number of the workers, over the number in the average church.

What we are trying to say is that the strength of a church is not in its membership roll, but in its workers. The name on the membership book does not count any more than the name of the man on the election register who does not vote. His name may be there, but he is not there.

There are some people who have the happy faculty of

finding a job when no one else can. These people would have a job if there was only one job in the world, but these kind of people are few. There are a lot of people who go around saying they want a job, but what they mean is they want a salary. So it is with some in the church; they say they want work, but what they want is the honor of holding office. They would not work if you beat them; they would even give up their office, much as they prize that, rather than work. These people must be weeded out or the church will suffer. They will not work themselves; neither will they let others work.

Happy is that man who can find work for the other fellow. You need not worry about his working, for he will have the hardest work of all in keeping the other men at their task.

Do not be discouraged if you do not have a large working force, if you have a small church; but if you have a large church and no larger working force than the village pastor, it is time for you to think about the matter, and not stop thinking till you increase the force. Remember, however, that it is worse to give a man a work that will pan out in a short time than to not give him any. Plan your work, and then work your plan.

Do not be discouraged with the few for "one shall chase a thousand, and two shall put ten thousand to flight."

THE SCOLDING MINISTER WHO SCOLDS THE ABSENT MEMBERS.

The Practice of Administering a Scolding to Church Members Not in the Congregation, Too Prevalent.

Not infrequently we hear of a good "beating up" administered by some pastor to his members, and then after the affair is all over, some one suggests that the persons, at whom it was directed were not present to receive it.

It is too common a practice and one that should be discouraged. It is the beating of the willing horse, and while there is a race of people who do this, claiming they get better results from this than from whipping the lazy one, it is not productive of the best results, as the people who are doing all they can, get provoked at being scolded, and quit, and the ones that need the prodding are not stirred to any action.

A scolding preacher is not any more admired than a scolding woman, and the man who thinks he can drive his congregation to good works with a stinging tongue will find after a time that the people will not think he is in earnest unless he scolds, and the people will become so accustomed to the lash that they will not pay any attention to it or they will harden themselves to its cuts or balk until it ceases.

When the preacher just feels that he must jump into somebody and give them a good raking down because they have not done their duty to the church, let him put it all down on paper, dipping his pen deep into the vitrol, and touching up the weak expressions with prussic acid, till the serpent's tongue be velvet in comparison, then, having got the venom out of his system, chuck the composition into the waste basket, and prepare another one so full of encouragement that his people will be led on to do greater things. If this plan does not suit you, and you just must say these hot scorching things, turn your vials of wrath on some really bad man or iniquitous practice and let it fly, then the next Sunday you will be in a proper frame of mind to preach on peace.

AH CHING WRITES HOME.

Ladies of the Occidental Board Receive a Letter from
Their Ward, Who Is in China Preparing to Teach
Her People.

At the last meeting of the Occidental Board a letter was read from Miss Leung Kum Ching, who made her home at the mission for a number of years, and who was educated by the Board and finally had her training at the hands of Miss Grace Barnard in kindergarten work. She felt she should go to China and there teach the children, using the kindergarten methods in the schools, and in this the women of the Board agreed. A few months ago she sailed away, and this letter from her is the first received. It was listened to with much interest, and many of our readers will be pleased to see it just as she wrote, word for word, and with a penmanship that is not surpassed by any of our high school pupils.

Knowing so many of the workers of the Occidental Board and being homesick for the friends she loved here, it would be a much appreciated token by her if some friend would send her *The Pacific Presbyterian* for a year that she might know of the workers and the work. Many of those going out from this Coast find the paper better than a letter from home in point of news as it covers a field more extensively. Miss Ching's letter follows:

Canton, China.

Ladies of the Occidental Board.

My Dear Friends:

Not one of your monthly meetings pass but what my thoughts are with you, doing my small part, setting the table and having the children sing. There will be a great many meetings before I can be there in person.

I need not speak of my homesickness, for you all could guess how it is. Yet I am not the only nor the first one that suffers from homesickness. The lady whom I called and hold as dear as a mother, went through it all when she left her home to join you in helping my people and me. Though it is not written in the Bible, still I believe, Christ, when on earth, must have missed home and relatives when he left them. Through your prayers, and the help God gives me, I am bound to conquer.

The children here certainly need help. I wish more people will come to their relief.

Life here in China is of course very different. In some places you cross the street on a boat. This is such a good place to learn to be patient. If you are in a hurry to cross the river you very likely meet the rising wind to keep you back ten or twenty minutes.

The heat here is new to me. I will be so glad when I reach Northern China where the snow begins to fall in October.

I look forward to the time when I shall start the kindergarten.

Trust you will pray for me often, and still consider me one of your wards.

Your loving,
July 11, 1910.

AH CHING.

ONE BY ONE, OR SALVATION INDIVIDUAL.

By John E. Stuchell.

I wonder at it. If there were only some way of winning people en masse, it would be so easy, but singly—it seems impossible! I look at the thousands surging up and down our city streets, and I wonder how the knowledge of divine love can ever be brought to them one by one. I think of the myriads of children growing to years of knowledge and discretion, and my heart almost sinks at the thought that in the case of each one of them the old, old truth must be implanted line upon line and precept upon precept. I marvel that each generation has to start practically at barbarism and pass on through individual experience and decision to the worship of the true God and Father of us all. Strange that piety should not be as easy of transmission as physical characteristics! Strange that each generation should not, morally and intellectually at least, stand upon the shoulders of the preceding, and so in some measurable time come at last to scale the battlements of heaven.

When I turn from the stupendousness of the task to the means in operation to accomplish it, I am more appalled than ever;—a few churches scattered here and there, whose thresholds the multitudes hardly ever cross; a few Christians putting forth spasmodic efforts to dissipate the darkness, but most of them wrapt up in an indifferent selfishness of pride that precludes individual effort—how is the world ever to be christianized at this rate? How are these countless multitudes serging swiftly toward the grave ever to be made aware of divine love and mercy?

I do not see. There is, humanly speaking, a hopeless lack of correspondence between the task and the power. At least the consideration ought to stir up one to be ever on the alert, to do constantly his best, to seek opportunities for speaking with as many as possible of the truth as it is in Jesus. To leave the propagation of christianity to the paid officials of the churches is to abjure its message and to abandon its task as hopeless. Until the love of Christ constraineth each one in his way and place to become a missionary of the truth, an ambassador of reconciliation, but little progress can be made. Until christendom awakes to the necessity of some more definite and positive association of religion with its education, we by our belated and inconsequential efforts can have little hope of rescuing the tens of thousands from error and indifference to the light and truth.

But even with all this, we do not conceal from ourselves the magnitude of the undertaking; in fact, it is from a human viewpoint an impossible task. The weakness of the human flesh, the barriers of the heart the prejudices of the head are too many; the claims of selfishness, the allurements of ease and pleasure is too potent, for us to win. If the world's conversion rests with ourselves, we might as well throw up our hands. If the winning of others is purely a matter of argument, logical skill, superior enlightenment, we shall never succeed. If God do not exert some superior and unusual influence for human reclamation, we toil in vain.

But just here it is that the peculiar adaptability of Christianity is disclosed—it is not a mere human program, not a matter of argument or persuasion, but the power of God set in operation for human redemption, an influence superior to any that man can wield inclining men to accept the truth, and supplying them with a witness of it within their own hearts. From the beginning its dis-

A new fashion has been set by the mayor of Des Moines, who refused to deliver an address of welcome to the Iowa Retail Liquor Dealers' Association at their recent convention. Break the news gently to other municipal executives who have considered this one of their special privileges of office in the past.

Angels have minimized the power of man, as the apostles declared, that "the excellency of the power might be of God and not of us." We believe in the ultimate conquest of the earth by Christianity because we believe that God is pledged to its ascendancy, and that He has given proof of this in the manifestation of His son among us.

As to the question as to why when are not won en masse, it is interesting, but surely not one difficult to answer. That which makes salvation a thing worth while is its provision for the element of individuality. The seat of one's individuality is his power of choice, his will, which gives him the right to say what shall and what shall not enter his life and contribute to the development of his character. To force anything on this personality, even though it be a blessing, is so far to over-ride its indefensible prerogatives, to control its liberty and to make it equal with the things of nature. Hence, each one must for himself determine what shall effect his life, or with whom he will be in communion. Those who wish to admit the divine into their life to respond to God's appeal, to accept His salvation, may do so. The rest, however their folly in not grasping the highest within their reach may be bewailed, will not have salvation thrust upon them.

Obscure as may be some of the ulterior inflections of such an opinion, our part at least is clear;—to awaken as many individuals as we can to the sense of the opportunity opened before them, to induce them by every argument at our command to lay hold on eternal life, to assent to the grand process of redemption which God opens before them, to pray that God may give them repentance in the acknowledging of the truth as it is in Jesus.

Until we have each done this so far as we can, our religion savors of Phariseism, and the results of our lament over the difficulty of saving the world may justly be impugned.

A BURNING NEED.

Many times this dry summer you must have heard of a burning house and a burning forest, and a "burning shame," but have you ever heard of a burning need? That is a new thought I am sure, but you will see how it is when you understand. After the epidemic of scarlet fever that swept through the Mission Home at 920 Sacramento street, the health officers requested that so much of the bedding be burned that the stock in the linen closet has been greatly depleted, which caused the burning need of appealing to the good friends in the various churches who help to keep the linen closet full. Just now we are in crying need of three or four dozen sheets and pillow cases and comforters as well. Any gift, no matter how small, of sheets and pillow cases, will be most acceptable, and if each society will send a few the want will be met and the embarrassing shortage be relieved. There are few housekeepers who will not appreciate the discomfort of not having sheets enough to make the weekly change of bed linen be the family ever so small, but when it comes to a family of sixty, to fall proportionately short it becomes a source of more than ordinary concern, amounting almost to worry, which the kind friends never permit to remain a permanent burden. Will each society that has furnished a room in the Mission Home please send three sheets, three pillow cases and one comforter to the Home in the near future.

The Panama canal will cost, it is anticipated, nearly \$400,000,000. With the money paid for drink each year nearly five such canals could be completely paid for.

State Conventions of the Republican and Democratic parties have been held in San Francisco this week, but with all the chances of political manipulation of delegates done away with by the primary elections, the meetings were pretty tame affairs. The political boss must find a new field for his endeavor.

Labor Day was celebrated with the metes and bounds of the unions marching through the streets of many cities. In San Francisco, where it is said some 25,000 marched, there was but little interest in the demonstration, the on-lookers finding little to applaud in the army of ununiformed marchers. The churches could get a full membership out for Sabbath parades if, like the unions, they fined each non-attendant ten dollars.

The Hearst papers are not printing Roosevelt's speeches, hoping thus to keep their people from knowing what he is doing in behalf of the common people. We doubt not that the ex-president's utterance will become historic. They are certainly worth reading and preserving for reference. The Examiner had better try to sneer such a man as Roosevelt into oblivion, as he is the kind they most fear, as he cannot be bought or coerced into playing a tool for the advancement of the political ambitions of William Randolph.

The Oakland, California, church members are righteously indignant (but not mad enough to do anything) over the fact that the Mayor has again permitted the circus to hold its performances on the Sabbath. Mayor Mott is in training, and has been, and will be for a long time, for the office of governor; in the meantime he is said to have acquiesced to the wishes of the dear people in having certain pieces of property purchased and made into city parks not far distant from tracts of land he has offered for sale in subdivisions.

The California Legislature in special session will doubtless enact the legislation necessary to place before the voters at the November election the propositions of bonding the city of San Francisco for five millions, and the state for five millions for the Panama-Pacific Exposition in 1915. It will be up to the voters then to decide. What will be left of the fund after all the expenses are paid is a question. It is pertinent to remark that if San Francisco had been morally decent, it would not have been necessary to raise any money in addition to the amount subscribed by the citizens.

The Consolidation of Berkeley with Oakland, California, is to be decided by an election on September 15th. It is probable that a very decided vote will be cast against it by the Berkeley citizens, as their city would, if annexed, lose its identity, and gain nothing but increased taxation, and as many saloons as could be crowded in up to the mile limit protected by the state university. The experience of the residence living to the east of Oakland, whose territory was annexed some time ago, is not inductive to other cities to come in. The Oakland mayor is a good promiser, none better, but when fulfillment is asked he is very busy.

EDITION EXHAUSTED.

A Western bookseller wrote to a house in Chicago asking that a dozen copies of Canon Farrar's "Seekers After God" be shipped to him at once. Within two days he received this reply by telegraph:

"No seekers after God in Chicago or New York. Try Philadelphia."—Everybody's Magazine.

OUR TRUANT BOYS.

By the Rev. E. J. Mundy, D.D.

If this Nation is to continue and be of value to itself, and a mighty power in helping to lift the peoples of the whole earth to an ideal manhood and God, it must have a better citizenship. There are too many criminals among the rich and the poor. Many great and influential criminals come from among the very poor and the very rich. Right ideas are the only defence against wrong action. The truant boys of our public schools furnish many of our expert criminals. These boys are fearless; they take the initiative; they hate brick walls; they have a passion for God's great out-of-doors. This passion is true. They are not as other boys are, and cannot be taught as other boys are taught. They are intuitive, many of them inheriting from their mothers. They often grasp ideas and reach conclusions quickly, and these conclusions are apt to be right if their teachers are reasonable, practical, affectionate and use such illustrations as appeal to this type of boy. New methods of educating the truant boys are to be introduced into Los Angeles, and will aid immeasurably in making the future of this city, which is everywhere known as "The Good Government City," even better than it is. The Los Angeles Board of Education, whose splendid work is almost always characterized by wisdom, have appointed Prof. E. J. Lickley superintendent of these truant schools. No better appointment could have been made. Prof. Lickley knows the boy nature, and he lives it. Even in the midst of the years, the less of a boy you are, the less of a man you are, is a sentiment of which he is very fond. He has a real liking for the boy who is very bright and a little bad, even if he is as unpromising as little Garfield was before the Christians laid hold of him and taught him right ideas and how to speak. The fitness of Prof. Lickley for this great and exceptional work is in a large measure due to his governing by nature more than by rules. It can be said of him, more than of most teachers, as a pupil in a splendidly governed school when asked by a newcomer about the rules, said: "There are no rules; the teacher is the rules. Rules written in flesh and blood are not so much an offense to the little truant anarchists as rules written with pen and ink. This leader by nature will lead according to the nature of the boy he leads. It is among the articles of his educational creed, that when God finishes creating a child he breaks the dye, a fact without the knowledge of which no one ever becomes an educator worthy of the name. The theory of Prof. Lickley that the wildness of these truant boys must be modified and softened in the fresh air, and the best mind food given them while picnicking, is true to the laws of nature, and the nature of the boy. Blessed be the man who aims to make a closer alliance of air and education. The hands of the Great Teacher, who taught mostly in the open, and used the things of out-doors, living things and beautiful things without life, to help His pupils to see eternal facts, are spreading benediction upon this type of educator. So also are hands of motherhood and patriotism. His mighty task, approved of God and appreciated by men, is to bring the child face to face with his inalienable rights and growing interests, and guard the child against those who seek quantity and not quality in education.

"My dear," said a gentleman to his wife. "Our club is going to have all the home comforts." Indeed," replied she. "And when is our home going to have all the club comforts."

CHURCHES.

The San Francisco Presbyterian ministers will be entertained next Monday morning by Rev. William Rader, pastor of Calvary church, who will give his impressions of the East. Mr. Rader spent a six weeks' vacation in Pittsburgh. Last Monday Dr. Landon gave an account of the Edinburgh Conference, before the ministers and members of the Occidental Board that was inspiring and instructive.

The Oakland Presbytery will meet on Monday, September 12th, at 4 p. m., for a Sunday-school Institute, to be followed by a supper at six. At 7:30 there will be a popular meeting in the interest of the Sunday school. Tuesday, beginning at 9 a. m. the stated meeting will convene. All these services are to be held at the Fruitvale church, of which Rev. Franklin Rhoda is pastor.

Los Angeles.

Rev. A. G. Fessenden of San Bernardino church has been spending a time of vacation at his former home in Los Angeles.

Mr. John Garth has been supplying the church at Bells for a few Sundays. For a time during the summer they have only morning service.

Immanuel church was organized the first Sunday in September, 1888. The evening service last Sunday had special reference to the anniversary, with a record of the past year and something concerning the year to come. The evening sermon topic was, "The Unheralded Advent of a New Order of Nobility." In the morning the topic was "Imperial Christians," being something of a story of the Edinburgh Conference.

Speaking of anniversaries, mention should be made of the fact that on the evening of September 15 there will be a gathering at the First Christian church in celebration of the twentieth anniversary of the pastorate of Rev. A. C. Smith, D.D.

Rev. Charles B. Williamson, D.D., pastor of Bethesda church, spent most of his vacation at Mt. Hermon. His sermons last Sunday had reference to Labor Day. The topic in the morning was "The Church and the Workman." The evening topic was "Labor Day and Its Significance." The stereopticon was used.

Tuesday evening there was a supper given by the Adult Bible Class Federation at the Y. M. C. A. for pastors, superintendents and members of adult classes. Dr. Walker was on the program. It is in preparation for a conference to be held September 15 and 16 at the same place.

Some of the ministers' associations have resumed meetings. The Presbyterians hold their first meeting for the season at the Bible Institute, 10:30 a. m. Monday, September 12th. An attractive program has been prepared, and a large attendance is hoped for.

Rev. L. C. Kirkes, D.D., new pastor of Boyle Heights church, began his work with the people here on Sunday. The work is begun with high hopes of all concerned.

Rev. H. C. Shoemaker has moved from Tropico to 3507 So. Main St., taking up the pastorate of Knox church.

Cards announce the marriage of Rev. Lewis J. Adams

and Miss Mary Layne. They are at home to their friends after September 15, at 1137 W 30th street.

Dr. J. A. Gordon, enjoying a trip in the East, spoke recently at the Centenary of the United Presbyterian church, Princeton, Ind., one of his former charges.

Rev. W. G. Palmer of South Park and St. Paul churches is taking a vacation. Dr. R. F. MacIaren filled his appointments last Sunday, and Rev. E. P. Baker went for Dr. MacIaren to the Mountain View church of El Monte and enjoyed meeting the people of his former charge.

Rev. Alexander Parker, D.D., Pastor Emeritus of the Orange church, Orange county, went East a time ago, and at Georgetown, Ohio, on August 24, he received the call to come up higher. He had reached the ripe age of 81 years, and had been one of the longest in service and best loved of our men in Southern California. Funeral services were held at the Orange church September 6, Rev. J. A. Jackson, the pastor, taking charge and Dr. Hugh K. Walker preaching the sermon.

The Executive Committee of the Presbyterian Missionary Society was opened the 5th with a devotional hour led by Rev. J. R. Pratt on "The Essentials of Prayer," based on II Chron., 20 chapter. Announcement was made of the resignation of Mrs. Annie B. Phelan, who has been the efficient teacher of the school for Chinese children, and the appointment of Miss Martha Bettes to the place. Also that Miss Algiers of Santa Ana has gone to mission work in Central China; and Miss Bowley is to go about October 1.

Bible Institute opens September 12 and there is a week of special services each afternoon and evening for a week, prominent speakers from out of the city taking part.

Centerville. The work in this place has proceeded busily after the summer vacation. An enthusiastic and hearty reception was tendered the new pastor, Rev. Herbert E. Beyer, who came to the church on Sabbath August 1, and to his family. In addition to the Centerville congregation, there were representatives from the Alvarado church and from the Guild of the Episcopal church near by. The reception was held in the parlors of the church, which were prettily decorated for the occasion. Delicious refreshments were served at the close. The affair was under the direction of the Ladies' Aid Society of the church, which includes in its membership all the leading ladies of the town. Mrs. G. W. Wright, wife of the principal of the High School is the President. Mrs. W. H. Layson was chairman of the Reception Committee. The last meeting of the Society was held at the home of Mrs. A. T. Ames. During the summer the society renovated the parsonage and added a number of needed improvements. The new pastor is receiving a warm welcome on every hand and there is prospect of a growing work. A junior congregation has been already begun and a Castle of Knights of King Arthur is in the initial stages. It is hoped that the opening of the Dumbarton Cut-off this month will put new life into the whole region. A new passenger depot will be opened in Centerville at the same time. The pastor will address the Men's League of the Niles congregational church at their Tuesday evening meeting in September.

Alvarado.—This is a beautiful suburban town about a half-hour distant from Oakland and ours is the only Protestant church. It has an attractive modern house of

worship and a group of interested members who are doing zealous work in maintaining a Sabbath school and an afternoon service. The field is affiliated with the Centerville work and no doubt is deserving of better services than it is getting. Rev. H. N. Bevier, the new pastor, is being cordially received by the people and is doing what he can to build up the work. The services are growing in attendance and there is much interest manifested. A canvass recently made for funds to support the work has met with encouraging response. Mrs. H. N. Bevier has undertaken the superintendency of the Sunday-school, which has in it hopeful elements of progress.

Oakland, Cal., First.—Pastor Goodspeed severely criticized the city officials last Sabbath for permitting the circus to parade and give their performance on the Sabbath. Last Sabbath evening the second of a series of sermons on "The Prodigal Son" was given. The topic for the prayer-meeting last week, "Is the World Growing Better?" proved so interesting that the same topic will be considered at the meeting this week. On Thursday the Ladies' Aid will meet, and on Friday the Woman's Board of Visitors. The King's Daughters' meeting has been postponed to the 16th.

NOTES FROM THE SEMINARY.

Dr. Wicher supplied the pulpit of Westminster church, San Francisco, last Sabbath. It was their first Sabbath with their new organ.

Rev. W. W. Choate, '10, is making good progress in his work at Middletown. Seven hundred dollars of the last thousand necessary to build a new \$3,000 church have been raised. In the three months he has been on the field he has received seven new members and ordained two elders. He holds services at Kelseyville also on the third and fifth Sabbaths of the month. This field is twenty-five miles distant from Middletown.

Dr. Landon preached at St. Paul's church, San Francisco, Sabbath last. In the evening he addressed a large congregation on the Passion Play of Oberammergau and its lessons.

Rev. Herbert E. Hays, '04, of Salt Lake City, formerly pastor of Westminster church, San Francisco, was at a congregational meeting of Westminster last Wednesday evening called again to that pastorate.

Last Monday morning the Ministers' Meeting and the Occidental Board united to hear Dr. Landon's address on the Edinburgh Conference. There was a very large attendance of ministers. There was also a good attendance of laymen as it was a holiday.

IT TAKES SO LITTLE.

It takes so little to make us sad,
Just a slighting word or a doubting sneer,
Just a scornful smile on some lips held dear;
And our footsteps lag, though the goal seem near,
And we lose the courage and hope we had—
So little it takes to make us sad.

It takes so little to make us glad,
Just a cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt and the fear we had—
So little it takes to make us glad.

UTAH MISSION WORKERS' CONVENTION.

The 28th annual meeting of the Utah Mission Teachers' Association, held at American Fork this year, August 18th to 24th, was an unqualified success. Ministers, elders and other Christian workers as well as the teachers, always



Rev. William Hiram Foulkes.

attend. As usual the Synod and the synodical meetings were held in conjunction. A most gratifying feature was the presence of Dr. Wishard, our G. O. M., most helpful and inspiring throughout. Dr. Donaldson, strong and masterful in his advocacy of and emphasis in the Home side of Missions, with our own synodical superintendent vividly impressing upon us the Utah situation, left nothing to be desired further in exhibiting America's need for the only gospel.

But the world from the foreign point of missions, and the urgency and possibilities of the simultaneous proclamation of the gospel to the whole world in this generation, was lifted up by Dr. C. E. Bradt, and by Rev. Ernest F. Hall, the two field secretaries, each in his own impressive, inevitable way, so that, on the whole, the Utah company caught the vision as never before of the bigness, the grandeur of the campaign in which we are enlisted for life. Then as a climax to the whole series came the closing meeting when Dr. W. H. Foulkes of Portland brought to us a never to be forgotten picture of the visions he had at the recent conference in Edinburgh.

Two elders from Salt Lake City did very much to render the meetings interesting and profitable. Mr. Thomas Weir by his splendid lecture on "Hawaii" and Mr. W. C. Lynch telling us of great things being done by the Laymen's Missionary movement.

Of course we had our pedagogical element in the meetings; and as usual the Bible study course of two hours each day formed the main feature of the regular work of the Association.

This year it was on the Epistle to the Thessalonians and Rev. J. V. MacGillivray of Ferron was the leader. The interest was sustained throughout and the course proved to be an intensely practical one.

It should also be noted that Prof. Day of San Anselmo was an exceedingly helpful factor in the discussions of the convention; and also a welcome guest among the people to whom he ministered as pastor for many years.

The "sunset meetings" on the lawn, now become a per-

manent feature of the Association, were as interesting and touching and profitable as ever.

A most important element contributing to the success of the meetings as a whole was the untiring and ever vigilant efforts of Rev. and Mrs. Murphy, our host and hostess. It indeed was a labor of love, and was pointed out in the Bible study course, we had in them a splendid example of the "laborious love" (see the Greek text) of I Thess. 1:3.

The Association and Synod tried to show their appreciation by presenting to our host and hostess a complete set of ten volumes on Foreign Missions and also a set of books to set forth the doings of the recent Edinburgh Conference. The writer cannot recall the exact titles, but the gifts are valuable and much prized by the recipients.

SYNOD OF UTAH.

The Synod of Utah met this year at American Fork, August 4th to 26th. Rev. G. W. Martin, D. D., the retiring moderator, arranged to have Rev. R. M. Donaldson, D. D., Field Secretary for Home Missions in the Inter-mountain district, preach the opening sermon, which was



Rev. Ernest F. Hall.

a masterpiece on America's place and responsibility in giving the gospel to the world.

Rev. Adam G. Frank of Brigham City was elected moderator, and the Rev. Clayton S. Rice, of St. George, clerk.

Rev. Wildman Murphy, of American Fork, is the new stated clerk, vice Rev. MacLain W. Davis, who goes to Boise, Idaho. Two days were occupied in transacting the usual routine of business and in giving consideration to the great work of missions, both sides of it, home and foreign.

The summer tent campaign in Utah received marked attention. This work is growing in usefulness, in importance and in magnitude. It is being realized more than ever that this method of carrying the gospel is proving more effective than any other in reaching those in darkness. Most encouraging reports come from all those engaged in it this year. Only two tents are in commission this summer; there should be six. If we had the equipment and the means, the men to man them would be forthcoming.

The presence of the Foreign Field Secretaries, Dr.

Bradt and Mr. Hall, was inspiring, instructive and educational in the highest degree, personally as well as in their own peculiar sphere. Altogether it was one of the best meetings we ever had.

PRESBYTERY OF SOUTHERN UTAH.

The fall meeting was held this year at American Fork in connection with the Synod, Aug. 24th and 25th. Rev. John Meeker was elected the new moderator, in place of Rev. McLain W. Davis, who is dismissed with regrets to Boise Presbytery, to take charge of the Second church of Boise City.

Mr. Meeker will hereafter be the stated clerk in place of Rev. J. K. MacGillivray, who will leave Ferron, Utah, as soon as the new building is completed, to be S. S. missionary for Twin Falls and Kendall Presbyteries.

The Presbytery is planning to do more than ever along the line of the summer tent campaign.

Another urgent call is for a colporteur to devote his whole time to introducing "The Word" and other good literature into the homes of the people in Southern Utah.

THE "BIG HEARTED GENEROSITY" OF THE TRAFFIC.

The Liquor Editor Is Very Fond of Parading the "Benevolence" and Alleged Generosity of His Patrons.

Every time a brewer out of his overflowing store hands over a few thousand to a library of a college, the liquor trade press dilates upon the deed with flowery eloquence. In fact so exceedingly effusive are these appreciations of the drink maker's charity, that the careless reader might easily imagine that such gifts were unusually rare and far between, so far as the brewer and distiller were concerned.

The latest widely heralded "munificence" of the liquor trade is their share in the guaranteed stock for the proposed world fairs of New Orleans and San Francisco.

At New Orleans, so the liquor trade press states, the brewers have subscribed \$146,600 to the capital stock of the Panama Exposition scheduled for 1915. In San Francisco the liquor dealers have contributed some three to four hundred thousand for the exposition funds of that city.

What noble sacrifice this?

How could either one of these great cities expect to maintain their place among the progressive industrial centers of America without the constant assurance that this poor and much maligned "business" could always be depended upon to swing itself into the breach at every emergency?

Such dazzling "benevolence" deserves closest scrutiny. How can these patriotic men devote so much to the public good out of their private treasure house? A glance at the special report of the Department of Commerce and Labor just issued, which deals with the "latest statistics of cities having a population of over 30,000," gives us a timely cue to this mystery.

On page 426 of this report, table 62 shows that there are at least 1,594 saloons and bar rooms in New Orleans, and 2,375 similar places in San Francisco.

Taking the average income of the city dram shop, \$10,000, these figures show that in New Orleans this "generous spirited" trade took out of the people's pockets not less than \$15,940,000 last year; while in San Francisco not less than \$20,000,000 were handed over the bars of re-

tail liquor dealers by the alcoholic victims of that community.

It does not take a very vivid imagination to see where the liquor trade's "generosity" begins and how easy it is for them to muster a few hundred thousand for any such enterprise as the one mentioned.

It is just another scheme of advertising under false colors, with hypocrisy as the stock in trade.

SUNDAY MAIL DELIVERY.

Do you go to the post-office on Sunday for mail? If so consider the following from some of the postmasters:

The postmaster at Toledo, Ohio, says: "I am in favor of a boycott on this building on Sunday. The Bible says we shall work six days and rest the seventh, and I believe that applies to all cases. The employees of this department of the United States Government are just as anxious to rest on Sunday as any workman who may be earning his living by working for some commercial house. People little realize what a grind it is in this work. The boys who handle the mail get little variety in their work. It is the same thing day after day with no change whatever, and no excitement of ever so small a nature. It is just the steady treadmill. Sanitary conditions in this building are very bad. Several of my boys have died from diseases contracted while working in here. Others have weak eyes and others are failing, and I can see it as the months go by. Of course, there are some business men who might be benefited by Sunday delivery of mail at the postoffice, but I will venture to say the percentage is very small. Our men like a day in the parks as well as any other workman. If they come down here Sunday and get the mail ready for delivery at the window, over half the day is gone, and in most cases all of it."

The postmaster in New York City says concerning the demand on Sunday in that city: "Mail is delivered on Sundays between 9 a. m. and 11 a. m. except at the general delivery department of the main office where it is delivered all day long. The greater part of it is called for by representatives of business houses, transient guests at hotels, and citizens who are expecting important letters. Hundreds of other citizens, who rent boxes at the General Postoffice and stations, call and empty their boxes on Sundays.

"While Sunday work is necessary it is only right that it should be curtailed as far as possible, and at this office it is so curtailed; and in every case where employees are obliged to perform duty on Sundays, they should be allowed compensatory time off during the week following. Postoffice employees, like men in other walks of life, should not be compelled to work more than six days each week."

BERKELEY.

Westmost City of the Westmost Sea.

"Westward the course of empire takes its way."—Bishop Berkeley.

Say, what shall be said of the great Bishop's town—Bishop, and prophet, and poet, and seer;

Why, pluck up a cedar, and set her fame down

In gold and in flower-fed atmosphere!

City of cities in stories to be—

Classical, scholar-built Berkeley!

Aye, write her fair story—as fair as a star

As sweet as her sea-winds, as strong as her sea—

City with never a stain or a scar—

City of deeds and of destiny.

Sea-born and sun-bred Mecca to be—

Matchless, magnificent Berkeley!

—Joaquin Miller.

THE SUNDAY SCHOOL

LAUSLEY A. McAFEE, D. D.,
Lesson Writer.

THE KING'S MARRIAGE FEAST—Matt. 22:1-14 Golden Text, Matt. 22:14: For many are called, but few chosen.

The Lesson Exposition,
By Dr. McAfee.

The same theme again. No, that is hardly correct; not again but still. The address is one that covers several days. Don't let any pupil lose sight of the fact that Jesus is dwelling on one subject in all of these lessons. He is going toward the cross. He is going there because He is being rejected by the people. This parable deals with His rejection but it singles out one class of rejecters. The Jewish people are those who have been bidden earlier and are being called by Jesus. Many prophets have given the message of invitation. When the time came for the marriage feast John the Baptist came to say that all things were ready. Look back at the wording of his message and see how remarkably alike the two are. Jesus is the second messenger sent from the King to urge acceptance of the long standing invitation.

Be careful that no one confuses this parable with the one given by Luke in his fourteenth chapter. The two were spoken on different occasions; they have many points in common but their divergence is marked. It is well, however, if there be time in the lesson hour, to show the similarity of the two. But watch lest you take up valuable time in showing that to the loss of the great teaching.

It is quite advisable to treat this parable as two rather than as merely one. Verses one to ten develop one thought; the remaining verses takes us into another thought. The story is one for the second part depends on the setting of the first part; but the teaching is separate. We may well think of this as a serial story in two chapters. In teaching the lesson you would better care for the first part before entering upon the second. But take care to guard your time lest you lose the opportunity to reach the second part.

Review the past lessons in a few words so that the connection may be clear. Emphasize His going up to Jerusalem for a fixed purpose. He is addressing Jewish people who prided themselves upon being the chosen of God. They seemed to feel that being invited was equivalent to being present at the feast. Man is made for action but some think he is made for simply knowing. These knew that they were the called and they boasted of the fact. In common life they are the people who are invited to a special entertainment and take pains to let all of their kinspeople and acquaintances know of the honor. You have met persons who do just that thing. All through history the Jewish people had been exultant over their position. Now Jesus is come to say "If ye know these things, happy are ye if ye do them." Man is made for action. A man's knowledge simply increases his obligation to do.

Having developed that thought fully enough to make it clear to each pupil you are ready for the remarkable fact that proud men boasting of their invitation refuse to attend the feast. It is the Jews who are being discussed. They listened to John but failed to act upon his instruction. O, they were baptized but that act of John's was to be a sign of their having done a deeper work. They did not repent and do work worthy that repentance. To Jesus' call they turned a deaf ear while some maltreated the messenger and were now going about to kill Him.

Now bring it close to each pupil. That old custom of the ancients in giving an early invitation and then sending out runners at the very time for the gathering is renewed in our day. Mothers are usually God's first messengers of invitation. Others follow in their train until every pupil before you will admit that he has heard over and over of God's proposal. Now other messengers have come to say that the time for acceptance has fully come. To be sure the marriage of God's Son with His Bride is yet before us, but God demands now that definite acceptance be assured and that life in harmony be undertaken at once.

Sunday school teachers! are you bringing your pupils to a decision? You are teachers of the Word, but knowledge simply increases obligation. If your pupils learn facts from your lips and do not learn the necessity of action you will be held terribly responsible. Take each one aside for private conversation, but be sure to press the personal question upon them while together. Some of you say that there is no opportunity to speak to each one privately. Then, make an opportunity. This is as important as eternity.

Now comes the last part of the lesson. One man assumed to make his own preparation for the feast. The reference to custom will sound odd to our Sunday school people, but you will readily explain that old manner of dress when one is invited out. This one man disdained the provision of his host. He may have thought that his own suit was more becoming; some people feel that way about the dress of righteousness. But I suspect that he did not think much about it one way or another. He may have been busy at other things up to the very last minute. Or he may have been an absent-minded man who did not notice. But here is your glorious chance to impress the thought of the necessity of being clothed with the fine linen of purity.

Teachers! deal with the historical setting and keep true to the primary intent of this lesson. The Jews in rejection of the offered King; the following rejection of the Jews by God; the world-wide call which includes us; the good and the bad urged to accept. But be sure to apply the general teaching to the case of each person given to you for direction. Get a definite acceptance if possible. To that end you will need more than mere study of the lesson. Be endowed with power that you may be a witness today.

Forty per cent of the pupils in one London school, it is found, drink alcohol regularly, and it is estimated, says the Alliance News, that there are some two million school children throughout England who are addicted to the use of intoxicating liquors.

There is every reason for the belief that the railroads will not suffer at the hands of the Interstate Commerce Commission. To cripple the railroads of the country would be to cripple every industry so great is the money invested therein and so vital the connection of the railroads with all the great industries. We expect to see the matter of freight rates satisfactorily adjusted, and a large amount of money put into improvements and extensions during the next few years.

THE AUTOMOBILE PROBLEM.

By W. W. Ferrier.

There is in this country an automobile fever or craze and so an automobile problem. Fifteen years ago only a few hundred automobiles were in use and only a small amount of capital was used in their production. By the end of the year 1910 not less than five hundred thousand cars will have been constructed and nearly all will be playing some part in American life and activities. In July of this year it was estimated that there were more than three hundred and seventy-five thousand motor cars in actual use, and the worth of the year's output of two hundred thousand machines was placed at two hundred and twenty-five million dollars. In the plants for the production of these cars with their accessories there is an investment of capital to the amount of more than one billion two hundred and fifty million dollars, and four hundred thousand men are concerned in their manufacture.

Immense fortunes have been made in the automobile business. In Detroit, Michigan, a man who had been promoted from a position as workman to factory manager concluded later to try to make himself rich instead of others. Some one staked him with \$95,000, and supplementing that with \$100,000 borrowed from a bank, the man built up a business which he sold in a year and a half for twenty million dollars.

A machinist who was receiving \$3.50 a day exerted himself in the building of a better car than the firm was turning out; asking then for a \$3,000 salary and being refused he went into the business himself and today has the lion's share in a company having a capitalization of sixteen million dollars.

A stove manufacturer, who was after much persuasion led to put up \$27,000 for a young engineer who believed that he could turn out a machine that would have a big sale at a popular price, received a dividend of thirteen hundred per cent at the end of the first year.

The price of crude rubber has gone soaring from sixty-five cents to two dollars and fifty cents a pound, because of the demand for tires and great fortunes have come, both to the producers and speculators in rubber.

Such has been the demand for automobiles that on the first of August, 1910, there was in commission one car to every one hundred and eighty-seven persons in the United States, and the demand for new cars showed no signs of abatement. At that date one dollar of every three hundred dollars invested in real and personal property was tied up in a motor car.

In the number of automobiles in proportion to population Los Angeles leads the cities of the United States, there being there one car to every forty persons. Detroit has one to sixty and Buffalo one to every seventy.

So much in evidence in American life are these swift-speeding machines that there has arisen considerable discussion as to their value economically. So much money has been poured into their purchase and into their maintenance while in use by people of all classes and conditions in life that these cars have come to be regarded widely as a menace to the general prosperity of the country. Good stocks and bonds it is said have gone begging during the last twelve months because of the craze for automobiles. People have been drawing on their savings usually thus invested and have been buying automobiles. And not a few without any savings have mortgaged their homes in order to own one of the fascinating whirls.

It is narrated that in an Eastern state a thrifty middle-aged couple of inexpensive tastes and habits, who had lived

for many years in a boarding-house because they thought they couldn't afford housekeeping, caught the automobile fever not long ago, bought a \$5,000 car and went touring through Europe with a chaffeur and a pet dog, hotly resenting the friendly intimation that it was a bit of extravagance.

In an apartment house in another city live fifteen different families only two of which have ever felt able to keep any household help and thirteen of the number own automobiles. The fever broke out in one corner of that apartment house, and ere long one after another had succumbed to it. The little savings erstwhile intended for a modest home some time went into the motor car, and the expense of maintenance shut off many little pleasures aforesaid indulged in and enjoyed.

Among the persons complaining of the automobile are the theater managers. One in a California city commented recently on the big wide blank spaces in the theaters of late and remarked in that connection: "To these expensive playthings called automobiles is undoubtedly attributable in great part the decline in the number of theater-goers. Automobiles cost originally as much as many homes and they are quite as expensive to maintain. Many people buy them who cannot afford them. To make ends meet it is necessary to curtail and sacrifice, and as the theater is not an indispensable adjunct to happiness it is the first thing to be put on the list labeled 'not necessary.'"

All in all such have been the disturbances by the automobile that one banker declared recently that they were greater than those created by our civil war.

In Minneapolis one automobile firm held mortgages not long ago on fifteen hundred homes. And in another city so enormous were the property liens held by automobile dealers and manufacturers that no banking house would take the risk of handling the municipal bonds of that city. In Detroit, Michigan, the business has overshadowed all other activities. A Detroit merchant who asked a contractor not long ago to do some work for him received answer: "These automobile people keep me so busy that I can't do anything else. I have a year's work ahead now."

During the last few years a large amount of money has gone out of California for automobiles. A few months ago the number of registrations in the office of the Secretary of State had reached 33,000. Allowing only \$1,500 on an average for each car this amounts up to \$45,000,000 sent out of the state for this one article alone.

Where does this money largely go? Into the hands of one of two great trusts, which control to a great extent the automobile manufacture. But the people will have the machines whether or no—those who can afford them and those who cannot, for the fever is on. J. Pierpont Morgan has large automobile interests, is the main man in one of the trusts, and many poor fever-stricken people the country over are helping to swell his coffers.

In various lines of business the automobile is of marked utility. To the medical profession it is well nigh indispensable. As a pleasure vehicle it has its highly commendable uses for those who can afford it. It has come to stay—at least until the flying machine has been so perfected that people in general can be flying over our heads with the ease with which the birds now wing their flight through the air. But with it has come a problem. There is an automobile fever, and it lights down upon not a few who are too weak financially to bear well up under it and cripples them as to all things else all their lives.

Yes, it is fascinating, exhilarating, quite intoxicating, perhaps, to whirl about in one of the beautiful machines even if it does cost as much as a home and after a few

months of costly maintenance may be worth not much more than old junk.

For those who have not yet succumbed to the fever may be in place the words of the grizzled old banker who marked off from the statement of a patron's assets the automobile which he had listed, along with the remark, "It's a liability, not an asset."

And by all let the following words in one of our most sober journals be earnestly pondered: "At a period of commercial uncertainty, when banking, industrial and commercial conditions alike dictate national caution and conservatism, the fact remains that the people at large—the middle classes—are plunging into luxury and extravagance at a rate never before equaled, perhaps, in the history of the nation."

TODAY IN PALESTINE.

Professor David G. Lyon of Harvard University.

The best commentary on the Bible is Palestine. This every traveller in the Holy Land feels. The reason is that the Bible is rich in local coloring, and that, in spite of all changes, this local color still clings to the land, as may be illustrated by the physical features, natural life, social conditions and archaeological remains.

Central Palestine is a plateau, hundreds of feet above sea level, broken by valleys and cut by gorges. The victim of robbers in the parable of the Good Samaritan goes "down" to Jericho, and the nobleman from Capernaum says to the great teacher, "Come down ere my child die." In both cases the word down is a picture of the steep and weary road. From this plateau rise mountains crowned by villages. "A city set upon a hill cannot be hid." The topography often casts a light, almost startling, on some biblical record. To him who stands at the modern village of Zev'in (Jezreel) and looks east, the range of Gilboa is on his right, the mount of Little Hermon is on his left, with Shunem at its southern and Endor at its northern base, while far down the valley toward the Jordan is the town of Bethshan. This is the scene in which Saul and his sons lost their lives when the army of Israel was annihilated by the Philistines. Standing in these surroundings, one feels the story of the battle to a degree which no amount of description could make possible.

"Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!"

THE SEASONS.

The seasons of Palestine, a wet and a dry, have left deep traces on the biblical record. The dry season, from May to October, is rainless, but not cloudless. Dense clouds roll in from the sea in such volume that rain seems inevitable, but long before noon not a trace remains in the sky, symbol of false promise and inconstancy. "Your goodness is as a morning cloud." During the winter what hurricanes of wind go with the downpour of rain! "The rain descended, and the floods came, and the wind blew." At all seasons the temperature of the day contrasts strongly with that of the night. "In the day the drought consumed me, and the frost by night." The heavy dewfall of summer goes far toward supplying the lack of rain. "God give thee of the dew of heaven" is Isaac's blessing on Jacob. Certain summer crops never see a drop of rain from planting till harvest. One who has travelled in Palestine understands the stories of quarrels about wells of water. What "living water" means you feel when you have been in the land where such water is rare, and the words of the Samaritan woman acquire a new meaning.

"Sir, give me this water, that I thirst not, neither come all the way hither to draw." The poet could use no finer figure than when he called his bride "a well of living water and flowing streams of Lebanon."

The Natural Life.

The natural life of Palestine is also a fruitful source of biblical illustration. Enough of the cedar forests of Lebanon remains to give impressiveness to the descriptions of the psalmist. The palm is as comely as when it suggested to the poet the grace and beauty of his beloved. The olive is as much a delight as when Hosea wrote, "His beauty shall be as the olive tree." The fig with its deep shade is still the symbol of peace and security. "They shall sit every man under his vine and under his figtree, and none shall make them afraid." The lily of the field, rivalling the glory of Solomon, still blossoms all over Palestine. The grass is still scorched by the heat of summer. "The grass withereth, . . . but the word of our God shall stand forever."

Of domesticated creatures the ox remains the animal of agriculture, the donkey is the beast of burden, sheep and goats dot the hillsides, and ownerless dogs are the public scavengers, as when they licked up the blood of Ahab, and devoured the body of Jezebel. Of wild life the jackal and the gazelle are particularly abundant. The sharp, persistent yelp of the former is one of the most characteristic nocturnal sounds in Palestine. "I will make a wailing like the jackals," writes Micah. "As light of foot as a wild gazelle," was Asahel. The dove, symbol of innocence and beauty, abounds, also a great variety of carnivorous birds. Job calls the flight of his days as swift as "an eagle that swoops on the prey." The scorpion is still an object of dread. What father would give his son such an object in place of an egg?

Human Relations.

But the Bible is concerned primarily with human interests. Here, too, conditions in Palestine are instructive. The government, its methods and machinery, is not essentially different from what it was two thousand years ago. The hard rule of a foreign master is upon the land.

The occupations of Palestine, which have left a deep impress on the biblical record, are what they were of old. There is much of shepherd life, the relation of shepherd to sheep being one of intimacy and often of tenderness. The little ewe lamb of Nathan's parable, which was unto him as a daughter, is a picture drawn from life. And so are all the scenes in the 23d Psalm. Still the shepherd may be seen bearing the exhausted lamb on his shoulders or in his arms. Most of the shepherds today are Arabs or a mixed population, but the other conditions remain as of old. That lad on the mountain piping to the flock feeding around him might well be a David. That girl coming with the sheep to the well is surely Rachel. The skin bottle is still in general use not only for wine, but for water, oil and milk. The country is still dotted with tents of black hair cloth, as comely as those of Ked'ar, celebrated in the Song of Solomon.

How little change the centuries have made in the cultivation of the soil! There is still the crude plough of one handle. Unfit for the kingdom he who looks back while trying to run a furrow with such a tool! The ox and a rod with a spike in one end, is still the cruel incentive. Of course, it was hard for Paul to kick against such a prick. The parable of the sower is acted out annually in every field in Palestine. The harvesting, gleaning and threshing customs are the same today as described in the Book of Ruth. The protection of growing crops demands as

much attention as in ancient Israel. "Before Philip called thee, when thou wast under the figtree, I saw thee." Was Nathaniel guarding his fruit, as every owner of a figtree must do today? "Good measure, pressed down, shaken together, running over," is an exact description of the methods of measuring now in use.

Trade Habits.

No sale in Palestine without bargaining. "It is nought, it is nought, with the buyer, but when he is gone his way then he boasteth." And when the seller has finally accepted one-third of his first price, it is with the assurance that he has lost heavily, and that he would have made such a sacrifice for none but you. When Ephron offers Abraham the cave of Machpelah gratis is this anything more than an Orientalism? The money changers, extortionate and deceiving, are a necessary evil in Jerusalem. Was it not the character of their ancient brothers rather than the sacredness of the place which led to the expulsion from the Temple?

In ways too numerous to mention the life of today illuminates the Bible. Family life, the house and its arrangements, the preparation, cooking and eating of food, methods of heating, the grinding of grain, the making of cloth, the training of children, diseases, rites and customs connected with death and burial—such things recall many biblical passages to every traveller in Palestine.

Archaeological Conditions.

Considered archaeologically, Palestine is no less interesting than its physical features and its modern life. There are multitudes of identified biblical sites, many of them preserving the ancient names. Such are Jericho, Bethshan, Taanach, Tiberias and the Philistine cities. Many other biblical sites are unidentified, and the country abounds in artificial tells or mounds, burying the remains of ancient habitations. Some of these tells have been partially explored during the past twenty years. Such are Lachish, Gezer, Taanach, Megiddo, Jericho, Tell Hum and Samieh. These excavations have greatly enlarged our knowledge of the Canaanite period of the land before the Hebrew conquest. The "high places," methods of burial, degree of culture, as seen in pottery and utensils from the tombs, have given us a new idea of conditions in the patriarchal times. In the objects found we can see the influence of Egypt, Babylon and the isles of the Mediterranean on the early life in Palestine.

Some of the excavations give most impressive evidence of the Grecianizing and Romanizing of the country. This is notably the case at Samaria, where the expedition in 1908-1909 has uncovered the remains of a great Roman temple and other works erected by Herod in the first century B. C. With all the exploration which has been done in Palestine, the most surprising fact is the small amount of Hebrew work which has come to light. One was almost tempted to conclude that there are no Hebrew remains of importance, unless they lie beneath the surface of Jerusalem. But this would have been a hasty conclusion. Beneath the Greek and Roman ruins at Samaria the Harvard expedition in 1909 brought to light the remains of a large and massive building, comparable in size and plan to an Assyrian palace, which seems to be certainly of Hebrew origin and is probably the palace of Omri and Ahab. Such parts of the finished wall as remain standing are of most excellent workmanship, and give for the first time ocular demonstration of the capacity of Hebrew architects and masons.

Plundering Tombs.

Throughout Palestine a vast amount of illegitimate digging is going on all the time, especially grave robbing in

search of antiques for sale to tourists and museums, and thus much valuable archaeological evidence is being destroyed. Perhaps the richest Canaanite cemetery in all Palestine was thus plundered by the peasants in the winter of 1906-1907. The American School of Oriental Study and Research in Jerusalem came upon this cemetery by chance while the plundering was going on, and its members made such study as was possible of the tombs, pottery, bronze implements, alabaster and other objects, but the examination of these antiques in position before they were disturbed would have added much to our knowledge of the people who used them. There is a strict law against such unauthorized digging, but the land is not sufficiently policed to enforce the law, while the profit to the diggers is considerable. Foreign schools in Palestine ought to be able to do much to abate this evil.

OPTIMIST AND PESSIMIST.

Jim Jones is an optimist, and Bill Brown of the same town is a pessimist. When it rains Bill Brown complains that it is going to get muddy; but Jim Jones, wreathed in smiles, says that rain is a mighty good thing to lay the dust. When the sun shines again Bill kicks about the heat; but Jim, still smiling, says that sunshine is a mighty good thing to dry up the mud.

Bill complains that business is not half as good as it was when it was twice as good as it is. Jim congratulates himself that business is twice as good as it was when it was only half as good as it is.

These two men living in the same town and under the same natural conditions see things differently, and the one is always happy and the other always miserable. The difference lies back of their eyes, not in front of them.

They are not any peculiar types of men. They are not confined to any particular town. They are everywhere throughout the world.

The pessimist goes about with a lantern, peering into the dark places, looking for meanness and things to find fault about. The optimist goes about in the bright sunlight, looking for the beautiful things, and finding lots of them.

The optimist rises in the morning with gladness in his heart, sunshine in his face and smiles upon his lips. The mere privilege of living and enjoying nature is priceless satisfaction to him. He gets good out of life every moment of his existence. He is a man to be envied, if envy is ever allowable.

The pessimist not only warps his mind, but his physique as well, and his influence on others is decidedly bad.

Neither, in extreme, sees things as they actually are to others; but as each sees them they actually are to him, and his life is lighted or darkened according as he lets sunshine into it or shadows.

Happiness, it has been said, is a mosaic composed of very small stones. Each, taken singly, may be of little value, but when all are grouped together, combined and set, they form a pleasing whole.

One who must try to get away from himself and out of his usual environment to find happiness will never find it. If one is miserable and gloomy by nature, let him go where he will, his jaundice and spleen will get there with him. We carry with us the beauty we visit and the song which enchants us, or else they don't exist for us anywhere—Ex.

In Japan 96 per cent of the children of school age are in schools. This is the highest percentage of any nation in the world.

MAKING POSTAL CARDS FOR THE WHOLE UNITED STATES.

By William S. Birge.

Probably few people are aware when they invest a cent in a United States postal card that they are stimulating the industry of Rumford Falls, Maine, or when they purchase a postage stamp they are booming the industry of a neighboring town, Mechanic Falls, Maine.

The big factory at Rumford Falls has recently been awarded another four-year contract by the United States government. In the last four years the output has been thirty-two hundred million cards. Some two million five hundred thousand pass through Boston every day in registered mail cars. Such cities as Boston and New York consume about two carloads a day.

After the spruce logs from the Maine woods have been chewed and chemically treated, the pulp flows into a big vat called the "digester." Here the pulp looks like a rich churning, but it is in reality the solution from which the cards are made—cards that will carry written messages all over the civilized world.

The wood pulp is run out on a screen of such fine mesh that the paper is long in gathering; and the result of this more than ordinary care is a firm, smooth card of the familiar cream yellow, free from inequalities of texture and from all flakes and shadows when held to the light.

In the big, clean finishing room, where the floor is littered with a clutter of books and newspapers, sit a score of neatly attired women smoothing the great sheets of book and postal stocks into piles. The least defect in the surface is detected at once by their supersensitive finger tips, and sheet after sheet is rejected for a blemish, invisible save to the touch.

Great trucks carry the postal paper to the printing establishment, but before the presses are set to work, each load must be inspected by a government inspector. This inspector first applies the bulk gauge to prove that the postal card is up to the standard in thickness.

The contract requires that each sheet be eleven one-thousandths of an inch in thickness. The second requirement is that every sheet shall endure the test of fifty pounds' pressure to the square inch. So into the strength-tester goes the sheet from the truck load, the pressure is applied and the indicator shows the value of the sheet.

The "blind man's test," or German test, is the third, and it is designed to show whether the surface of the card is properly resined, sized or finished. It is a vigorous application of pen and ink. Should the ink be absorbed, the surface is inferior in its glaze. When the markings are plainly apparent to the touch with "blind eyes," the calendering is satisfactory. Each sheet of stock fed into the printing press is registered automatically, so that an exact tally can be kept of all cards printed. The two presses have a united capacity of three million cards daily.

The girls who gum the packages together have to be very spry. With a dozen gummed strips between their lips, their trained fingers hover over the straight-edged packs of postal cards like hummingbirds, (ill, with a dash and a flutter, the band is in place.

One young woman is behind each machine to box these packets, and others are kept busy folding the pasteboard boxes in which they are packed, five hundred in a box. The pasteboard packages are placed in wooden boxes of different sizes. They hold five thousand, ten thousand and fifty thousand cards.

The postal card craze has no effect in Rumford Falls. There is no busy season in the card mill. The same amount is produced day after day. The government requires that a certain amount be on hand at the factory. These are kept in a fire and burglar-proof vault, which has a capacity of one hundred million cards.

But this is not all the money Uncle Sam puts into the coffers of Maine manufacturers. A dozen miles from here, at Mechanic Falls, all the paper for the millions and millions of postage stamps used in the United States every month is manufactured.

Once a month, and sometimes oftener, a requisition is received for one million sheets of paper. Each sheet will make three hundred and sixty-one stamps. The sheets are 18½ by 20¼ inches and of the best quality of paper turned out of the mill. It is made of spruce and soda pulp.

Each sheet is marked with the letters U. S. P. S. (United States Postage Stamps) running lengthwise. The "Dandy Roll," used to make these letters, is the property of the United States government and must be given up at the expiration of the contract. The roll of brass wire is ninety inches long. The marks are made by the heavy raised letters of metal, placed at equal intervals on the surface. The paper is made in rolls weighing two hundred pounds, and the width of seventy-four inches is divided four times into sheets, as specified above. The next step is to mark the sheets so that the workmen in Washington shall have no trouble in keeping them right side up, i. e., with all the letters upright and running in vertical lines from top to bottom.

Then comes the sorting process, for none but the perfect sheets are accepted by Uncle Sam. This work is done by girls, who handle each sheet separately, holding it up and looking through it toward the light, by which means thin places and other defects are quickly discernible. The rejected sheets are thrown upon the floor, and one person is kept busy raking them together and gathering them up to be returned to the pulp room to be reground.

From start to finish the work requires the greatest care and precision, for there must not be a single defect in a single sheet sent to Washington, where the stamping, gumming and perforating are done.

BREWERS BOAST OF LAW DEFEANCE.

"No matter what laws may be made to cripple the beverages industries of our present time, they cannot and will not be observed by those managing these industries." This is the latest ultimatum which is editorially voiced by a leading organ of the liquor trade, the *Brewers' Journal*, New York, in its issue of May 1.

This frank statement from one of the most representative journals of the liquor traffic is most unfortunately timed to reach the public at the very hour the national convention of the wholesale liquor dealers at Cincinnati is attempting to allay public agitation and indignation by suave promises to drive the law-breaking members of their trade out of their ranks and reform the rottenness which the saloon breeds wherever it goes.

Since Dr. Judson became president of the University of Chicago he has wrought so wisely and so well that he has now wide confidence both in educational and business circles. Dr. Harper was a great creator; Dr. Judson is a great executive.

SELFISHNESS.

Selfishness is one of the attributes of carnality. There is probably no form of sin but that it forms a part. It is always out for its own supposed interest and gives very little concern about the welfare of others.

It becomes so ingrained into the very life of an individual that it is a very difficult thing to get rid of its pernicious manifestations.

When a boy we had occasion at times to share a luncheon with another boy much larger and older than we were. In the dividing of the repast he never failed to take the best of everything.

It is well known that when two pieces of buttered bread are placed together and afterward separated, the greater part of the butter will be on one of the pieces. He invariably took the piece with the most butter upon it. Other things were divided upon the same principle.

While our Scotch-Irish blood was more or less stirred at the injustice and selfishness manifested by the bigger boy—and as he was so much the larger, we considerably let the incident pass in silence—we felt that he was getting the worst of the situation, because he was endeavoring to a wrong principle inside of him.

That principle of selfishness, pampered and fed, developed as he grew older, increased with his strength, and became a prominent part of his life. That intense desire to have the best, finally led him to use dishonest means to obtain it, and then to lying to hide his dishonesty, until his character became thoroughly warped in the wrong direction.

The wrong character he had formed gave him a reputation for meanness, dishonesty, double dealing, trickiness, unreliability and general perversity and people expected to be cheated who had any dealings with him, and many avoided him on this account. He reaped what he had sowed in youth, reaped much more than he had sowed, and the crop was of a bitter character.

A selfish child is not liked, and a selfish grown person is despised. It spoils many an otherwise fine character, and robs him of a reputation that might be an enviable one. Whenever we see any person who is disposed to get the best of another, by taking an unfair advantage of circumstances, we feel that he is on the wrong road and that it will end in trouble and sorrow.

The Lord Jesus was unselfish. There is not a single stain on his immaculate character. There is not one instance where he exhibited the least semblance of selfishness. He lived for others. He died for others. His chief concern was for the highest welfare of others, even though they were his most bitter enemies. It is recorded of him that he went about doing good. His example before the world was perfect, and in following him the soul will lead an unselfish life, and enjoy the favor of an unselfish Christ.

The religion of the Lord Jesus will destroy carnality in all its forms, and the selfish person will become an unselfish one. This is the only possible way to get rid of the selfish character

and life. Grace is always more than a match for sin and sinfulness, and if permitted to have its sway, always develops beautiful character. How gratifying to behold an unselfish person; one who considers the feelings and interests of others; one who is willing to make personal sacrifice ever for the good of other people. Selected.

HE THOUGHT HE STOPPED THE PAPER.

It is said an acquaintance met Horace Greeley one day, and said: "Mr. Greeley, I've stopped your paper."

"I've stopped your paper?"

"That's too bad," said the editor. "Well, the next morning Mr. Greeley met his subscriber again, and said:

"I thought you stopped the Tribune?"

"So I did."

"There must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before."

"Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper; I stopped only my copy of it because I didn't like your editorials."

"Pshaw!" retorted Mr. Greeley. "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the Tribune by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."—Exchange.

SHOULD TIRED PEOPLE GO TO CHURCH?

Many of those who stay at home all day on Sabbath because they are tired make a great mistake; they are much more weary on Sabbath night than they would have been had they gone to church at least once; as, the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their work. For a hard-working mechanic or salesman, a housekeeper or teacher, this diversion of the thoughts to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sabbath to go to church, have been induced to try the experiment of seeking rest for their bodies, in the sanctuary, for a small part of every Sabbath; and they testify that they have found what they sought; that the observance has proved a refreshment

rather than a weariness, and that their Sabbaths have given them so much good rest when they stayed at home, as they have given them since they formed the habit of church-going.—Christian Instructor.

A GOOD MAN'S VICTORY.

A victory which a good man gains over temptations is like the victory of the divinely implanted principle within him and that divine aid which his inward faith invokes. Jesus Christ, who was himself tempted, knows when we are tempted. He is able to support and deliver us. Faith in that omnipotent, protecting Savior becomes our shield, and when we obey Christ we are holding up the shield, and the fire tipped arrows of Satan fall harmless at our feet. A successful victorious Christian life is no child's play. There is so much dry powder ready to ignite if Satan's missiles reach it that we must be on the watch every hour. Temptation is a part of our seasoning and discipline, and this shield practice must be kept up as long as we are exposed to the devil's hot shot.—Theodore L. Cuyler in "Evangelist."

READY FOR WORK.

One of the best members of the church we ever knew came into the church a stranger, and adopted a line of conduct very unusual. She reported to the pastor on the Sabbath of her arrival; she did not wait to be hunted up. She said: "Here I am, and I am ready for work." Without waiting for any special "welcome" from the old members of the church, she kept her eyes open for newcomers, and converted herself at once into a "welcomer." She sought around the neighborhood for schoolless children and brought them to the Sabbath school, and developed and organized her own class. She went to one or two of the ladies' societies and joined them promptly. She did not wait to be solicited to undertake any duty or work; she sought out these herself. It is not to be wondered at that within three or four months she had made her own place in that church, and became one of the most active factors and the pastor's "right hand."—

HOW A FAMOUS HYMN WAS WRITTEN.

As Tennyson's nurse was sitting one day at his bedside, sharing to a degree the general anxiety about the patient, she said to him suddenly:

"You have written a great many poems, sir, but I have never heard anybody say that there is a hymn among them all. I wish, sir, you would write a hymn while you are lying on your sick bed. It might help and comfort many a poor sufferer."

The next morning, when the nurse had taken her quiet place at the bedside, the poet handed her a scrap of paper, saying: "Here is the hymn you wished me to write."

She took it from his hands with expressions of gratified thanks. It proved to be "Crossing the Bar," the poem that was sung in Westminster Abbey at Tennyson's funeral, and which has touched so many hearts. Evening Mail.

THE FARMER BOY.

The farmer boy finds a keen delight,

When the balmy zephyrs blow.

In watching the robin build her nest,

'Mid blossoms white as the snow.

He finds delight when peaches are mer-
low

And apples are red on the tree,

When brown chestnuts fall with a thump

to the ground,

And black squirrel scampers with
glee.

He finds delight with no task at hand,

Alone through the woodland to rove,

He knows every fish that swims in the
brook,

He knows every tree in the grove.

He may go, or not, to the village high
school;

He may go, or not, to the college;

For nature, the book he most loves to
read,

Supplies him with wisdom and knowl-
edge.

He may study the Bible, God's message
to man,

Way Shakespeare for less than a dol-
lar,

And like "Honest Abe," who grew up in
the woods,

Read, think, and become a good
scholar.

S. H. Prather, Ph.D.

THE STORY OF A LEAD PENCIL.

By Rev. A. E. Piper, D.D.

The other day I was talking in imagination with some lead pencils that were lying on my desk. Taking one in my fingers I asked it several questions:

"Where did you come from? What are you made of? Are you like the other pencils there on the table?"

Then the pencil in my hand said: "I have a body and a soul. My body is the wood that you see, and my soul is the lead that makes the marks. I have a rubber at this end you see."

"Oh," I said, "that reminds me of our boys and girls, they too have an outside and an inside, they have body and soul." The body needs food and exercise. The soul lives in the body, is that which lives and loves.

Then I said to the pencil: "But why are you called a lead pencil? What is your business here?"

"Why, I am here to help doctors and lawyers and preachers, and business men and everybody, to help folks write down their thoughts, in other words to put themselves down in marks."

"Oh," I said, "that is just why the boys and girls are here. They are here for some good purpose, to make good works, good deeds, in beautiful living."

"But how do you do your work?" I asked the pencil.

"Oh, some one took me and sharpened me, put a point on me," said the pencil.

"Oh," I said, "that is just what home training and the school and the church and the Sunday school are trying to do for our boys and girls, trying to give them point, ability, to be useful so that they can form character, and in life

self-restraint and righteousness."

The other pencil, which was lying on the table, spoke to me in this manner: "And I not just as good as that brown pencil you have been talking to? Of course, I am a different shape, I have another color—I am yellow, but may I not be useful also?"

"Yes," I said, "for you have wood, lead and rubber as well as this brown pencil."

And here, boys and girls, let us learn the missionary lesson.

The Indians and the people of heathen lands have bodies and souls, though their color and dress may not be like ours.

Then I said to the pencil: "That rubber on the end, why is that there?"

"Oh," said the pencil, "that is to rub out my errors and mistakes."

And oh how many mistakes we make in life. But remember, boys and girls, there is a friend who is willing to attach himself to your life, who is able to rub out all your mistakes. His name is Jesus. He is the Savior. We need him all the time that we may be able to get self-mastery and grow more loving, lovable and useful. We need him not only to save us from our bad marks but to enable us to make better marks every day.

JOHN'S SISTER.

"Didn't Clare remind you what you were to do?"

"Yes," she reminded me an' kept a remindin' me till I just made up my mind that I wouldn't!"

There are a good many people who will sympathize with the boy who gave this answer. For there is something in human nature that rises in rebellion against that vexatious thing we call "nagging." Many a girl with good intentions throws her influence on the opposite side from what she intended, merely because she is not content to let well enough alone.

"John, you know you've got twenty minutes of your practice to finish."

"Yes, I know," John's tone is perfectly good natured. He does not resent the reminder.

"But, John it's half-past four. There is less than two hours till supper time."

"I'm going to do it pretty soon, Kitty. I'm not going to stop in the middle of a chapter."

"Yes, but the trouble is you get so interested, John. When you've finished this chapter you'll think you have time to read another, and first thing you know the supper bell will ring and your practicing won't be finished."

After the conversation has continued in this strain for a quarter of an hour John probably begins to make short answers. Then he professes a complete indifference as to whether he finishes his hour of practice or not. He is as though he had no intention to drop music altogether.

It is all very well for a conscientious sister to feel herself responsible for reminding her brother as to his duty and encouraging him to do it. But she makes a great mistake if she determines not to give him any rest till he does the thing she thinks he ought. Instead of helping him in any way of right

doing, this mistaken course is very likely to drive him in the opposite direction. Good advice, encouragement, a little insistence if tactfully given, are all a help. But no one is ever helped by nagging.—*Ed. Note.*

"IF I ONLY HAD THE TIME."

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man says a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

"You will never 'find' time for anything. If you want time you must take it."

A genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

"Drive the minutes or they will drive you. Success in life is what Garfield called a question of 'margins.' Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done or evenings—what opportunity—and I will tell you that that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life.

Some spare time, some invest it, some kill it. That precious half-hour a day which many of us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—Success.

Editorial Caution.—"Your account of the concert last night," said the musician, "omitted all mention of the very thing I wanted to see printed. The viol and one of the best ever made."

"That's all right," said the editor. "When Mr. Stradivarius gets his fiddles advertised in this paper it will cost him half a crown a line. Good morning, sir."—*London Pall Mall.*

My little daughter Helen recently had her first introduction to geography. Her father thinks that perhaps she is destined to become a great Arctic explorer. "If you stood with your right hand toward the east and your left hand toward the west, you would be facing the north," said the teacher. "Now, tell me, what would be back of you?" "My hair," answered Helen, in a patient tone.—*Woman's Home Companion.*

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A young man lived at some distance from his bride-elect. On the eventful day he set off for the station in good time, but being delayed, missed the train. Then he bethought him of the telegraph. "Don't marry till I come—William," was the message he sent.—Philadelphia Inquirer.

A teacher was trying to give some backward children an idea about nationality. She wrote on the board, "I am an American." "Now," she said, "Mary, what are you? Please write it

on the board." A long pause ensued. "Well," said the teacher, "why don't you write down what you are?" "Please, ma'am," answered Mary, "I'm a Unitarian, but I don't know how to spell it."—Christian Register.

Two-year-old Harry had never seen a live lamb, his only knowledge of that animal being derived from a toy one on wheels. While visiting grandpa on the farm, he was taken to the sheep-pen to see the lambs. After looking at them for a few minutes, he looked up at grandpa with a puzzled expression, and asked: "Where's the wheels?"

"Pa," said the senator's little boy, looking up from his book, "what is a 'Nemesis'?"

"A 'Nemeses,' my son," replied the senator, warily, "is a female clothes-seeker that you foolishly promised to assist."

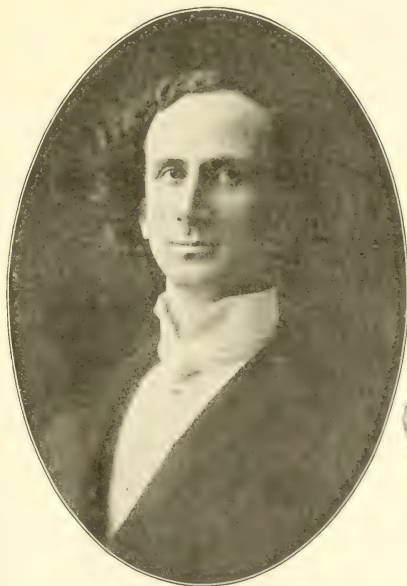
PACIFIC PRESBYTERIAN

University Library
University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., SEPTEMBER 15, 1910.

No. 97



REV. MARK A. MATTHEWS, D.D.

Who Calls for a Conference of the Pacific Coast
Workers.

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
417 Ninth St., San Francisco, Cal.
Telephone Douglas, 1310

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

APPEAL FOR UNITY OF ACTION.

Let me appeal to the ministers and laymen of the Presbyterian churches on the Pacific Coast and urge them to form an alliance, both offensive and defensive. The Pacific Coast territories has in it untold possibilities. The doctrines as taught by the Presbyterian church are adaptable to the masses, are calculated to strengthen those who are building an empire, and will make possible a government, citizenship and Christian characters equal, if not superior to all the other educational forces.

The problems of the Pacific Coast are not local, nor are they peculiar in any locality. They are Pacific Coast problems; their solution must affect the whole coast; their unsolved condition must concern us all. We have an educational work that needs the united support of our churches. We have a moral and civic responsibility exceedingly great, and above all we have a spiritual and an evangelistic duty to perform which cannot be discharged without the united effort, sympathy and prayers of the ministers and laymen of all of our churches.

Therefore, it is imperative that we have a representative conference for the purpose of deciding what our problems are, how they may be solved, and how we may help each other solve them. After we have arrived at conclusions, and have worked out solutions, then we ought to speak to the world as a united force.

It is an easy matter for us to send men from any one of the sections of the coast throughout the country, but those men can only speak with the authority vested in them by the section from which they go. They ought to go with the authority of the whole Pacific Slope, and they ought to be able to speak the mind and opinion of a united brotherhood and a united church.

In a recent conversation with Rev. J. M. Wilson, D.D., of this city, he confirmed the opinion just expressed, and when speaking of his visit to the seminaries and colleges in the East he said, "I could have done more had I been permitted to represent the whole coast."

In view of all these facts, and in view of the fact that the country at large does not know the coast as it ought to know us and our problems, I therefore appeal to the churches and to the ministers to hold a conference in unity on the coast, preferably San Francisco, in which all the active pastors, college professors and presidents and editors of our religious papers, in company with an equal number of laymen to be selected by the sessions of the respective churches, shall meet. This conference ought to

be assembled with the distinct understanding that we ought to do at least four things:

First—Decide what our problems are.

Second—Decide upon a definite line of action by which we are to be governed in our civic, religious, educational and financial campaign for the advancement of the Master's kingdom.

Third—We should decide upon a method of representation and presentation to the church at large, and to the world, the problems of the coast.

Fourth—We should decide upon a sane, sound, evangelistic policy and method of treating the disinterested philanthropic and moral institutions now trying to duplicate the work of the church.

Let me appeal to the ministers to write the editor of the Pacific Presbyterian, or the writer of this appeal, and suggest dates, places and methods of constituting said conference. I am respectfully,

Your friend, brother and servant,

M. A. MATTHEWS.

LABOR UNION POLITICS CAUSES IMMIGRATION COMMISSIONER NORTH TO BE CRITICISED FOR ACTING EARLY.

This Raises Question, Can We Have Homes Without Servants, or Servants Without Foreigners?

How would you like to be Commissioner of Immigration?

It is sure a peacher'no of a job.

With the aliens waiting at the Golden Gate for admission, and their brothers screaming and tugging with all their strength to drag them through, while the labor unions demand that the commissioner apply the official boot to them with such force as to land them on their native shores, we again remark, "How would you like to be the commissioner?"

And to hear the newspapers, and a few people with sonorous voices and small wisdom talk, one would think that the commissioner had made the laws regulating the admission of foreigners, and was responsible if they were not to the wish of the Oriental on one side, and the labor unions on the other, but the facts in the case are that the commissioner is only the general overseer, and the individual cases are not determined by him at all, this being done by a board of three, and their findings being simply confirmed by his signature.

Labor Union Makes Trouble.

It might as well be said first as last that the whole trouble over the admission of Orientals comes as a result of the office of Secretary of Commerce and Labor, being a political position that has been thrown to the labor unions as a sop. The present holder of the office, Charles Nagle, is the president of one of the National unions.

Th Anti-Asiatic League, an organization made up of the most radical union men, has doubtless had much to do with the present agitation, bringing pressure to bear upon their appointed servant, and he, to slow himself a friend of labor, has read some things into the law to prevent the admission of Orientals that is not found in the documents passed by Congress, as is shown by his sustaining the appeal of one of the members of the special boards of inquiry over the vote of the other members who had voted to admit some Hindus. The one member, Mr. Ainsworth, appealed to the department to refuse admission to the Hindus on the ground that they might become pub-

lie charges. This is now the ground on which admission is denied to all those who cannot be excluded on any other pretext, they having passed the medical examination and being entitled to admission under the immigration laws.

No Aliens in Any of Our Institutions.

In this connection it is necessary to say that there is not one alien in all our public institutions after these many years of their admittance here under less stringent scrutiny than at present prevails. There is no danger now of their becoming public charges.

The Hindus denied admission had passed the medical examination and had on an average of forty dollars each, and there were positions awaiting them. We are frank to say that the men of the board of special inquiry who will deny admission to any foreigners who are thus well able to enter our gates, and under the law are privileged, are guilty of malfeasance of office and should be discharged. These men have no more right to deny admittance to any person who fulfills the requirements of the law governing admission than they have to admit those who are as plainly deficient in the requirements.

Chronicle Fakes Up Story.

The San Francisco Chronicle today comes out with a story, made out of whole cloth, about the government secret service agent making an investigation of the office of Hart H. North, Commissioner of Immigration, which charges him with showing partiality to the aliens, and intimating that he has committed a crime in not denying all admittance. Those best able to know of the attitude of Mr. North assure us that he has, instead of being over lenient, been a stern official that has refused to let pass hundreds who have come to these shores, who could not prove to a certainty that they had a right to land. Attorneys for the aliens say that many times they have had to appeal over his head to the department at Washington to secure the admission of Orientals, and in a number of cases his office has been overruled.

This whole business ought to be taken up and placed out of the hands of scheming labor leaders, who use the department as a means to attain political ends. We doubt not that the labor Mayor and his henchmen of San Francisco, have political ends in mind in stirring up this agitation. Even now we hear of the probable appointment of Charles Nagle, Secretary of Commerce and Labor to the Supreme Bench.

Need of Laborers.

We wish it were true that Mr. North were prejudiced in behalf of these poor immigrants, and would use his office to admit such as are physically fitted. These people have as good a right in this country as we have in theirs, except the right of might. This country needs laborers. If we must pay wages of \$2.50 a day for farm and vegetable laborers, what price must the consumer pay for the product? The treatise with China and Japan do not permit laborers to come from those countries. India is the only other source of supply.

The Presbyterian ministers last Monday in discussing the question as to why the people of these Western cities did not attend church and place their children in the Sunday schools, brought out the fact that the reason was because these people did not have homes here, they lived in rooms, and flats and the reason they did not have a home was because they could not keep up a home without help, and that there was no reliable help at a price the average person could afford to pay. Chinese cooks used to be easy to secure at reasonable wages, but now one can get higher

wages than a bank clerk. White servants are expensive and untrustworthy in general.

Shall we let the labor unions have their way and go homeless, or will we make a demonstration in behalf of these people who wish to come here to be our servants?

HOW STRONG IS A MAN?

At the mid-week meeting of the Christian Science church, San Francisco, not long ago, a doctor (C. S. practitioner) gave the following testimony:

"While riding my horse in Golden Gate Park I saw coming towards me an automobile, and glancing behind, saw a small one following me, and behind these ~~was~~ much larger. As I turned to the right to let the one approaching in front pass, the one behind also turned to the right to pass me, and in the mix-up my horse fell on me and one of the machines climbed up and sat down on the horse. Then while underneath the horse I 'demonstrated,' and the machine got off the horse, and the horse got off from me, and no one was hurt, and not a cross word was spoken."

At once the question arises: How strong was that man? The answer depends on which machine was on top of the horse. If it was sixty horse-power machine, then the man had sixty-one horse power, as he lifted the machine and the horse. If it was a forty horse power machine then the answer is, forty-one horse power.

But seriously speaking to the topic in hand, a man is as strong as the load he can lift, or perhaps we should say, the load he does lift. If a trustee of the church only lifts ten dollars a year on the church finances, it does not make any difference how much money he has, he is only ten dollars strong. If that woman in the missionary society who has money enough to have the whist club at her house once a month, and can go to the theatre as often, and keeps a servant or two, but only gives five dollars a year to missions, was properly labeled, she would wear a tag, "Reduced to \$5.00."

When that man in your session who leads men in business and pleasures is never too busy to take an evening off for an hour at the club, and always willing to take out his machine for a spin with his friends, but always too busy to attend prayer-meeting, and never influential enough to lead anyone into membership of the church, is properly labeled, he will be found wearing a tag marked, "Able, but unwilling," or "criminally negligent."

There are many churches so fortunate as to have some strong men in them, that are perfect giants when it comes to carrying the problems of the church. These men are not more afraid of the burdens of the church than they are of the burdens that confront their business. They know that the same amount of business sense that will solve a business problem will solve a church problem, and they act on that principle.

It is perfectly wonderful how some men who have good judgment in business do make a botch of the business of the church. They seem to lose all their power to reason and think as soon as they touch a church problem. The most ordinary business matter for a church at once assumes such monumental proportions in their minds that they fall down before it in utter despair, while things requiring ten times the amount of foresight and faith and planning, are treated in the everyday round of business with little concern.

It is said that the reason the churches of the east are stronger than those of the west is because the men of the

must make it a matter of business to stand behind the problems of the church and lift hard when the need appears, while the men of the west leave all the lifting on the wheels of the chariot to the ministers. It certainly is a fact that the number of men loyally supporting the churches are fewer than they should be. It is said, and with too much truth, that in hundreds of the eastern churches, where the men have less wealth than the men of the west, a single man will give more money to the church and its enterprises than a whole church gives out here. Men who are millionaires in business circles are paupers in church circles.

These men have never learned how to give. Would that some power might reveal to them the power of money. They will tip a waiter half a dollar and when they put the same amount on the collection plate act as if it ought to buy a front seat in heaven; have a theater party and then be behind with their two dollar a month pew rent.

It makes us ill to think of the great opportunities before these men who might be the great leaders of the people of the communities in which they live, if they would only use the money and the position it gives them in behalf of the church, but who instead try to climb into the social whirl, or fritter away their time and energy in a round of pleasures.

Will somebody please wake up the men!

The San Francisco Ministers' Union will consider the subject of universal peace at the next meeting, when Rev. Mr. Street will present the subject.

We are in receipt of the news of the death of Rev. William Keshope of Seattle, a graduate of the San Francisco Seminary. A full write-up will appear in the next issue.

The Olivet Presbyterian church, San Francisco, will have an interesting service next Sunday afternoon at two o'clock when they will dedicate their new manse, which has been built adjacent to the church.

The Interior and the Westminster have united and will publish a paper under the name of "The Continent." The office of publication will be in Chicago, and the staff of writers of both papers will be continued, but the Interior will supply the capitalization and be in control.

Rev. G. A. Blair of San Francisco, who has been recuperating at Mt. Hermon for some little time since coming out of the hospital after his operation, writes that he expects to return home Friday of this week to take up his work again. He will preach at Lakeside Sunday at 11 a. m.

Last week we suggested that some one send in the price of a subscription for Ah Ching, in China, and today we received the following letter: "I am not a member of the Occidental Board, but I wish to answer your suggestion by sending the price of a year's subscription, so you can send the Pacific Presbyterian to the little homesick missionary in China, whose letter you published in the last edition."—A Subscriber. The paper will be sent, beginning with the last issue.

Rev. S. C. Gilman, who has been for some time supplying the church at Elka, Nevada, has been appointed by the Board of Home Missions as the Missionary to the Indians of the Hoopa Valley, Cal., and will take up the work at once. Mr. Gilman left San Francisco on the

steamer September 15th, for Eureka, and from there will go to Hoopa. He will be pastor to the people and have in addition to the work at Hoopa the looking after of the Indians north. Miss Chase will continue her work as heretofore. The Presbyterians have purchased the Episcopal Mission at Hoopa, and will convert their chapel into a reading room.

SEMINARY OPENING.

The opening exercises of the Seminary year will be held in Assembly Hall, San Anselmo, next Wednesday, September 21st, at 11 o'clock. President Landon will deliver the address. His subject will be "The Trend of Modern Theological Education." Friends are cordially invited to attend these exercises and to give the Seminary the encouragement of their presence at the opening of what promises to be a very good year. New students will be matriculated at 2 p. m. and rooms will be drawn at 3.

THE WOMAN'S JUBILEE CELEBRATION.

Two anniversaries to Be Celebrated at Once.

There is a movement analogous to the Laymen's movement quietly centralizing in all the larger cities of the Union whereby two anniversaries are to be celebrated in one following somewhat closely the methods worked out so successfully by the Laymen.

The year 1910-11 marks the fiftieth anniversary of the beginning of woman's organized work for Foreign Missions in America. It has seemed advisable to the Central Committee on United Study, which represents the leading denominations with the approval of Women's Foreign Mission Boards, to hold a series of meetings, beginning in October, 1910, covering thirty of the largest cities East and West, and culminating in a great gathering in New York in the spring of 1911. This year also marks the tenth anniversary of the United Study of Foreign Missions and the two events are to be celebrated together.

To this end the Central Committee in the East has secured the services of Mrs. Helen Barrett Montgomery, who will, with other representative women, present the cause of Woman's Work in Foreign Missions.

An extension of the Central Committee to arrange for meetings in the West has been appointed in Chicago. Mrs. Edmund A. Osborn, chairman of the committee, will be with us September 16th and 17th, to complete preliminary arrangements and instruct and enthuse our workers preparatory to the Jubilee meetings October 20th and 21st, when Mrs. Montgomery will be the main speaker. To all who were fortunate enough to hear this gifted woman in her mission study classes at Mt. Hermon and elsewhere, no second invitation will be necessary to secure their attendance at these meetings. To others who have not heard this attractive, forceful Christian woman, we can only urge you not to fail, as this second opportunity makes it possible.

No doubt Mrs. Osborn is much, if not equal, to Mrs. Montgomery, so do not fail to meet her September 16th and 17th, in Oakland at 2 p. m. at First Baptist church, Telegraph and 21st streets. Take Key route, being sure to board the 22nd Street car at mole. Go to Key Route Inn, walk back one short block to 21st street to church.

As the Laymen's Meetings were held in San Francisco the spirit of equity suggested Oakland as the better center for these meetings, feeling sure our ladies would respond to the call there as those ladies have done so frequently in the past.

The objects of these meetings are to enlist the attention and interest of thousands of women who cannot be reached for continued work for good and various reasons.

It is especially requested that earnest and constant prayer attend all these plans; that God be honored, and that his work for oppressed womanhood may be increased; the spirit of unity be advanced; that Christian women may have a new vision of the greatness their task; and above all, that all women may pray more earnestly, intelligently and effectually for the coming of the kingdom. It is hoped and expected that this movement may have the active co-operation of such allied forces as the Y. W. C. A. and the Student Volunteer Movement; also the King's Daughters, for none of these organizations will want, I am sure, to be outside of this great advance or lose the blessing that comes with service.

ON THE USE OF OTHER MEN'S THOUGHTS.

Rev. F. B. Meyer.

There is a regular and systematic use of other men's thoughts, which should always be going on, and without which our own mind will soon become barren and unproductive. In his "Ascent of Man," Professor Drummond quotes an interesting observation from the pages of Herodotus. When he was in Egypt, this close observer of men and manners observed that at a certain season of the year, the Egyptians went into the desert, cut off branches from the wild palms, and bringing them back to their gardens, waved them over the flowers of the date palm. Why they performed this ceremony they did not know, but they knew that if they neglected it the date crop would be poor or wholly lost. The true reason is now explained. The garden plant which bore the dates was the feminine, whilst the desert palms were masculine, and the waving of the wild branches meant the transference of the pollen dust from the one to the other. Similarly, we need the infusion of the thoughts of others to make our minds productive. It is not that we are to give them forth as we receive them; but that they shall stir our own minds to independent action, the joint product being different from what either mind would have elaborated from itself.

This is the true method of using other men's thoughts. Always have in reading, one or two thoughtful and thought-breeding books. If they are of a different school of thinking or order of mind from your own, so much the better. Read slowly, consider, ponder, criticise, and even antagonize what you read; have your note-book ready to jot down your first fresh impressions. I fear I have, comparatively speaking, read but few books, but a really strong book takes me so long to read, because from my habit of mind, I have to reflect a good deal on what I read. If you are going to preach to the same people for a succession of years—perhaps we should say, of months—you must enrich the soil of your mind and heart by taking in the thoughts of other minds. The farmer will tell you that if he does not put into his land as much as he takes out, it will soon become unproductive. The method of agriculture just now in vogue is specially insistent on the persistent and scientific enrichment of the soil. And the same law is operant with all who are perpetually raising crops of holy and helpful sermons, addresses and books.

Beware of always reading theological works. They may be the easiest to master and assimilate, but they will not stir your mind so much as those which, because they lie somewhat outside your province, will arouse and task you more. Besides, you should be ever on the alert to

get new points for the subjects you desire to unfold, new methods of approach to your hearers, and new illustrations; and you are much more likely to obtain these in works on philosophy, mental science and physical research. I never can forget the mental stimulus which I obtained from Mill's two volumes on "Logic and the Laws of Thought," never knowing which to admire more, the lucidity of this thought, his mastery over its expression, or the appropriate illustrations with which he made his meaning perfectly clear.

Volumes of history, travel, exploration and biography will yield handfuls of illustrations, which should be carefully garnered, transferred to the pages of the commonplace book, and indexed in such a manner as to be easily recalled, when their appropriate subject comes next to be considered. There is nothing more important than to know how to be able to lay one's hands on one's materials. We may have piles of suitable illustrations, incidents and poetry but if we cannot recall them when we need, of what use are they? One of the best methods I know, when the books you have been reading belong to you, is to note in the margin of a Bible kept for the purpose, the place where you may find some suitable illustration or remark or the same on a page of your note-book. This habit, continued over a course of years, would give you a clue to the elucidation and lighting-up of many hundreds of passages.

Whatever you do, don't be always reading other men's sermons. These most easily and insensibly lead us on to plagiarism. Suppose, for instance, one should read that glorious sermon of Phillips Brooks on the Egyptians dead upon the seashore, or that sublime sermon of Mr. Spurgeon of "Deep Calling to Deep," it would be impossible not to wish to preach on the same text, but it would be almost impossible to do so without falling into their lines of thought. On the whole, it is better to read books out of which sermons can be made and are being made, than sermons which are as flowers produced on far-reaching radicles of thought.

I confess that I have learned much from the newspaper. The style of some of our older newspapers is admirable, and a model for clear and incisive address, whilst the daily life of the people, the letters from newspaper correspondents, the graphic reproduction of the most recent art or science, will perpetually furnish apposite and up-to-date material.

When the day arrives for the actual production of a sermon, it becomes the preacher to acquaint himself with the best thoughts of the best minds, before he sets pen to paper. I have always in my mind's eye that picture of Mr. Spurgeon requesting his secretary to lay out on an open ledge affixed to his library bookcase, all books bearing on a certain subject, and then taking quietly round, when his health permitted, noting down anything that struck him. A friend of mine spends Friday and Saturday morning in the library of the British Museum, where, of course, he is able to obtain everything in the shape of literature—though it is possible to have too much of a good thing, and so to overburden your sermon with quotations that there is no room left for your own thinking. But we should adopt in this, as in all else, the rule that thought is to excite thought and not to be bodily transferred. It does not seem to me necessary to load your address with the names of your authors except you give their exact words. The practice, doubtless, gives your hearers an impression of your wide reading and research, but since you do not go to the pulpit to magnify yourself, the less there is of this the better. It is not necessary either to explain all the steps that have led you to a cer-

tain conclusion. Give your people bread of winnowed corn; they will appreciate and thank you for it, but it is not needful to explain the processes through which it has passed, or the markets from which you procured it.

The one point upon which it is impossible to insist too much is that you thoroughly assimilate what other men have supplied. As the digestion of the mother assimilates every variety of food, and passes it on in the form of pure rich milk to the hungry lips of her child, so should we take into ourselves that which afterwards we are to impart to others. Too often, in his quotations, the preacher flings at his audience undigested material which is not of the same substance as the remainder of his discourse, and therefore, rather hinders than helps the entire effect.

I find that it is almost imperative to allow some time to elapse between the accumulation of material and the actual preparation of the sermon, that the process of mental digestion may be allowed to do its work. A day or two days are not too much, and by all means, include a night. I greatly believe in unconscious cerebration which is another name for mental digestion. At night, I have found most wonderful results achieved whilst I slept. If your material is in an undigested, disorderly shape when you retire to rest, you will on awaking, as like as not, find that the tangled skein will run as smooth as if touched by a fairy wand.

Whatever you do, don't be a plagiarist. "Thou shalt not steal" applies to sermons as well as coins or money. remember that the habit will grow on you, so that soon you will have lost all faculty for original production.



Napa. At the communion service on the first Sabbath of this month six united with the church, two by letter and four on profession of faith. In all the branches of church work there seems to be increased interest. The third Sunday in September will be "Rally Day" and all are working to make that a red-letter day in this church.

San Francisco, University Mound.—The church gave their pastor a delightful surprise Monday night in the form of a birthday supper and at its close several beautiful presents. About a hundred were present and a most enjoyable time was spent. A special Labor service was held Sunday night with nearly double the usual congregation present. The news that the property difficulty is about to be settled has put new life into the members. Practice is now going on for Rally Day in the Sunday school for September 18th.

Lakeside, California, is in a rural community of small ranches. Hitherto we have had only afternoon preaching. Rev. W. T. Wardle preached for us one Sabbath and was unanimously called as pastor. During the two days of July and August he has ridden hundreds of miles, visiting the homes and with marked results—fifteen adult members have been received, eight of whom were by profession. Our young people are working for a much-needed church bell. We have taken a large step forward and hope for bigger and better things.

Seattle, North Broadway.—Rev. F. M. McCreary closes his pastorate in the North Broadway church, Seattle, with Sunday, September 11th, to enter upon service with the

Presbyterian church of Okanogan, Washington. Mr. McCreary felt drawn to Okanogan by the attractions of a new city in a progressive rural community. The Presbytery of Seattle in pro re nata meeting, September 2nd, granted dissolution of the present pastoral relation, recording at the same time regrets upon the brother's departure and an expression of the high esteem in which he is held.

W. C. GUNN, Stated Clerk.

NORTHWESTERN CALIFORNIA.

Eureka enjoyed the work of Miss Marie C. Brehm for a week recently. Miss Brehm always makes good and her



Rev. Wm. Baesler.

work in Humboldt has been equal to the best.

Rev. W. S. Lowry is looking after the Home Mission interests in this Northern end of the Presbytery of Benicia,



Rev. Robert Crichton, Pastor at Eureka.

and he finds much needing to be done. In this country of magnificent distances a pastor-at-large needs to be a large man physically, mentally and spiritually, to meet the demands placed upon him in a field such as Mr. Lowry has

to care for, but he came as close as any one man could to meeting all the requirements.

The Brotherhood of the Arcata church, where the hosts and the Eureka Brotherhood the guests at a recent meeting. The eighteen visiting delegates made the trip from Eureka to Arcata, twelve miles each way, by talyho. The visitors and the visited were equally delighted with the get-together spirit.

The Eureka church has suffered very greatly in the last six months from removals, but in spite of the exceptionally large losses, the work is holding up quite well.

The Scotia field is one that is prospering at the expense of the work in Eureka, and it is a pleasure to note that Rev. E. P. Shier expects to organize a church with close to thirty members before the last of this month.

Rev. C. P. Hessel of Arcata made a flying trip to Portland, Oregon, last week for Mrs. Hessel and son, who have been visiting relatives in the northern city for the last four months.

Rev. Wm. Baesler, pastor of the Blue Lake church, and Evangelist W. S. Lowry held services on a week night recently in the lumbering town of Korbel. Mr. Baesler has conducted services for years in the lumber camps in the vicinity of Korbel.

LOS ANGELES.

Rev. Ernest G. H. Jackson, a member of the Presbytery of Cincinnati, died here September 2. He was buried in Forest Lawn Cemetery the 5th. He was a young man, native of England, where his parents reside. Most of his work had been done in Central, Ill., but on account of failing health he removed to New Mexico, the last Minutes giving his address at Socorro.

Judge Edwin Baxter, at an advanced age, died after a very short illness September 6th. He had been attending to his usual duties up to a very short time preceding. He had been a long time resident of Los Angeles, identified with the Presbyterian church, rendering valuable service as attorney, representing the Board of Church Election. The funeral services were held on the 8th, the body being cremated. Dr. Hugh K. Walker attended both of these funerals, as well as that of Dr. Parker at Orange on the 6th. For a time he has been averaging about a funeral a day, most of them of course of people not in his own church. These, with many other demands, in addition to the regular work of the pastorate of a very large church, with no assistant, make demands to more than tax the time and strength of a strong man.

Miss Ruth Bassett, daughter of a deceased missionary of our Church in Persia, who has been teaching in Los Angeles for some time, sailed from New York on August 13th to meet and become the bride of Rev. Herbert C. Withey with whom enter upon mission work at Quinguo, Angola, Africa.

The Baby Band of the Woman's Missionary Society of the Highland Park church, held its monthly meeting in Sycamore Park, one of the city's most popular outing places, September 8th. About fifty little tots were present, and after playing themselves weary with the numerous games provided, they gathered together on rugs spread on the lawn to listen to a simple missionary talk by Mrs. G'ill, who told them of other little ones much less favored for whose blessing their gifts are used. These gifts will bring about in human lives transformations even greater than that which turned Sycamore Grove from a gathering place for "spooks" in the old days of the spiritualists' camp

meetings to such purposes as this. "To turn them from darkness unto light and from the power of Satan unto God."

Rev. E. S. Chapman, D.D., LL.D., was the preacher at the Highland Park church, September 11th, his subject being "The Dynamic Power of One Word." Pastors Hunter of First and Fisher of Third churches arranged an exchange for the same date. Such interchanges are pleasant and profitable, and some times are all the better if unannounced. Dr. S. E. Wishard has been away for a time visiting his old-time tramping grounds in Mermond. One occasion of his going was the dedication of the new Westminster church, Salt Lake City, and another the Utah Mission Workers' Convention.

Notices are out for the Fall meeting of the Presbytery of Los Angeles, opening the evening of September 27th in the Highland Park church.

We are pleased to see Dr. Mundy's contribution last week and the deserved tribute to Prof. Lickley. We have often wished that more of our people in the South would send news items and other acceptable matter, and paid subscriptions.

September 11th was the anniversary of the home-going of Rev. Hiram Hill, one of our honored veterans. Mrs. Hill and her sister, Miss Allen, have been in the East a good part of the intervening year. On the eve of the anniversary, with a little group of sympathetic friends they dedicated to the service of the Lord their new home on East Avenue 55. Their purpose is that this should be none other but the house of God and gate of heaven, and their prayer that the glory of the Lord may fill it, and exert an influence upon all who enter in. How well if every Christian family would thus by a definite act set apart the home to the service of God.

Rev. and Mrs. Charles D. Merrill, who have spent a year abroad, have returned to their home at Palm Lane and Avenue 51.

Special program for Rally Day is planned to be given at Olivet church, September 18th.

Miss Merwin, beloved superintendent of work among Mexicans in Southern California, has invited the Los Angeles church, Sabbath-school and Young People's Society for a social time at her home in Pasadena the evening of September 16th. The same home has given a resting place during convalescence from serious illness to Mrs. D. A. Mata, the faithful helpmate of the pastor of the Los Angeles church. Mr. Mata preached at San Diego September 12th, and his place was taken by Rev. M. Bercoviz.

Dr. H. K. Walker gave a most inspiring address on the Edinburgh Conference at the opening meeting of the Ministers' Association September 12th. It was also the most largely attended meeting held for some time, earnest, it is hoped, of a greatly revived interest. Next Monday a rare treat is expected in an address by Mrs. J. S. Nowell. Ladies are invited.

SACRAMENTO PRESBYTERIAN.

"The Sacramento Presbyterial of Home and Foreign Missions will hold their Semi-annual District Conference in the Marysville Presbyterian church, October 14th, at 10 a. m.—all day session. The Ladies Missionary Auxiliary acting as hostess. Delegates will be in attendance from Chico, Colusa, Placerville, Vacaville, Westminster and Fremont Park church of Sacramento.

Interesting program to stimulate interest and impart information along missionary lines will be given."

THE SUNDAY SCHOOL

LAPSLEY A. McAFEE, D. D.,
Lesson Writer.

LESSON FOR SEPTEMBER 18, 1910.

THREE QUESTIONS—Matt. 22:15-40. Golden Text, Matt. 22:21: Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.

The Lesson Exposition.

By Dr. McAfee.

These men with their questions are merely trying to draw from Him some statement which they can use against Him as an indictment. They see the possibility of translating their hate into definite injury to Him. He has been seeing all the time that the culmination was nearing and now they see that their chance is possible. Pharisees—they have been stung by His strong reproofs; His words and their consciences unite to accuse them bitterly and they are not willing to confess—they have made friends of the Herodians. Study the incident and you will find the possible bond between these two. The Herodians—family circle and intimate companions of the reigning house—they have come in for their share of His denunciations for they are among the very wrong members of the national life. The two put their question and listen eagerly for they believe that they have formed the question which must be His undoing. If He answer against paying tribute to Rome then they have material for a strong plea before Pilate who represents Rome. Pilate will surely never allow a man of such prominence as a public teacher to tell the people to discount taxes direct and indirect. Pilate has had his troubles with that people and he will know that such a doctrine will breed harm. If on the other hand He answer that they should pay Rome's demands then these questioners have a fine tale to go before the people with. That whole people indulged strong feelings against Rome. They have traditions and some thought that they stood on divine command when they opposed foreign supremacy. Now they stand to rejoice over His trapping Himself in His response. How many hours were spent in composing this question! Is there any way for Him to avoid the clever trap? But His answer: It does one good to read it over and let it tell what manner of man has been questioned. He knew their plot and He knew how to meet them. Tell me, ye that fear before plots, does not this suggest His ability to meet conditions?

Pharisees and Herodians are put to the worst. Now watch the other leading Jewish sect come forward. They hate the Pharisees and are hated in turn. Behold; these two hostile sects are acting together in a common interest this time! Even brothers eager to obey the law and one sharply and publicly. They have prepared a hypothetical question. Such questions are always long and at times lose themselves in silly windings. Hear the question this time! Seven brothers eager to obey the law and one woman with fateful presence in the home of each of them. His answer quiets them and gives comfort to many who trouble over the puzzle of a resurrection. But that answer gives greater rest to us. It deals with the inspiration of the Word. How do you know that God said that about Abraham, Isaac and Jacob? "Have ye not read that which was spoken unto you by God." "Unto You" "O ye God." When did He speak and how? Ah! there is

His devotion to the dear old Book. He always treated it in that same confident way. Jesus did not defend the Sacred Writing; He used it with confidence and it did its work.

What, a second failure? Come, ye Pharisees, He is gaining all the victories and the crowd will lose all confidence in your leadership. Here they come back and their faces wear a smile for they have a lawyer with them. He has espoused their cause and will conduct the questioning. The Sadducees tried to get Him to either tangle Himself in their question and thus prove His unfitness as a teacher who claimed to hold all of God's wisdom or else to deny a doctrine held sacred by the crowd and thus lose their loyalty. What will this lawyer ask? He will certainly deal with some legal question. Well, that is a clever question, sure enough. Now how will He save Himself? If He declare in favor of any one part of the law He will lose hopelessly with those who held that particular part as most sacred. Then, too, who is allowed to make discriminations amongst the precepts of that old document? His answer is divine. He knows the law fully and has catalogued it to the finest detail. His answer gives us a fine resume of the law and of God's full meaning in it. We love it more since hearing that answer. It is not binding on us for we are free and dare not go back into the old bondage again. But we love the historical document with a truer love since that cross-questioning lawyer brought out for us such a review of it. You see, that now we know what was in God's mind when He wrote it. It was and is impossible of fulfillment by mere man but it is ideal in motive and in precept.

Three times they have tried to get something from Him which will either incriminate Him before the Romans or discredit Him before the much-divided Israelites. They are at their wits' end for a new line of attack. Now hear His question! He is meeting them with their own weapon. That is the way the grand old man Elijah met his opponents. Baal was a god of fire; let fire be the test. Questions are their method? "How doth David in the Spirit." Mark that, in the Spirit. Inspiration again. But the Teacher is not dealing with inspiration directly, however strongly. Let these men answer His question. There is but one possible answer. That Son must be divine. Yet they had said that the quotation referred to their expected Messiah. All about them were the signs of His divinity. A while ago they asked for His authority for putting the money-changers out of the temple and were shocked at His evident claim of divine right. He is simply pointing out to them that they must look for a divine Messiah. Then if divine He will have authority over them and they drop into second place whereas they were determined upon first place.

Go over the four questions and see how many "side lines" of teaching come in as by-products of the days' conflict. But keep to the main thought: He claims to be the Son of God; can that claim be discredited? Let Him be beguiled into saying something against the Law of against the traditions of the fathers held sacred by the populace. If that evidence for inflaming the rage of the people can not be had then get from Him some statement which will

bring Him before Roman officials and thus prove that He has not divine power for His defence. They are making ready to say, "He saved others; Himself He cannot save." Then if He cannot, is He divine? Those men did not know a moral "cannot." Is He wearied with the onset? He is a man and a nerve racking strain wears on man. But He has a big loving heart and these men are dear to Him. He is heart sore and heart wearied as He goes away for the night's rest in Bethany. Dear Jesus! how He suffered and how He went forward facing an experience for which He came into the world! He is consciously going toward the cross with Gethsemane between it and Him and He is seeing it all plainly.

UNION MINISTERS' ORGANIZATION.

The committee appointed to consider the tentative constitution for the new union organization of the ministers in San Francisco and vicinity met September 12th, and gave two hours and a half to this task. Five out of the nine denominations were represented.

The tentative constitution, with some modifications, will be recommended to the Union at its next meeting.

The time of the next meeting will be the 31st day of October, both Methodists and Congregationalists having Conference meetings this month, and thus being prevented from attending a union meeting if called for the last Monday of the current month.

A slate of nominations for the officers of the proposed Union was agreed upon, and will be presented at the next meeting.

A program, both edifying and interesting, will be given at that meeting.

It is hoped that the attendance may be large, and the new organization launched under the most favorable auspices. Yours sincerely, J. H. LAUGHLIN.

NOTES FROM THE SEMINARY.

Prof. Peterson sailed from Europe Aug. 31st, and will reach San Anselmo some time before the opening of the Seminary, which occurs on the 21st.

Prof. Martin supplied Westminster church, San Francisco, last Sabbath.

Dr. Landon spent last Sabbath with the San Anselmo church, giving an address in the morning on the World's Missionary Conference and in the evening on the Passion Play and its lessons. The congregations were unusually large, especially that of the evening.

Dr. Wicher ministered to the congregation in Santa Rosa on Sabbath last.

Dr. and Mrs. Moore returned last Saturday from Helena, Mont., where he has been supplying through the summer the First church, of which he was pastor for 17 years. Last Sabbath morning he administered communion at Corte Madera, where Mr. Lowrie D. Cory of the Senior class is in charge.

Dr. Day will return this week from Utah. He attended the meeting of the Synod of Utah and has since been on a camping trip with Rev. Dr. Martin of Mantli.

SABBATH QUESTION.

Professor W. R. Murphy Questions the Grounds of Sabbath Observance.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath" (Mark 2:27,28).

"Therefore said some of the Pharisees, This man is not

of God, because he keepeth not the Sabbath day" (John 9:16).

The Christian world is more at sea on this great religious question than upon any other precept or teaching of the entire Bible, which is wholly unnecessary. It has all been caused by teachers, who understand neither the history nor the theology of the Word of God.

The Hebrew Sabbath, as taught in the ten commandments, is not the Christian Sabbath. The Christian world is not now, and never has been, since the days of the apostles, observing either the day, the spirit, or the law of the Hebrew Sabbath.

It is no use to try to fool the people, and especially the children and young people, as to the proper observance of the Christian, in the guise of the Jewish, Sabbath.

The Christian Sabbath should be placed upon its proper historical and theological basis, and should stand or fall on its own intrinsic merit. To treat it as one of the commandments in the new dispensation in order to establish its authority and our obligation, is a mistake. Therefore, let us turn away entirely from the Hebrew Sabbath. Notwithstanding the above-stated historical fact, these same teachers are teaching the Sabbath found in the fourth commandment of the Mosaic law, which comes on our Saturday, with the laws governing the same laid down by Moses himself, instead of teaching the commandments in two as Christ taught them, and on which, he said, hang all the law and the prophets—love to God and love to man—with his re-enactments of the moral law in his "sermon on the mount." The Hebrew Sabbath existed long before Moses announced the "ten commandments."

The great object to be obtained in establishing the Hebrew Sabbath by Moses was to train the nation to obey law, to give them rest, and to point them back to God, the Creator, continually, whom they were taught to worship. It recalled the fact that the Hebrew's God created all things—the very objects the surrounding idolatrous nations worshiped, which taught the Hebrews that the God they worshiped created the gods of the idolatrous nations, thus showing Jehovah's transcendent superiority.

When Christ came, he fulfilled all the ceremonial law, and re-enacted the moral code, which is to be found in the New Testament, and sent it on down the centuries for all time to come. So all the moral law binding upon the Christian world is found in the two commandments—love to God and love to man. To violate these two commandments, after having been taught them, is a violator in condemnation before Almighty God.

Christ said the Sabbath was made for man, and not man for the Sabbath; that he was the Lord of the Sabbath. Not that only. He violated some of the Hebrew notions of the Sabbath and one of the strongest charges the Pharisees could bring against him was that he did not keep the Sabbath day.

It is a well known historical fact that Christ abrogated the Hebrew Sabbath in its many burdensome prohibitions, and Christians need not be detained in discussing that question further, except as it arises necessarily in the further development of the subject, as Christ did all manner of works of love and healing on the Hebrew Sabbath and did not establish any Christian Sabbath, much less give any instructions as to its observance. He taught great principles instead of rules, and left the world to apply those principles to every-day life.

It is natural to inquire from whence came our Christian Sabbath. The Hebrew Sabbath had been greatly perverted in our Savior's time, which was evidenced by

Christ's conduct on that day, as here were "heavy loads and grievous to be borne" which late exponents of the law of the Sabbath "laid on men's shoulders."

The Epistles, except in one or two places, are unobtrusive on the subject of the Sabbath. No rules for the observance of the Sabbath were ever given by the apostles. They never spoke of the violation of the Hebrew Sabbath, and in their list of offenders Sabbath-breakers were never included.

Smith, the sacred historian, says that "Colossians 2:16, 17, seems a far stronger argument in the Christian dispensation; which is, 'Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days, which are a shadow of things to come,' than is furnished by Hebrews 4:9, for its continuance, which is, 'There remaineth therefore a rest to the people of God.'"

The first day of the week is referred to more than once as one of religious observance; but it is never identified, in any manner, with the Hebrew Sabbath. It is remarkable, also, that not a passage is found in the writings of the early fathers of the church prohibiting any work on what was called the "Lord's Day," until Constantine the Great was converted to Christianity. Then among the Christians, the first day of the week, called the "Lord's Day," gradually took the place of the Hebrew Sabbath.

The Scriptures say very little about the Lord's Day," but the apostles seem to have marked the first day of the week as a day of meeting together to break bread, for instruction, for collections for charitable purposes, and to engage in religious thought and holy prayer. It was the day of our Lord's resurrection. He arose from the tomb on that day, and appeared to his followers on five distinct occasions. On the first day of the following week he appeared to the eleven apostles. The first day of the week was again signally honored as being the day of Pentecost—the formal descent of the Holy Spirit to inaugurate his reign and usher in his dispensation on the earth. Paul preached to them on the first day of the week many years afterward at Troas. He instructed them to lay aside collections on this day. In Revelation, St. John describes himself as being in the Spirit on the "Lord's Day."

It seems that the day was accepted as the "Lord's Day," by apostolic sanction, the same as confirmation, baptism, and ordination. The day was never confounded with the Hebrew Sabbath.

While the Hebrew Sabbath necessarily pointed back to God, the Creator of all things, the Christian Sabbath pointed forward to Christ as our Savior, and commemorates his triumphant resurrection, in which event is embodied the hope and assurance of our own resurrection. As Christians, we observe it by common consent based upon apostolic usage rather than command. But all time is sacred in the eyes of God, and the Sabbath, under the Christian dispensation, conserves the best interests of the human race.

Constantine the Great, the first Christian emperor of the Roman empire, in the fourth century of the Christian era, established the first day of the week as the Christian Sabbath, by imperial decree, in order to surpass in importance the heathen rights of Oriental paganism with which he had to contend.

Except by civil, secular statutes of men, there are no scriptural commands or laws on the subject. We are out from under the bondage of the law and in the freedom of the gospel.

No Christian is under any obligations to observe even

a Puritanic, much less, a Hebrew Sabbath. The Christian Sabbath, on account of the Christian sentiment, and usage of the Christian world, should be observed as follows: All secular labor for gain, except that of necessity, should cease. Rest, worship, and innocent recreation should occupy the day. Those who are hard-worked through the week, should be allowed to sleep late, undisturbed, on Sabbath morning.

Our complex civilization is very exhaustive on the laboring and business men and women. As it is the law of the Christian world, all persons who can should repair to church for the ten-thirty o'clock service. Those of greater leisure through the week, should attend the various Bible schools at nine-thirty for an hour. No one who has the leisure can excuse himself from the Bible school and worship, as per God's commands without committing the sin of neglect.

After the morning Bible school and worship, the afternoon and evening should be given over to orderly recreation and social life of the family and friends, such as walking, driving, riding, and anything which will benefit humanity physically, intellectually, morally and spiritually.

The laboring man gets to witness nothing in this age except on Sundays.

God will hold sheriffs, mayors, police, and city councils to account, if games of ball, high-diving, balloon ascensions, brutal exhibitions, open saloons, and rough amusements are not cut out entirely. People must be taught to respect the customs, sentiments, and feelings of a Christian community, because we are its everlasting debtors, because Christ has promised to guide his church through all time; and, in the usage of the apostles and the Christian world ever since in observing the first day of the week as the Christian Sabbath, we are to infer that they have been guided by the Spirit of God, and in that sense, to keep that day properly is undoubtedly binding on the entire Christian world.

STOP THAT THOUGHT.

It was in your mind all day yesterday and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling all happiness out of your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because some one or some thing made you unhappy in the past?

That thought has no more right in your mind than a hog has in your parlor, or a blacksnake has in your bed room. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful, but which enables you to develop your character and shape your life according to your own choice.

The insane mind acts without any control or direction whatever, and if any part of your mind is entirely beyond your control you are insane just to that extent; so no effort

should be too great for you to make, that you may gain full control of your mind. If you are afflicted in this way, take the advice of one who has suffered and can sympathize with you, and resolve that you can and that you will undertake this great work, and keep at it until you accomplish it. If you have a bad case, and have indulged it for a long while, you will not succeed in a day, but after a few months' persistent effort on a well-formed plan you will be able to say: "I will not think on that subject now," and dismiss it as easily as Christ dismissed the devil.

When you begin this work, never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself turn your back on it and your attention to something else, till you can say to it: "Not at home."—New York Observer.

WHAT MOTHER TALKS ABOUT.

"It is so." "How do you know it is?" Because my mother says it is." Who has not listened to words like these, passing between two children? Probably such an assertion has been made thousands of times in the history of the human race. The child's earliest criterion of truth is what mother says. And it is really a sad day in the experience of a boy or girl when the knowledge is forced home that even mother can be mistaken in some opinion she has expressed. Not untruthful, O, never that!—but just mistaken. Somehow, the foundations have been broken up; the child's little world does not stand firm anymore; it is the beginning of distrust. This is an experience which has to be gone through with, because the wisest of mothers are not infallible. Happy that one with courage to own up: "I was mistaken, my son. Mother always tells a thing as she believes it to be true, but even mother's opinion sometimes needs to be corrected." Such a woman holds her child's faith in herself unbroken, though he has found out the fact that she is liable to mistake.

This uttermost belief of childhood necessarily awakens thoughts in an earnest mother's brain which branch out in many directions from the central idea. Not only the reliability of that which she says, but the subjects mother talks about, become of vast concern. Naturally, the things which chiefly occupy her mind are the ones which come out in her conversation. If she realizes, however, that what she says in the presence of her children practically permeates the social atmosphere of home, and, entering by the ear into the children's heads, shapes in a good degree the character of their thoughts, she begins to understand how great importance attaches to her words.

This is no argument for what is known as "improving conversation." This is usually stilted and forced, and in the home, if anywhere, there should be freedom. But it lies within the province of what mother talks about to check, by example, any tendency to belittling or unworthy topics. The woman who runs to the window as a wagon

drives by, and exclaims: "I wonder why John Green goes to town so often. This is the third time in two days. He must neglect his work. And he never takes his wife with him. They can't be very happy together"—the woman who does this may expect her children to grow up suspicious of others' actions, ready to impute bad motive, and equally ready to start gossiping stories, with or without cause. In the same category are the speculations on the financial status of others: "How much is he worth? What did she pay for that dress?" "I shouldn't think she could afford it." Still other subjects are fruitful of remark: "Mrs. Brown lets her Betty go walking with that Joe Henderson, in the evening, too! What can she be thinking of?"

But why spin out the paltry list? Yet who can deny that these, and kindred things, are what mothers do talk about in the presence of those young beings who are not only liable to catch up and repeat, perhaps incorrectly, what they say, but are bound to be influenced by their example? Children need to be taught a fine reticence of speech as regards that which pertains to the private affairs of others. So many things are done which, looked upon from the outside, may be misconstrued, but if thoroughly explained would stand in the sunlight of love. John Green may have legitimate business in town, which will pay him better than a few hours of work at home. He and his wife may be in such loving accord that she gladly remains behind to look after things while he drives away. Mrs. Brown may see that it will do more harm than good to restrain Betty just now—and Betty is really a nice girl. These are certainly possibilities. Anyhow, it isn't any of our business!

Perhaps that last sentence holds a key to what mother does, or does not, properly talk about. There is so much of good common sense in minding one's own business. That does not cut off kindly interest in one's neighbors, or kindly remarks about them, but it does stop the unneeded sary and unkindly spoken criticism of them.

Now there are mothers who have fallen into these bad habits of expression without comprehending the hateful effects on their own selves and, much less, the results to their children. Is it not possible for such to retrieve themselves, and really change the tone of social conversation in the home? Certainly it is. It may be a slow process, it is sure to strain the mother's self-control, but the effort is abundantly worth while. I know of no better remedy than a practical application of the Golden Rule. When any remark rises to the lips, stop to think how one would feel if positions were changed about. Would I like to have such things said about my husband or my children, even if they appear to be true? Shall I not exercise the same forbearance I would wish from others? This is an excellent motive power, and, joined to it the good of those committed to the mother's keeping, it ought to work a gradual cure. But the mother must obey the rule, and therein lies her self-restraint.

There are other things mother talks about which are not invidious, but are harmful because they are petty—too much discussion of clothes, or of money, or of outward appearance, or of position, or of what people say. These are all opposed to the law of putting "first things first." They have some place, but the trouble is, they are given too large a place; they pertain to the outward shell, not to the inner kernel. Here the true mother needs to get her right sense of proportion. Mother's talk should not be all serious, but it should be all sane.—Helen Hawley in Zion's Herald.

AN OCCURRENCE ON THE CALIFORNIA LIMITED.

It happened on the east-bound California Limited says a writer in the Interior. From their breakfast tables in the diner, the masculine passengers promptly foregathering in the smoking compartment of the Pullman. A man from Chicago and a man from Milwaukee were the first to settle themselves and "light up."

Then came a couple of young fellows, loud of garb and louder of tongue, of that class of commercial travelers, happily rarer today than formerly, whose conceit and vulgarity make one wonder how they ever either make a customer or keep one. Over their cigarettes they proceeded with the cheap sneers and coarse denunciations of religion and the churches that may be heard from their breed even today. The man from Chicago and the man from Milwaukee moved uneasily, picked up their hats and magazines, and were evidently on the point of escape.

At that moment in through the curtained door stepped a big man whose bronzed and rugged face bore those unmistakable crinkled lines about the eyes that stamp the man who lives where he faces daily the glare of an unclouded sun reflected from heat-quivering stretches of burning alkali. Cigar and match in hand, he paused a moment to select a seat.

"Sit right down, stranger," said one of the young fools. "We've just been telling each other what we think about this stuff they call religion and about these fool churches that a lot of people are going crazy over today, and you can just open up and give us your views on the same thing, too."

The big man's crinkly eyes narrowed as he surveyed the speaker. His jaw-muscles tightened a bit. Then he spoke:

"If we're going to have peace in this smoking room, I reckon I may just as well tell you fellows straight from the shoulder, before I light up, where I stand on these things. I'm no church member, but I believe in God, I believe in the Bible, I believe in Jesus Christ, I believe in the churches, I believe in the preachers, I believe in the people that go to church—and I don't care a darn what you think about it!"

Without a word the man from Chicago and the man from Milwaukee set down their hats and magazines and rose and shook hands with the big man. Without a word the young fellow who had been denouncing the churches dropped his cigarette butt in the shiny nickel cuspidor and slid out through the door curtain, followed by his companion. They were seen and heard no more.

SIMPLE PROPOSITION IN THE SINGLE RULE OF TWO.

The Arithmetic of the License Question in a Nutshell.

Sacramento, with an assessed valuation of \$30,406,900, and high license, has a city tax rate of \$1.60 on the \$100.

Pasadena, a prohibition city with an assessed valuation of \$38,910,180, has a city tax rate of 98 cents on the \$100.

Alameda, with an assessed valuation of \$17,933,866 and high license, has a city tax rate of \$1.25 on the \$100.

Long Beach, a prohibition city, with an assessed valuation of \$17,476,204, has a city tax rate of 65 cents on the \$100.

San Jose, with an assessed valuation of \$20,634,645 and high license, has a city tax rate of \$1.15 on the \$100.

Berkeley, a prohibition city with an assessed valuation of \$33,899,444, has a city tax rate of 99 cents on the \$100.

Stockton, with an assessed valuation of \$18,006,778, and high license, has a city tax rate of \$1.96 on the \$100.

Riverside, a prohibition city with an assessed valuation of \$11,989,628, has a city tax rate of \$1.15 on the \$100.

Marysville, with an assessed valuation of \$2,528,505 and high license, has a city tax rate of \$3.50 on the \$100.

Yuba City, on the opposite side of the river from Marysville, a prohibition town, has a city tax rate of 75 cents on the \$100.

Santa Monica, with high license, has a city tax rate of \$1.65 on the \$100.

Pacific Grove, prohibition, with no revenue from saloons, has a city tax rate of 90 cents on the \$100.

In the six high license saloon cities, with an approximate assessable value of one hundred million, the average city tax rate is \$1.85 1-6 on the \$100 worth of property.

In the six prohibition cities with no revenue from the liquor traffic and an approximate assessable property valuation of one hundred millions, the tax rate is 90 1-3 cents on the \$100.

California has 16,236 saloons. The taxpayers paid out last year to care for pauperism and to prosecute crime \$9,-679,024.

The 16,236 saloons received from the pockets of the people in this State \$131,253,200, a per capita sum of \$65 for every man, woman and child in the State.

There is a saloon to every 22 voters—a saloon to every 125 of the population of the State.

Merchants! What effect would \$131,000,000 turned over your counters have upon your business? Vote out the saloons and you get that money.

Taxpayers! Vote out the saloons and you save 60 per cent of your taxes.

Farmers! Vote out the saloons and you increase the demand for your productions.

According to the latest reports, we spend \$14.25 for drink for every one we spend for education. We have 1.71 saloons for every schoolhouse, and 2½ saloonkeepers for every school teacher. We are careful of everything, economical of everything except boys and girls, men and women. We are inexorably and savagely wasteful of humanity.—California Voice.

Rev. H. C. Allen, Milton, Cal., sends us his three new subscribers and has, in return, his \$2.50 gold fountain pen. He adds a postscript to his letter saying, "I will send other names as subscribers in a few days. The Advocate is getting better with every issue—a daisy it is, and I find no trouble putting it into the homes of my people." Good, let the good work go on.

THE LARGE HEART AND THE SHRUNKEN PURSE.

There was once a maiden whose heart was so large that it was fit to burst, but whose purse seemed only to shrivel and shrink as it lost itself in her pocket. Whereupon this maiden sighed and wept and loudly did protest to heaven.

"God above," she cried, almost with reproach, "why didst Thou give me so large a heart, with so great a desire for giving, and at the same time cause my purse to shrink and shrink each day the smaller?"

Whereupon the voice replied:

"Go, cast thy shriveled purse among the bushes in thy garden and go out thyself into the highways, and thou shalt find service for thy hands to do that requireth not the aid of gold or silver."

And the maiden did as the voice had commanded, and she cast away her purse with its few bits of worthless silver into her flowerless garden, and went out herself upon the highways, empty-handed, but with arms and soul outstretched to succor and her heart open to the sunshine.

Now there came a woman toiling up the hill, carrying a fretful child. The way had been long and the child was

burdensome, and the hill above was steep, and her strength failed. And the maiden of the great heart ran down to meet her, and she carried the child to the summit, and set a bench in the shade for the weary woman, and she gave the child to drink of clear, cold water from the spring.

And they passed on refreshed. And there followed an aged pilgrim who was footsore, and to him she gave a basin of soft water, and bound up his feet with ointment and strong cloths for sandals, and he passed on blessing her and calling on heaven to remember her kindness "against the day."

And the night fell.

Now, when it was morning the maiden arose even before the sun was well up, so eager was she to begin another new garden which had been the place of flowerless shrubs and weeds was now blossoming with roses. And wherever a bit of silver had fallen from the shriveled, shrunken purse which she had cast into its midst, lo! there had sprung up a pure white lily of loving service.

And she knew then that the Royal Gardener had been at work in the night and had touched her garden into eternal bloom. And the voice said: "Sing!" And she said: "What shall I sing?"

And then of a sudden the voice became her own, and her heart and life seemed full of music, till the castle walls resounded with the echo of her song:

"Hands that open to receive
Empty close—they only live
Richly who can richly give."

THE PASSION PLAY AT OBERAMMERGAU.

As is well known, every ten years the citizens of the little village of Oberammergau, Bavaria, present the Pass' on Play. The Westminster Gazette (London) gives the following description of some of the principal characters:

"With Anton Lang they seem to tread the stree's of Jerusalem once more. Time and place are temporarily obliterated. Yet he is absolutely simple and natural, and no fame or at tention has spoiled him. He moves with wonderful distinction, and yet, like Joseph Mayer of old, he seems to have become saturated with meekness, an unearthly and radiant mildness, which is impossible to forget by those who have witnessed it. Probably he is at the zenith of his power, as he is in the prime of life. In 1900 he was rather young for the great part, and in 1920 he will be a little too old, though Joseph Mayer was much older the last time he acted. Lang is a potter by trade, and works very hard at the little shop where he may often be found.

"Ottile Twint is the Mary of this year. Ottile at first sight is disappointing, especially to those who remember Rosa Lang; but as the play proceeds the choice of the committee more or less justifies itself. For Ottile is the true Mother, at the foot of the Cross, and in the long silent look which passes between the Mother and Son as he passes her on the way to his death. It is curious that Mary and Judas should live in the same house, for Mary's father is Judas. Johann Twint is undoubtedly a born actor, though he has never seen any acting. His is a most marvelous and touching performance, and he enters so completely into his part that once or twice he has only just been saved from really hanging himself. It seems as if he had tried to get into the very heart of Judas, and his interpretation of the character is a very interesting one, though it is not wicked enough for some people. Twint holds that Judas came very near to being a saint, and only failed by yielding to his master passion of avarice. The spectators of the play find that they can not help watching the struggle which

comes out in every gesture and in every mood of that lonely figure in the flame-colored robes. Johann once took the part of St. John, and that seems a strange preparation for the role of the traitor. Young Alfred Bierling is the St. John of 1910. He is only nineteen years old, and distinguished by an almost unearthly sweetness of countenance. But those who remember former John think that he has not the necessary depth and experience for the great mystic among the Disciples. However, he excels in one thing. He is full of adoring love for the Christ.

"It is a beautiful honor for me." These are the words of Marria Mayer, the young Mary Magdalene. She is very youthful and round, with a wealth of golden hair, and those who stay under her roof, and watch her making beds and cooking meals, can hardly realize the depth of devotion she will throw into her part only a few hours later. Like the other Mary she warms to her part, and is at her very best at the end, at the foot of the Cross."

LIQUOR DEALERS' PLAN CAMPAIGN.

The Interior (Chicago) comments as follows upon the announcement of the liquor dealers' association that a campaign of "enlightenment" is to be begun:

A good many of the proposed "aggressive campaigns" of the organized liquor dealers fail to pass the first breathings of public opinion, however much terror the ferocious announcements may inspire. Still, the successes of the past must not—as some recent local option defeats of the past have shown—encourage the belief that all heretofore gained is to be held, much less increased, without a struggle. The National Wholesale Liquor Dealers' Association, meeting last week at Cincinnati, is able to command a good deal of power in one way or another—in what ways particularly we need not pause to specify—and its proposal to conduct an aggressive campaign in the future should be heeded. Perhaps the most dangerous feature of its pronouncement is its evidence that the liquor men have come openly to facing disagreeable facts. "Whisky has no friends in public," declared one dealer, though he coupled the admission with delusive assertion that it has no enemies in private." At any rate, the organization proposes henceforth "to educate the people as to the scope and danger of impending fanatical legislation"; and to aid in this movement in the interest of the dear public it intends to call to its support, "openly and without fear," "the best elements of our mercantile, commercial and professional population." Now is the time for the best elements to enroll for the noble purpose of pulling the distillers' and brewers' chestnuts out of the local-option fire!

SEEKS TO HAVE JESUITS ADMITTED TO NORWAY.

As is well known the Jesuits have for a long time been banished from Norway. Just now a movement is on foot, headed by the Norwegian poet, Ivar Soeter, to have them admitted. The Inter-Mountain Catholic (Salt Lake) gives the following pro-Catholic statement of the matter:

"The famous Norwegian poet, lecturer and author, Ivar Soeter, is touring his country delivering a series of lectures in which he advocates a repeal of the laws excluding the Jesuits from Norway. Mr. Soeter, who is a Protestant, has had his eyes opened by visiting the educational centers of Europe and America. In a lecture in Christiania, he said that never among the representatives of any other religion had there been anything to equal their work for civilization in North America, India, China, Japan, Madagascar and other countries. St. Francis Xavier and Father Marquette came in for a large share of praise, as well as St. Ignatius.

THE CALL OF DUTY.

Tired! Well, what of that?
Didst fancy life was spent on lads of ease.

Fluttering the rose leaves scatter'd by the breeze?

Come! rouse thee; work while it is
called today!

Coward, arise—go forth upon the way!

Lonely! And what of that?
Some must be lonely; 'tis not given to all

To find a heart responsive rise and fall

To blend another life into its own;
Work may be done in loneliness; work on!

Dark! Well, and what of that?
Didst fondly dream the sun would never set?

Dost fear to lose thy way? Take courage yet;

Learn thou to walk by faith, and not by sight;

Thy steps will guided be, and guided right.

Hard! Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?

Go, get thee to thy task; conquer or die!
It must be learned—learn it then patiently.

No help! Nay; 'tis not so.
Though human help be far, God is nigh,
Who feeds the ravens, hears His children cry.

And He will guide thee, light thee, help thee home;
He's near thee wheresoe'er thy footsteps roam.

—British Weekly.

"WHERE ONLY THE BEST IS GOOD ENOUGH."

No one can be really happy who does not believe in his own honesty, does not believe he is trying hard to do right, to be just, clean and honest.

We are so constituted that every departure from the right, from principle, makes us unhappy, causes loss of self-respect.

Every time we obey the inward law of doing right we hear an inward approval, the amen of the soul, and a protest or condemnation every time we disobey it.

Did you ever notice how much better you feel after having done a superb piece of work, how much more you think of yourself, how it tones up your whole character? What a thrill one feels when contemplating his masterpiece, the work into which he has put the very best that was in him, the very best of which he was capable! This all comes from obeying the natural law

within us to do things right, as they should be done, just as we feel an increase of self-respect when we obey the law of justice, of integrity within us.

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, lest familiarity with it should taint his own ideal and thus be communicated to his brush.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind, for whatever model the mind holds, the life copies. What we think, that we become. Never allow yourself for an instant to harbor the thought of deficiency, inferiority.

Reach to the highest, cling to it. Take no chances with anything that is inferior. Whatever your vocation, let glory be your life-slogan.

Many excuse poor, slipshod work on the plea of lack of time. But in the ordinary situations of life there is plenty of time to do everything as it ought to be done, and if we form the habit of excellence, of doing everything to a finish, our lives would be definitely more satisfactory, more complete; there would be a wholeness instead of the incompleteness that characterizes most lives.

There is an indescribable superiority added to the very character and fibre of the man who always and everywhere puts quality into his work. There is a sense of wholeness, of satisfaction, of happiness, in his life which is never felt by the man who does not do his level best every time. He is not haunted by the ghosts or tail ends of half-finished tasks, of skipped problems; is not kept awake by a troubled conscience.

When we are trying with all our might to do our level best, our whole nature improves. Everything looks up when we struggle up; everything looks down when we are going down hill. Aspiration lifts the life; groveling lowers it. When we are striving for excellence in everything we do the entire life grows, improves, but when our standards are dropping, there is a downward tendency in the whole nature.

It is never a mere optional question whether you do a thing right or not, whether you half do it or do it to a finish, there is an eternal principle involved, which, if you violate, you pay the penalty in deterioration, in the lowering of your standards, in the loss of self-respect, in diminished efficiency, a dwarfed nature, a stunted, unsuccessful life.

Don't think you never hear from a half-unshod job, a neglected or botched piece of work. It will never die. It will bob up farther along in your career at the most unexpected moments, in the most embarrassing situations. It will be sure to mortify you when you least expect it. Like Pompey's ghost, it will arise at the most unexpected moments to mar your happiness. A single broken thread in a web of cloth is traced back to the girl who neglected her work in the factory, and the amount of damage is deducted from her wages. Your botched jobs, your neglected tasks will mortify you years hence and keep you from the success you expected.

On every hand we see men seriously embarrassed by the ghosts of skipped problems and neglected faults, sins of omission committed at school or at work, way back in their youth.

Thousands of people are held back all their lives and obliged to accept inferior positions because they cannot entirely overcome the handicap of slipshod habits formed early in life, habits of inaccuracy, of slovenliness, of skipping difficult problems in school, of slurring their work, shirking, or half doing it.

These skipped points in business or in life, the half-finished jobs, the problems passed over in school house because they were too hard, are sure to return later in life and give endless trouble and mortification.

Neglecting or half doing things is as if a general in war time should go through a country with an army, leaving behind him the fortresses unasked, and pushing on only to find later the enemies in these uncaptured fortresses firing on his army and harassing him continually.

Half doing things "just for now," expecting to finish them later, has ruined many a bright prospect, because it has led to the habit of slighting one's work. "Oh, that's good enough, what's the use of being so awfully particular?" has been the beginning of a lifelong handicap in many a career.

I was much impressed by this motto, which I saw recently in a great establishment, "WHERE ONLY THE BEST IS GOOD ENOUGH." What a life-motto this would be! How it would revolutionize civilization if every one were to adopt it and use it; to resolve that, whatever they did only the best they could do would be good enough, would satisfy them!

Adopt it as yours. Hang it up in your bedroom, in your office or place of business, put it into your pocket-book, weave it into the texture of everything you do, and your life-work will be what every one's should be—a masterpiece.—Marden in "Do It to a Finish."

It is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain; nor the selfish pantings of ambition; nor the selfish struggles of power; but a world for generous self-abandonment for sacrifice and heroic toil. Only he shall be loved of God and honored of men, who is found to have accomplished something for human happiness and human good.—Roswell D. Hitchcock.

TROUBLESOME SPELLING.

When "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive,
And all such troubles will relieve;
A simpler rule you can't conceive.
It is made of many pieces,
To puzzle daughters, sons or nieces,
Yet with it all the trouble ceases:
"After C, an E apply;
After other letters, I."
Thus a general in a siege,
Writes a letter to his leg,
Or an army holds its field,
And will never deign to yield,
While a warrior holds a shield,
Or has an arm to wield.
Two exceptions we must note,
Which all scholars learn by rote;
Lefure is the first of these,
For the second we have seize,
Now you know the simple rule,
Learn it quick, and off to school.
—Tudor Jenks in St. Nicholas.

VICARIOUS SUFFERING—A STORY
FOR BOYS WITH A MORAL FOR
PARENTS.

There was a district church convention in our village, and we had been requested to entertain at dinner two delegates. Just as dinner was ready to be served, they appeared. The lay delegate was a man of about medium height, very thin, with a solemn visage, and the expression of one who considers it a sin to laugh, and who, personally, has no temptation to yield to that sin.

The clerical delegate, well known in West Ontario, and whom we will call Mr. Dee, was a big, hearty, jolly-looking man, and his appearance was not misleading. The man of the house being away, Mr. Dee took the head of the table, carving the roast and waiting on the family and other guests as to the manner born. His conversation was most entertaining, and his stories kept every one laughing from the beginning to the end of the meal—every one except the lay delegate. One story I recall.

"One night," said Mr. Dee, "my twin brother Tom and I, then lads of about fourteen, had been with father and the rest of the family to a tea-meeting three or four miles away. Father had brought the preacher home to stay all night. After family prayers, father went out to the barn to attend to the horses. The spare bed-room, which was down stairs, just off the parlor, was being newly papered and painted, and was not available; so mother had prepared our bed-room, which was upstairs and just over the spare room, for the preacher, and directed him to it. Tom and I were to sleep in the little room opposite.

"We were in wild spirits that night, and after undressing, engaged in an uproarious pillow fight, two of our younger brothers joining in the fray.

"Father coming in from the barn, came to the foot of the stairs, and told us to 'stop that noise at once.' We subsided for a few minutes, and the two younger boys went to their own room. Then we commenced a tusseling match, quietly at first, but as each became eager for the mastery, we made more

noise than we realized, and again father's voice sounded from the foot of the stairs: 'Boys, if I hear another sound, I will come up and give you a good thrashing.' For some moments after silence prevailed. Then Tom, braving his shoulders against the wall, planted his feet in my back, and giving me a mighty push, landed me in the middle of the floor.

"Upstairs came father, two steps at a time, his soul full of righteous indignation, and in his hand the hickory stick kept for emergencies. Tom and I ducked under the covers and prepared for the worst. It was dark. Father made straight for our room. 'I'll teach you to kick up such a racket, and the preacher in the house,' he exclaimed, as he pulled down the cover-lid and began laboring the unfortunate parson. The preacher was game; he ducked and dived to escape as much of the castigation as he could, but he made no sign that would give us away.

"In the morning, at breakfast, mother served up the old chestnut: 'Did you rest comfortably last night, Mr. Freeman?'

"Yes, thank you; as well as could be expected under the circumstances," and he looked across the table with a laugh, and winked at Tom and me.

"Tom was in the act of drinking a cup of milk, and when little guileless mother, in regretful tones, said, 'I was afraid the boys would disturb you,' we both exploded, Tom choking over his milk, and beating a hasty retreat from the table, while I, glad of an excuse to escape, nimble followed after to pat his back.—Jean Amey, in the Christian Guard-an.

ELIZABETH'S SECRET.

The man had never met Elizabeth, so I took him to call upon her.

"I'm glad to see you both! It is so good of you to come," she said, as she shook hands with us.

The call was pleasant. The man, who detests calls, came away reluctantly.

"She is the sort of a woman a man marries," he said, on his way home. "How do you suppose she does it?"

"Does what?"

"How do you suppose she manages to make herself so extremely attractive without being in the least beautiful?"

"It's her secret," I said, "but I'm going to try to find out."

So the next day I went to see Elizabeth. She saw me coming, and met me at the steps. "How perfectly lovely to have you again today!" she said, as she held out both hands to me.

"I have come to ask you a very personal question, Elizabeth."

"Take this easy chair. What a fan? Now, what is the question?"

"Why are you the most attractive woman I know?" I asked.

"You silly thing, I'm not!"

"You certainly are, and I've come to beg you to tell me the secret. Will you?"

"What a question!"

"I apologized."

"Don't," she laughed—"don't apologize. If I have a secret you are perfectly welcome to it, you know that. And, reflectively, 'maybe I have a secret, and I don't mind telling you the

least little bit—really, I don't. You know, though, I haven't any more."

I tried to stop her.

Oh, everybody knows that. I have no brains to speak of, no talent, no good looks, no figure. So," she pressed the tip of her tongue together and smiled down at her dress. "I tried to do something to be attractive. As for I was wondering about on earth that something was there, I happened to read the novel 'The Woman Who Lived'." She was a Southerner. She had brains, education, talent; she had traveled, she was beautiful. You can imagine how she made me feel."

Elizabeth shook a cluster of sweet peas from the jar of blossoms at her side, smelling them daintily.

"When I knew her better I told her how cheap, how absolutely worthless, she made me feel. She laid her hand on my shoulder, and said: 'Elizabeth, no matter what you can do or cannot do, you have it in you to be agreeable. Cultivate the art of being agreeable, and get along without brains, beauty or money.' Elizabeth tossed her flowers away. 'I wonder whether this is what you mean by my secret.'"

"Yes," I said, "thank you."

"You are welcome," she said—and she meant it. "Oh, must you go?"

On my way home I tried to remember one curt, rude, ungracious, irritable or vulgar word from Elizabeth's lips. I tried to recall an unpleasant or an unkind word or look. I could not. Elizabeth had certainly mastered her art. If being agreeable made Elizabeth what she is, I thought "there is hope for the rest of us." And I told the man Elizabeth's secret.—Elnie Warner Mallor, in The Circle.

HIS FRIENDSHIP.

There is something infinitely attractive about him. He is, as it were, the chief among ten thousand and the altogether lovely. There are no qualities which we want in a friend that he has not, and in the highest conceivable degree. We want constancy in a friend: he is constant. We want sympathy in a friend: he is sympathetic. We want comprehension in a friend: he comprehends, he is the only friend that never misunderstands nor misinterprets our character. More than words and deeds, we want self-sacrificing love in a friend: he is self-sacrificing love. Evidently to win his friendship would be worth giving up every other, and for him to seek our friendship, to choose us, and, at a great cost, to come and share our life, is a sacrifice which is so one-sided, in which all the sacrifice is his, and all the gain ours—this seems to be the miracle of miracles.

He is a friend in need to those whose friendship is real to him. And, indeed, it would be cruel if the words meant anything less than we mean by "friend," for some poor soul might be led by them to really trust him and to be deceived. Could anything be more cruel and less like Jesus? He said "friend" and meant "friend." He said "Ye are my friends," and he meant it. No more de parlier, but a simple term used in its plainest sense. R. F. Horton in Lyndhurst Road Pulpit.

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Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high minded and happy in the meaner drudgeries of life?

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The wrong thy brothers may have done.

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For human faults, ask, "Have I none?"

—131 A Cook.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., SEPTEMBER 22, 1919.

No. 24



Mission School and Ludd Cottage, Ferron Utah.

CONFERENCE PLAN IS APPROVED
THE WORLD'S MISSIONARY CONFERENCE
SIXTIETH ANNIVERSARY OF HOWARD CHURCH
WHAT IS THE MATTER WITH THE SUNDAY SCHOOL?
JUST A LITTLE MORE NEEDED FOR THE FERRON UTAH SCHOOL

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas, 1310.

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue, Telephone Home 39147.

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

CONFERENCE PLAN IS APPROVED.

The most Representative Men of the California Synod
Favor the Holding of the Meeting Suggested to
Consider Pacific Coast Problems.

It is certainly very gratifying to find the leading men of the California Synod, as far as heard from, in hearty sympathy with the plan suggested by Dr. Matthews in our last issue, for a conference of the Pacific Coast men to consider the problems of this western field.

The responses at hand, which are given below, show a surprising unanimity of thought along the line suggested, and we can see no reason why the meeting will not be of great value to the cause represented.

The suggestion of San Francisco as the best place for the conference seems to be satisfactory to those expressing themselves on the matter, although Oakland and the San Francisco Theological seminary at San Anselmo offer their hospitality to the delegates.

The time for the meetings does not seem to be easily agreed upon, but it appears to us that the most favorable time would be just before the meeting of the Synod, which will convene on October 19th at Fresno.

While the four things suggested by Dr. Matthews will in the main cover the matters to be considered, a more distinct knowledge of the matters will be necessary before the meeting takes place. In this matter much progress can be made by the brethren putting their thoughts into print in the Pacific Presbyterian. In this way much of the work of deciding what are the matters of most importance for the conference to consider can be determined in advance, and these can in this way be given proper consideration before hand, and much valuable time saved in the meetings.

To follow out the plan that proved so successful at the meeting of the World's Missionary Conference, at London, as it can be agreed what are the most necessary matters to be considered, committees of three or five might be named to prepare for the conference the best possible presentation of the matter. This would be another saving of time, and lead to more definite results, as any one of the matters likely to be considered might take the time for several days.

As to method of selecting the members of the committees, we suggest that a way might be found that would be acceptable to all by a program committee of five being chosen upon the consent of Rev. Mark A. Matthews, of San Fran-

cisco; Rev. William Parsons, of Portland; Rev. John T. Wills, of Sacramento, moderator of the California Synod, and Rev. T. S. Young, Los Angeles, stated clerk of the California Synod, and one man to be selected by the San Francisco Ministerial Association. Dr. Matthews should be chairman as he has the idea clearest in mind, and suggested the conference.

If this, or any other plan acceptable to the brethren, will give a committee in advance, these could then agree on sub-committees to prepare the subject matter for the topics to be presented, so that before the conference convened all would be informed as to the principal matters to be discussed, and no time need be lost in getting down to business.

If any one has a better suggestion, please be so kind as to offer it, as the time is short, and must be all improved, if the meetings are to be of great value.

The columns of the Pacific Presbyterian are open to all and we await your communications with interest, as do your brethren.

The following letters are at hand and show how the proposed conference is considered by those writing this office:

Dr. Matthews, Agreeable to Pre-Synod Date.

Under date of September 19th, Dr. Matthews writes: "I am perfectly willing for the conference to be held just before the 19th of October. I will lay the matter before our Presbytery tomorrow."

Sacramento, Cal., Sept. 19th, 1910.

Dear Mr. Bingham:

I think Dr. Matthews' plan for a conference of the ministers and laymen of the Presbyterian churches on the Pacific coast is a good one, and would be far-reaching in its influence and results, and for one would like to see such a conference held in San Francisco, as I believe it would be a means of great blessing to our work up and down this coast. When it should be held is a question. It would seem impossible to have it before Synod, as nearly all of our Presbyteries are meeting just before Synod and the time would be taken up. If we have the conference we should have it either in the last week in October or the first week in November, and that would give Dr. Matthews time to formulate his plan, and the ministers and churches time to rally the forces to the conference.

Yours sincerely, J. F. WILLS,
Moderator of the Synod of California.

Los Angeles, Cal., Sept. 17th, 1910.

Dear Brother Bingham:

Replying to yours of yesterday as to a fitting time for the conference suggested by Dr. Matthews, it would not seem possible to get it before the meeting of our Synod on the 19th of October. Because, (1) several of the Presbyteries usually hold the fall meeting at the place of the meeting of Synod and for the two days immediately preceding. (2) There is arranged a Sunday school convention for the day time of Wednesday, the day Synod convenes. There was a request for another special subject, to be pushed by a conference before Synod, but I believe it has been given up.

In union of forces, in unity of vision and as far as possible unanimity of plan, there is an irresistible momentum obtained for a cause. But, it is not easy to determine in advance whether a convention called for the coast of our denominational Zion (or of the Protestant Christ-

PACIFIC PRESBYTERIAN

trans of the coast) would have more real dynamic in it than the genuine enthusiasm of our separate Synod, by some spirit-filled Boanerges with a message to deliver and a mission burning him up to deliver it, and thus setting others aflame.

If Dr. Matthews has a definite revelation covering the imperative need, is not he the apostle to sound the note in the Synods, and they who have eyes and ears will see and hear and the conference, if needed, cannot be kept back, and will come—will have a purpose and reveal a policy for the hour—and best of all the men with motive will be ready to move forward.

Somehow the end sought is so vital and great that it seems to me, a serious risk to start with the hurrah of a convention, until there are men awake to keep up the battle after the shouting has died away.

I believe in the present personal leadership of the Holy Spirit in His church, and feel sure that seeking to know His mind, in His own time it will be revealed. The church is one of His agencies, and He wants her to put on her beautiful garments.

Yours cordially,

WM. S. YOUNG,

Stated Clerk and Treasurer Synod of California.

San Jose, Cal., Sept. 19, 1910

Friend Bingham:

Such a conference as is suggested by Dr. Matthews would be mainly useful as a mass meeting in awakening interest and enthusiasm, and a definite understanding of our needs and the remedies. It would be expensive and of little use if the attendance was small. The Synods should discuss and decide whether or not it is wise to make the effort, and if so, issue a call for the assemblage that would have an authority that a call emanating from individuals would not have.

Yours fraternally,

F. H. BABB,

Permanent Clerk of Synod of California

Oakland, Cal., Sept. 17, 1910.

My Dear Mr. Bingham:

It seems to me that the proposed conference to discuss questions of mutual interest might be very helpful to all Pacific coast Presbyterians. Personally, I should heartily welcome it, and am happy to offer the First Church of Oakland as the meeting place. To make it effective, there should be a large attendance, and time is required to arrange and work it up, but if action is taken immediately, I should think such a meeting might be held about October 10th to 12th.

Cordially yours,

F. L. GOODSPEED,

Pastor First Presbyterian church, Oakland.

Fresno, Cal., Sept. 17, 1910.

My Dear Bingham:

Capital—just the thing I have long hoped would be suggested. Only I do not see how it would be possible to get it in before the meeting of our Synods.

Yours cordially,

THOMAS LEVY

San Jose, Cal., Sept. 18, 1910

My Dear Mr. Bingham:

I rather like the idea of the Pacific coast conference of Presbyterian ministers and laymen, and believe it is feasible, provided a sufficient number co-operate to give it its proper character and scope. As to date and place, I should think the 1st of November, after the meetings of

Synods, would be a good time, and San Francisco the best place.

Sincerely,

H. H. McQUEHEN

Pastor First Presbyterian church, San Jose.

San Anselmo, Cal., Sept. 19, 1910.

I heartily approve of the suggestion of Dr. Matthews in the last issue of the Pacific Presbyterian. It would give a great impetus to the work of our church on the coast in such a meeting of representative ministers and laymen of the coast could be held. We have our peculiar problems, and we ought to discuss them and the best method of solution. We need a more compact Presbyterian church on the coast. We could talk the matter over at the Synods, which are on the eve of meeting and prepare for a conference to be held soon after. I would suggest a date early in November. I would also suggest the seminary as a good place of meeting. I may add the seminary will always welcome Presbyterian conferences within its walls.

WARREN H. LANDON, President.

San Anselmo, Cal., Sept. 19, 1910.

The Editor of the Pacific Presbyterian, San Francisco.

Dear Sir:—I have read Dr. Matthews' call for a conference of the Christian workers of the Pacific section church and hasten to express my hearty approval of such a movement. We have our problems as a coast—some of them very pressing, and such a conference could only be good. Such conferences have been needed in different times in the history of the Christian church, and they have usually marked long steps forward in the development of the church's life. And I would suggest that the conference should be held at the seminary, which is the most convenient and suitable place for such a gathering. I am sincerely yours,

EDWARD A. WICHER.

Santa Barbara, Cal., Sept. 19, 1910.

My Dear Mr. Bingham:

Your suggestion, or rather that of Dr. Matthews, I think is a splendid one. Such a getting together on the part of ministers and laymen ought to bear good fruit. Why not have the meeting in connection with Synod? It will be impractical for us to get a representative meeting at any other time. Could not Dr. Matthews and other representative men from the north of the coast country come down at that time?

Very sincerely,

WARREN D. MORE.

Berkeley, Cal., Sept. 19, 1910.

Editor Pacific Presbyterian:

Dr. Matthews' suggestion in last week's issue is worthy of attention. Conferences with broadly scattered representation are proving effective in our day. From early history the church has recognized the value of councils, and that value has always been increased by the size and widely representative character of the gatherings. There are problems peculiar to the Pacific coast, and there are others which we have in common with other sections whose solution must differ with differing sections. To finance the proposed gathering is the only serious difficulty. Railroads and stamships are not doing business for our benefit, and the question of paying expenses will confront many whose voices would be especially needed. I believe that those who travel much agree that San Francisco and Portland are the only places at all easy of access to all parts of the Pacific coast. Now it always seems to me that San Fran-

is held near the city of Portland, and they had but very few women count for the purpose. North or with it, and at Portland, San Francisco as the place for the meeting. To California men an early date in October would be desirable, or possibly a date following Synod meetings. General Dole is called. Men from other Synods might find both those dates impossible. If the findings of a wise council were before us when Synod meets we might be held more firmly and in better spirit than has been our experience some years of the past.

Heavily, yours,

LAUSLEY A. VEALEE

GRATE FESTIVAL TO BE GREAT EVENT

Ladies Plan for Large Attendance at Beautiful Home at Kentfield.

Saturday, October 1st, will have a great event at the home of Mrs. A. E. Kent, at Kentfield, where the friends of the San Francisco conference will gather to enjoy a day of weather and the beautiful scenery of the country home that is thrown open for the occasion.

The grapes in this vineyard will be at their best at this time, and many a fine banquet will be enjoyed large at the end of the day.

The entire proceeds of the occasion will be given to the Presbyterian Orphanage at San Anselmo. Last year the Festival netted \$500, and the workers hope to even exceed this, owing to the larger number of friends who are interested, and who will attend with their friends.

The admittance will cost but twenty-five cents, but it is a good thing to take along a little extra, for all will want a few trifles and more to take home.

THE WORLD'S MISSIONARY CONFERENCE

By Rev. Conrad B. Rogers.

The world's missionary conference, which opened in London, June 1st, 1910, was composed of 1200 delegates, of whom 210 were women. They were the selected representatives of 160 different societies or sections of the visible church of Christ, in number proportionate to the sum each was spending on foreign mission work.

Lord Balfour, of Burleigh, a former cabinet minister, an elder in the Church of Scotland, was president. John R. Mott, the organizer of the Students' Volunteer movement, who has attracted more than a million to his cause, was chairman of the conference. It was admitted on all hands that no more capable person could have been found to preside over the daily meetings of the delegates than Dr. Mott. Scotland was represented by her great clerical and lay leaders, such as Principal Whyte, Sir James Buchanan, Sir Alexander Thompson, and Sir Samuel Chisholm.

Archbishops and bishops of the Anglican church were there, and great Indian rulers and administrators were represented by Lord Reay, Sir Andrew Fraser and Sir Andrew Wingate. Lady workers like Mrs. Creighton, Miss A. Richardson and Miss Howard and others intensely interested in the great cause were present daily at the conference.

Political leaders like W. J. Bryan, Seth Low (ex-mayor of New York), the Hon. P. H. Yun, former minister of education in Korea, added much to the success of this great gathering.

Last, but not least, we might add the presence and power of eloquent American laymen like Robert Speer, Silas McFee and Campbell White. It is, however, impos-

sible here to make personal mention of all the men and women who met in this great gathering of Christian workers, impelled by one motive and aim, to devise the most effective and speediest means of spreading throughout the world the glorious gospel of their Lord and Master.

It is well said by the Archbishop of Canterbury at the opening meeting: "This conference has had no parallel in this or any other land since the beginning of the Christian church. Where and when had 1200 thoughtful men and women met, who could contribute a like amount of knowledge, acquired at first hand, from literally every region of the round world, about the forces past and present, seen and unseen, which are moulding the lives of the peoples, civilized and savage?"

The spirit of unity and brotherly kindness that pervaded this conference was very significant. Here an Anglican bishop is sitting by the side of a non-conformist. A black man touches elbows with an American pastor or an ardent follower of John Knox. An Englishman, Scotchman, Irishman, as the case may be, is seen sitting by the side of a Chinaman in native costume.

A Japanese or Korean in European dress with gold spectacles is holding conversation with a German, Finn or Dane. All united in the bonds of Christian fellowship, under the leadership of one Lord and Master, forgot for the time being those differences of creed or color that too frequently kept them apart on the great highway of life.

One was struck with the tremendous earnestness of the speakers. These men and women realized that there were great difficulties in their way. The task of bringing the gospel to the heathen world was no child's play. It was no easy matter learning the languages of these far off peoples and presenting the gospel along such a line of thought as would best gain acceptance in the native mind and heart. Many languages have no word for God. In Madagascar there was no word in the language for character. To enforce the meaning of purity on the native mind, the missionary would have to enforce the truth from something that was perfectly white. And yet with all the difficulties in the way, the men and women who met at Edinburgh spoke and prayed in the assurance of final victory through the sufficiency of the Lord and His Spirit. Men thought imperially those days of the things pertaining to the kingdom of God.

Missionary statesmen, men of vision, surgeons, pastors, professor journalists saw that the needs of this world could only be met in Christ and the only hope of a universal brotherhood was in a world united in the Prince of Peace.

Another thing that impressed itself on the Western mind was the intense loyalty of the representatives of India, China, Japan, Korea, etc., to Jesus Christ. Whilst in the conference racial differences were lost in a warm sense of Christian brotherhood. Yet again and again from the delegates of the Orient came this appeal to the Christians of the West: "Don't revolutionize us. Prach a Christ who is neither East nor West, but who is the Savior of the world. He alone is catholic. Your creeds have Western elements in them that are not for us. Your denominational peculiarities don't interest us." The Church of Christ in Japan, that is what one earnest speaker from Japan declared suited her best; and he asks that she should not be kept in Western leading strings too long.

The great question of unity and co-operation on the foreign field was perhaps the most vital question brought before the conference. Sir Andrew Fraser declared that "the necessities of the case demanded greater co-operation." The great Indian administrator was given at all times

PUTTING ON THE BRAKE.

the profoundest attention. It must have been an impression of great value upon the minds of the clergy of all denominations present to hear this consecrated Christian statesman say, "The more men get together and pray together, the more they trust each other." To meet the urgent need of the hour, the existing missionary forces would need to be multiplied fourfold.

But there is a way of reducing this estimate. If the men representing the home churches would join hands on the field, map out the territory between them, cease overlapping, the effect of such co-operation would be equivalent to doubling the present staff of agents. We were not surprised therefore to find the conference earnestly looking this situation in the face, and appointing a strong committee to take charge of this phase of missionary enterprise, and see what could possibly be done to relieve the unfortunate, yes, wicked situation.

Our differences find little or no sympathy with the religious communities of the East. They see no barriers to union among themselves, except those raised for them by the West. A Chinese delegate forsook a united Chinese church of no denominational color, and reminded his European and American brethren that they were laboring in China not for their own denominations but for the establishment of the Church of Christ.

Words like these made people at home ashamed of themselves and brought the question to many a heart, was it not possible for the members of Christ's church in English-speaking lands to merge into one compact body?

Dr. Eugene Stock (Iowa churchman) reminded the conference there were such things as the evangelical churches. The Bishop of Durham had witnessed the impartiality of the divine blessing upon all missions that labored to tell the heathen of Christ.

Bishop Brent of the Philippines thanked God the Anglican Church was moving nearer other Protestant communities. He once stood aloof and had suffered by that aloofness. There were significant admissions from men of the Anglican Church. The Conference made it clear that the basis of union will only be found in a system that will encompass all that is best and meet our full, free, evangelization.

Lastly I mention the wonderful devotional spirit of the Conference—last in order in this short review, but of first importance at the Edinburgh Conference. The midday prayer-meetings were times long to be remembered. Men of great faith and piety and vision were in charge. There were moments of silent prayer when the stillness of the vast assembly was impressive beyond words. Then the leader put the thoughts of all present into a carefully prepared petition to which the audience responded at the close. One felt the truth of the Scripture on these occasions. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

The work of the Commissions and Conference will appear in nine volumes.

The eight reports will thus be the outcome of 18 months' labor of the twenty Commissions and their 200 correspondents, revised by a day's consideration of this great assembly.

What will the result be? Our Lord knows who manifested brought together and guided His servants at the Edinburgh Conference.

Governor Harmon of Ohio holds that a money-crazed man is as dangerous as one who is blood-crazy, perhaps even more so. "The insane murderer running amuck is far less menacing than a money-mad maniac."

To know when to put on the brake, is not modern life making it more imperative every day that this branch of knowledge should be cultivated. The drivers of stages, the riders of bicycles, the automobilist, the motor-man, the engine driver become experts in this respect. But it is in the metaphorical sense, rather than in the actual, that I am desirous of emphasizing its necessity just now.

A school teacher, perhaps, finds restless sleeping more and more difficult. To promptly decide, even in trivial matters is an effort. Unintentional and vexatious malapropisms slip from the tongue. The sufferer begins to 'mount guard' over speech and action, in the desire (which this very guard mounting defeats), to be the easy, unself-conscious self of the past. In fact, it is time to 'put on the brake.'

A minister, perhaps, begins to feel that his responsibilities press on him till he cannot maintain his accustomed buoyancy. The preparation of the sermon becomes a matter of agonized prayer. To know that he had said the right word at the right time in the right way. To be certain that Christian's backsliding was in no way due to any negligence on the part of his pastor to warn or admonish. To be convinced that no soul was remaining in doubt, unhelped, unassured. These thoughts haunt him. If he is of a highly strung, sensitive temperament the anguish becomes almost more than he can bear. It is high time to 'put on the brake'; to secure a complete change of thought; to set a different part of the brain to work; to have a 'wander-jahre,' if possible; if not, then to breathe plenty of fresh air at home; to avoid tea and coffee; to have cheerful, though not overwhelming companions; 'to look out and not in; to look forward and not back; and to lend a hand.'

A. M. P.

WHAT IS THE MATTER WITH THE SUNDAY-SCHOOL?

Oakland Presbytery Holds Institute, and Considers This Subject.

(The presentation of the summary of the afternoon discussion, by Mr. Arthur L. Adams, was of such interest that he was requested, by vote of the Institute to prepare the same for the Pacific Presbyterian.—Ed.)

Summary of Proceedings.

At the Presbyterian Sunday School Conference Held at the Fruitvale Presbyterian Church on the Afternoon of September 12, 1910.

The general subject of the conference was: "What Is the Matter with the Sunday School?"

The session was presided over by Mr. H. H. Gribben.

The following speakers, in accordance with the printed program, dealt with the later indicated phases of the general subject:

Rev. Jas. Curry spoke from the parents' point of view; W. B. Waddell from the superintendent's point of view; Mrs. E. L. Rich from the teacher's point of view; and Miss McAuslan from the point of view of the Sunday School scholar. These formal addresses were followed by informal discussion, in which a large number participated.

Rev. Mr. Curry dwelt chiefly upon the fact that insufficient stress was laid upon conversion as being the final and chief object of all Sunday School work; that there was not sufficient appreciation on the part of workers, parents, teachers and children of the need of conversion, this fact leading teachers into more or less aimless methods of work, parents into the neglect of giving proper religious instruction.

tion in the home and the giving, of preference to social and business duties and pleasures to the exclusion of the rightful claims of children upon them for proper home instruction in spiritual matters. Also, this resulting in the failure of parents themselves to attend Bible classes or to use proper influence in inducing their children to become regular attendants upon class exercises and privileges. He attributed this too frequent condition of affairs to both children and parents, being at this time in large measure without adequate sense of sin and need for salvation.

Mr. Waddell emphasized the prevailing lack of co-operation between parents and Sunday School, between pupils and teachers, and between teachers and officers, resulting in failure on the part of parents to secure the attendance of their children, in an unequal division of labor between officers and Sunday School teachers in the conduct of the Sunday School, and of course finally in failure of the whole Sabbath School effort to instill into the child's mind that degree of biblical knowledge necessary to proper religious training. He suggested as remedies for this condition, the making of the Sunday Schools bright, cheerful and joyous; the getting out of old ruts, and the introduction of variety in program and method; the need of supplying more competent teachers and the more faithful attendance of a more reverential spirit in the Sunday School; and the better organizing of each class by the appointment of class officers, etc.

Mrs. Rich's address presupposed a need for improvement in the quality of the work done in the Sunday School and suggested the following as constituting lines along which effective effort might be directed:

The development of a more worshipful spirit in the Sunday School, eliminating the apparent hurry and bustle and substituting more of quietness and peace, which could be accomplished by more careful preparation and better organization; the devoting of more time to quiet prayer, and the development of greater interest on the part of parents by special home visitation conducted by persons especially qualified for this work by their own spiritual attainments; a general realization of teachers as to why they teach and the fuller development on the part of teachers of a spirit of consecration to their work; providing for Sunday School scholars some sort of suitable guide to home devotional exercises, including the saying of grace before meals and daily devotional exercises; the giving of greater emphasis in the class instructions to the plain Bible stories and the arranging of the hour of exercises so as to secure the greatest amount of time possible for the class teaching. Her remarks were summarized in the words, "More time, more power, more Bible in the Sunday School class."

Miss McAuslan, from personal observation, was strongly impressed with the inferior character of the work really accomplished through Sunday School effort, she alleging that many pupils, even though regular in attendance upon Sunday School, were in a condition of unbelief and gross ignorance concerning biblical and spiritual truths. She attributed this condition chiefly to the prevalence of incompetent instruction, many classes being presided over by young women having no fitness for or appreciation of the seriousness and importance of the work intrusted to them. The remedy to this condition she thought manifest, and that too much importance could not be attached to superintendents, seeing that only the most competent were placed in the responsible positions of teachers.

These various addresses elicited spirited discussion. Rev. Mr. Street spoke of the lamentable lack of definite aim in religious instruction, speaking from the standpoint of a specialist who had given some months to the formulating

of a short expression which should embody a definite aim to be placed before every Sunday School for adjournment and passing out to such scholars as did not care to remain, just prior to the sermon.

One speaker thought the introduction of written examinations in the Sunday School work would be an aid.

Mr. Greenwood dwelt upon the importance of creating attractive surroundings in the Sunday School.

Mr. Horn spoke of the importance of teaching the doctrine of service to others.

Several speakers dwelt upon the great importance of teachers being people of exemplary habits because of the influence of example upon the scholar.

JUST A LITTLE MORE NEEDED FOR THE FERRON UTAH SCHOOL.

This is a view of a portion of the Mission School grounds at Ferron, Utah. In the foreground is a fair sample of the children we are here to benefit. "Ladd Cottage," the Teachers' Home, is prominent in the picture, as was the late donor in good works in a church noted for its generous

On the hill stands the new building for school and church purposes, now rapidly approaching completion. The roof has been finished since the picture was taken and the chimneys added. This is the building that was made possible by the generosity of the ladies of the Los Angeles Presbyterian, when they raised \$1,500 for a Forsyth Memorial and later added nearly \$500 more.

The local friends are not many in numbers, but are to be credited with at least \$1,500; and this in a community that not six years ago was supposed to be practically all Mormon. The Board of Church Erection grants \$1,000 and the Woman's Board, under whose auspices the whole project is carried on, contributes the remainder. Yet, notwithstanding our utmost efforts, we must have \$300 from outside friends from some quarter to put the building in shape for use this fall.

This sketch is given as information to the friends on the coast, that they may have the satisfaction that is their due in seeing that the Ferron Mission Building proposition is about to be crowned with success, and that it is bound to stand to the everlasting credit of those who have put their money and their lives into it. A little more help given promptly by those who have not yet helped will make hearts in Ferron glad and enable us to rejoice in an early completion of the building free from debt. Address the undersigned at Ferron, Utah; or the Board at New York City.

J. K. MacGILLIVRAY,
(In charge of the building.)

The sum total contributed by the Presbyterian Church in the United States during the year ending March 31, 1910, was \$22,958,968.

Of this \$1,735,623 was expended for Home Missions and \$1,311,413 for Foreign Missions; leaving \$21,647,555 expended for Christian work in our own country.

Late estimates place the wealth of the United States at \$120,000,000,000; that of Great Britain at \$68,000,000,000; France \$50,000,000,000; Germany \$42,500,000,000; Russia \$35,000,000,000; Austria-Hungary \$29,000,000,000; Italy \$13,000,000,000; Belgium \$7,000,000,000; Spain \$5,400,000,000; Netherlands \$5,000,000,000; Portugal \$2,500,000,000; Switzerland, \$2,400,000,000.

CHURCHES

The dedication of the manse of the Oliver Presbyterian church, San Francisco, is to take place next Sunday, September 25th, at 3 o'clock. Rev. Wm. Rader is to give the dedicatory address, and a number of pastors will participate in the service.

Alameda, Cal. On the first Sunday of the month Dr. Brush again occupied the pulpit of First church, after an absence of almost three months in Europe. On Friday, September 2nd, a reception to Dr. and Mrs. Brush was held in the parlors of the church. Among the cities of interest visited while abroad by Dr. and Mrs. Brush and the party accompanying them were Paris, Lucerne, Geneva, Milan, Rome, Naples, Florence, Venice, Berlin, Cologne and London. Last Sunday evening Dr. Brush gave a very interesting address on the Passion Play, which the party witnessed at Oberammergau. During the absence of the pastor the pulpit was very acceptably filled by Prof. H. C. Biddle of the State University. Prof. Biddle is a vigorous thinker and an impressive speaker and his work was much appreciated by the congregation.

SIXTIETH ANNIVERSARY OF HOWARD CHURCH.

Celebration Marked by Services Appropriate to the Occasion, and History of Achievements Enumerated.

Howard Presbyterian church, of which Rev. Wm. Nat Friend is pastor, established in San Francisco September 15, 1850, celebrated its sixtieth anniversary in suitable



Rev. Wm. Nat Friend.

fashion last week, closing with a communion service on Sunday morning presided over by the venerable Rev. Samuel H. Willey, D.D., the organizer and for twelve years the first pastor of the congregation. The twelve years of the church life, spent in Happy Valley as the region around Second and Natoma streets was called in those days when Market street was still a high sand dune, separating one part of the city from the other, was productive of a substantial Christian development of the young men and the young husbands and wives who came on their first life-ventures across the isthmus to the greatest El Dorado in the world's history.

It was the lot of one of Howard's men to determine that "Steamer day" and Sunday should not be synonymous

Howard members were first in the Chinese Christian service. One of their women started the Ladies' Relief and Protection Society. Others were interested in the Protestant Orphanage. Their members figured in the vigilante uprising. Their church lifted up the stars and stripes when secession had reared its ugly head. The first pipe organ in the city came round the Horn for their little Natoma street church. It still swells forth with the sweetest music of praise.

When Dr. Willey had given up his pastorate to become the vice-president of the College in Oakland, that soon was to become, through his and other guidance, the University of California, it was to leave a strong organization of weather-beaten veteran Christians to face the vicissitudes of the growing city under less efficient ministries. But in '65 the Rev. Henry Scudder, D.D., came into the pulpit and for seven long years builded with efficiency upon those first foundations. Those were zenith years. The first auditorium was outgrown and another erected. The Chinese work, the Sunday-school in Hayes Valley, that was soon developed into Westminster church, were the output of Howard's religious zeal.

Then Dr. Scudder found he must leave. It was a fearful blow. His men rallied in remonstrance. What mattered it if their pastor d'd confess he came with only forty sermons in his grip while other ministers in the city had hogsheads full? They wanted the forty over, and they meant it. Then, too, there was a thirty thousand dollar debt to pay. But Dr. Scudder went, and the history records, there were seven years of lean kine that followed. It is tragic when the decline is traced into the eighties.

As the oldest living elder, and clerk of session for a generation, Wales Palmer writes: "It was better that Samuel I. C. Swezy, than whom no man was ever more beloved by the people of Howard church, should lay down his task as prince of Sunday-school superintendents, and go on into the great life, toward which he had pointed so many young men, before the crash came."

Debt finally forced the congregation to give up all its property. It could only rent back a bit of the chapel. It met without minister or flock. It held together by the breath of an unseen spirit, for what earthly use no man knew. Was it God's hand? Certainly. Suddenly a young Scotchman came to give a lecture. He took. They called him. He became the great Robert Mackenzie. The Moody and Sankey meetings followed. The church grew amazingly and reached out to her full strength again. The hand of the Lord was with them. The years were full of plenty, and they bought back the church.

But again they did not pay all upon it and suddenly Dr. Mackenzie left them for another pastorate in the city. Many followed him, leaving the debt behind. More than that: two of those who went brought suit to have the property sold and the money divided amongst the subscribers. The controversy went into the courts. After a long while the judge decided that the contentions were baseless. But irreparable injury had been done. Time and further ministry seemed hardly able to bring back the former pres-

Bye and bye, however, they moved out to their present site near the Panhandle, and easier years came. The new neighborhood offered new opportunities and though few followed, the new membership soon took hold with considerable vigor. So they have continued at a more even pace till recently when trouble again stared at them for awhile. But they have weathered their last storm and come to their sixtieth year, untried and fearful only of the Lord.

They look back on the years and they see the hand of

the Lord in all their affairs, in their wanderings and in their triumphs and in their defeats. It is a wonderful history to them. It reminds them of the leading of the children of Israel and they turn to the Lord and bid him lead them on. They are thankful that in all their sojourns they have tried to preach nothing but the sound gospel. It alone has sustained them and been their strength. Their worldly assets are now considerable. They number today about one hundred and sixty-five. They have received over fifty new members since their present pastor (on the old rolls as a baptized infant of the church) came to them.

SOMETHING UNIQUE IN PACIFIC COAST HISTORY.

Nothing like it ever happened before on the Pacific Coast, and so far as we know nowhere else in the United States. A preacher of the gospel standing in the pulpit of the church organized by him sixty years before and leading in administering the communion! Such was the experience of the Rev. Dr. Samuel H. Willey in Howard Presbyterian Church, San Francisco, last Sunday morning.

Dr. Willey came to Monterey in 1849, commissioned by the American Home Missionary Society, an organization supported by the Congregational and New School Presbyterian churches. Monterey was the seat of the territorial government and army headquarters. When a little later the State of California was organized and the capital removed from Monterey and the army headquarters also, it left only a few English-speaking people in Monterey, and a larger field of usefulness was found by him in San Francisco in 1850. On the 15th of September, 1850, Dr. Willey and the Rev. T. Dwight Hunt, the pastor of the First Congregational Church, as officiating ministers, organized and recognized as a Church of Christ, according to the standards and rules of the Presbyterian Church in the United States, the Howard Presbyterian Church of San Francisco. It had only four charter members. But an ecclesiastical society was connected with it in which several other persons had membership—persons who did not yet know whether their stay in California would be of much duration or who, with membership in other churches thus aided the new enterprise in a missionary spirit. Among these were Stephen S. Smith of sacred memory in San Francisco Congregationalism, and David N. Hawley, one of the charter members of the First Congregational Church, who a little later became a member of Howard Church and continued with it until a few years before his death when he again united with the First Congregational.

For twelve years Dr. Willey ministered in Howard Presbyterian Church, leaving it when he became identified with the College of California out of which sprang the University of California.

Last Sunday, on the 60th anniversary of its organization, although close to his 90th birthday, he stood in the pulpit and took part in the services with remarkable mental and physical vigor. He read from the Bible without need of glasses, and his voice had the ring and fiber of one not more than up to the half-century mark. Of course Dr. Willey's thoughts went from the church on earth to the church in heaven, and he thanked God for its adherents here and as well for those already over there. Optimistic now as ever this beloved veteran of the Cross saw the kingdom of God in these latter days so coming down out of heaven upon the earth as to have vision of the near approach of that day when God's will is to be done on earth as it is in heaven.

The pastor of Howard Church, the Rev. William Nat Friend, spoke of Dr. Willey as truly their pastor emeritus.

and in a brief sketch of the church said that much of good that had come to it was due to the strength of the foundation laid so spiritually by Dr. Willey during his pastorate of twelve years; and it was a glad welcome which he and all gave to him who he said was truly a father in the house of his sons and daughters. —The Pacific.

LOS ANGELES.

An item of more than common interest is that stated in a recent paper concerning the 101st birthday of William Rankin, Esq., of Summit, N. J., celebrated September 15th. Born in Elizabeth, N. J., 1810, he has rounded out a century and is still in good health. He is said to be the oldest living college graduate in the United States, Williams College being his Alma Mater, and 1831 his class. On the same day President Taft was 53 years old. This item concerning Mr. Rankin is of special interest to Presbyterians from the fact that, a lawyer by profession, he was for thirty-seven years prior to 1888 the faithful and valued treasurer of the Board of Foreign Missions.

Rally Day at Olivet church passed off nicely last Sunday, according to plan. Rev. Geo. C. Butterfield took part with Dr. Berry and various members and officers of the church.

Evangelist N. S. McClurken has engagement at Livingston, Tex., for union services.

Rev. A. W. McConnell, D.D., formerly at Tropico, but more recently in Iowa, has yielded to the lure of the Coast and returned as Field Representative of the Ministerial Sustentation Fund, with headquarters in Los Angeles for the present.

Rev. Naachika Ohno, a graduate of Auburn Theological Seminary, associate pastor with Rev. J. K. Inazawa in the work for the Japanese here, spoke for the Highland Park Missionary Society (Ladies') last week on "Missions in Japan." Mrs. Chas. D. Merrill gave an interesting address on "Glimpses of Oberammergau," and showed some fine views secured on her recent visit there.

Miss Charibel L. Bickford, daughter of Rev. L. F. Bickford, Ph.D., and who graduated in the last class at Oberlin College, sailed recently for Hawaii, where she will teach in the Kohala Girls' Seminary. She writes enthusiastically of the beauty of the country and of her work there.

Our Veteran Doctor Wishard has returned from a trip of many miles through Utah and Idaho, following the example of the Apostle to the Gentiles, in revisiting the fields of his former labors, confirming the churches and the souls of the disciples—not the disciples of Brigham Young, however.

As previously announced, there took place on the 16th of September the marriage of Mr. Samuel C. McKee and Miss Augusta List at "Rosen Kranz," the beautiful home of the bride's parents, Mr. and Mrs. R. D. List, in South Pasadena. The officiating clergyman was Dr. Wm. P. Swartz, uncle of the bride, assisted by Rev. W. P. Gantz, pastor of the two families. Some had wondered why the wedding was set for Friday, but it became clear when it was known that this date was the thirtieth anniversary of the marriage of Richard D. List and Iola Rosecrans. Afternoon and evening receptions, attended by a large number of guests, celebrated the double events. After returning from a short trip Mr. McKee will be ordained preparatory to sailing for his mission field in China.

Highland Park Brotherhood invited Rev. A. S. Phelps, D.D., of Central Baptist Church, to speak at the September Rev. E. E. Fry who served the Miramonte Church for

some time, and others in Southern California, is now at Valverde, near Denver, Colorado. The Fort Logan field is joined with Valverde.

Sunday, the 18th, was communion day at Immanuel the first since Dr. Walker's return. The church was filled and the membership increased by the addition of fifty-one new ones.

Somewhat out of the ordinary, and yet not an entire innovation, was an address to the Ministerial Association by a lady, Mrs. J. S. Norvell. Her subject was given as "Unity in Diversity." It was a strong, spiritual address, based on Ex. 2:1-10, setting forth salient features of the first missionary and philanthropic societies, with four members, all women—the mother, the sister, the princess, the maid, banded together, each doing her part for the saving of an outcast under sentence of death. Study the passage along those lines. See what you can work out of it, and don't miss an opportunity to hear Mrs. Norvell. As the occasion was extraordinary, so was the response to the address, in a motion, carried by rising vote, that the president and secretary give to Mrs. Norvell a written statement of appreciation. For next week, the 26th, a treat is promised in an address by L. B. Sperry, M.D., on "Divine Healing; or Psychotherapy in Plain English." Dr. Sperry starts East soon for a lecture tour through the largest cities.

NOTES FROM THE SEMINARY.

The Marin County Christian Endeavor Society held their annual meeting in Sausalito last Sabbath. Dr. Moore preached in the morning. In the evening he preached in the First church of Berkeley to give the pastor, Dr. McAfee, an opportunity to address the Sausalito convention. A good delegation from the San Anselmo Society attended the evening session of the convention.

The alumni of the Seminary figured quite largely in the meeting of the Oakland Presbytery last week. Rev. George G. Eldridge, '96, is the moderator and Rev. R. S. Eastman, '00, is the stated clerk. A call from the Centerville church was placed in the hands of Rev. H. N. Bevier, '93; another from the Centennial church, Oakland, was presented to Rev. Herbert E. Hays, '04; and still another from the Richmond church to Rev. Guy A. White, '08. Rev. Henry T. Caskey, '08, was received from the Benicia Presbytery and assigned work in Concord. Several others took a prominent part, and Rev. Franklin Rhoda, '89, and his church entertained the Presbytery.

Dr. Landon gave an address on the World Missionary Conference in the First church, Oakland, Wednesday evening of last week. Last Sabbath morning he addressed the congregation of the San Rafael church on the same subject. On Friday evening of last week he gave an address at a social gathering in St. John's church, San Francisco on "Travels in Ireland."

Last Friday evening the congregation of St. John's church, at their social gathering, presented their pastor, Rev. Alexander Eakin, '91, with a very fine pulpit gown.

Rev. Pitt M. Walker, '06, pastor of our church at Healdsburg, was married on Wednesday of last week to Miss Alice May Bath of Ash Valley. They will be at home to their friends in Healdsburg after October 1st.

Rev. George G. Eldredge, '96, of Berkeley, preached in Stanford University last Sabbath.

The initiation fee in the New York Stock Exchange is \$2,000. In 1823 it was \$10. Seats thereon sold last year as high as \$85,000, and their aggregate value was \$88,000,000. There are about 1100 seats. The lowest priced seats went for \$72,000 last year.

REV. WILLIAM KIRKHOPE.

The death of Rev. William Kirkhope of Seattle came like a shock to all his numerous friends in the city and surrounding country. He had been bedfast only one week



Rev. William Kirkhope.

although ailing for some months. His death was caused by an internal growth. He passed away at 7:30 a. m., Wednesday, September 7th. Mr. Kirkhope was born in Scotland November 17, 1859. He came to America when twenty-one years of age and settled in Michigan, from whence he removed to Portland, Oregon. He entered the San Francisco Theological Seminary in 1893, from which institution he graduated three years later. His first charge was Prescott and Starbuck in Eastern Washington, covering a period of four years. His services were so highly appreciated that he was chosen pastor-at-large in Walla Walla Presbytery, in which capacity he wrought from 1900 to 1903. He then took charge of the Brighton Presbyterian Church, a suburb of Seattle, for a period of two years. He had no active pastorate after that until February, 1907, when he assumed pastoral oversight over the Lane Street Church, Seattle. After the disbandment of that Church, he had no fixed charge, supplying various churches in the city and being as busy as though permanently located as pastor. His help was very much appreciated by the Presbytery and the Home Mission Committee, for he served in reality as a pastor-at-large, although not officially so. He had grown almost indispensable to the Presbyterian Church life of Seattle.

He leaves a wife and an only son, Dr. A. Kirkhope, who have the sympathy of a host of friends. The funeral services took place on the morning of September 9 and were participated in by the Presbyterian ministers of Seattle and vicinity.

"Now the laborer's task is o'er.

Now the battle day is past.

Now, upon the farther shore

Lands the voyager at last.

Father, in thy gracious keeping

Leave me now, thy servant sleeping."

THE SUNDAY SCHOOL

LESLIE A. McAFEE, D. D.,
Lesson Writer.

SUNDAY SCHOOL LESSONS TO BE PRINTED A WEEK IN ADVANCE.

The Pacific Presbyterian's Sunday school notes have not been fully effective in some quarters because of their coming into the teachers' hands too late. It has, therefore, been determined to run them a week ahead hereafter. This week there are no notes for Sunday, September 25th, but the lesson for October 2nd is presented. Next Sunday, being review day, was deemed a better time for this change than some day whose lesson would break the connection in the series. It is our sincere hope that these notes will now prove more largely helpful. They are not intended to be commentaries on the text but rather as suggestions for study. If these columns can lead teachers to be more painstaking in their lesson study then our introductory notes will have accomplished their mission.

We hear hearty approval of the manner in which the lessons are presented by Dr. McAfee, and we rejoice that we can have one to write them who puts the matter in such a way as to make it necessary for the teachers to use their Bible in preparing the lesson, and makes the true object of teaching, the presenting of Christ in every lesson, a prominent feature.

LESSON FOR OCTOBER 2, 1910.

MATTHEW 25:1-13. Golden Text: Be ye also ready; for in an hour that ye think not the Son of Man cometh, Luke 12:40.

The Lesson Exposition.

By Dr. McAfee.

Two whole chapters have been omitted. We closed the last study with the last verse of the twenty-second chapter and here we open the twenty-fifth. The faithful teacher must needs go over these omitted chapters carefully in his own study. The teaching must be influenced by that study, and there will needs be reference to the details of those chapters as introductory and explanatory to this lesson.

Jesus exposes the Pharisees: That exposure was both before the Pharisees themselves and before the common people. Here is a definite effort to dissuade them from their evil course and to warn the people who are observing. He knows what they are planning. Keep in mind that He is going toward the cross. He knew that it was necessary for Him to meet death, but He also knew that there was woe for the man by whom He was delivered up. He is evidently grappling with those men, trying to show them their wrong course and thus keep them from their awful condemnation. Failing to reach the leaders, His words might reach the men who heard Him. Seven times He uses the word "woe" and each time is a warning. His sorrow that Jerusalem should persist in its course of rejecting Him closes the twenty-third chapter. The twenty-fourth chapter is wordy and it may be necessary to select passages here and there for Sunday school lessons. But every Christian needs to know the twenty-fourth chapter of Matthew. You can never get the setting of this present lesson with-

out it. He has exhausted His ability at warning, and it is evident that He is to be rejected. Now then He gives a far view for the establishing of those whose faith might waver before the coming events. He is to die soon but He is to return. Here He is in the realm of prophecy. His second coming with its attendant glory and with its condemnation of wrong is the finally developed theme. Why are we afraid to study His return to the world. Acts 1:8 and 11 give two essentials for the aggressive campaign of the church: power for service and hope that sustains the soul. The parable of the ten virgins is in illustration of His teaching of the second coming. Some verses are almost identical with parts of the preceding chapter.

Studied in the light of the whole discourse here are the main points of this parable: He is surely coming again; He wants attendants who will surely share with Him the joy of that event; those attendants will be subjected to testings of various sorts; careful preparation and watchful attitude are demanded; profession is not sufficient, but there must be evidence of preparation and watchfulness; the time of His coming cannot be determined.

Don't attempt to teach this lesson as an independent address but treat it fairly. That chapter division is most unfortunate. You will readily see that the address is continuous. He has been dealing with the matter of His return because the real question before the people is whether He is divine or not. Now if He die they will infer that here is proof that He is merely a man and hence His teachings are largely false. But He will show them that the death is only a detail of a larger plan.

Quibbles may be forced upon you but do not be kept from the main issue. Five and five—even a vision among the waiting attendants—will be asked of some of you. But you will recall how Jesus answered when some one asked Him if there are many that are saved. His emphasis in that answer will be lost unless you read through it carefully—His point is the necessity of each person's seeing to it that he is among the saved ones. So here is not a question between five and five but of the classification of each of us. Did the ten do right by going to sleep or should they have remained awake? There is no expressed censure of that act. That seems to be a physical propriety. They had set a watch and the sentinel did his duty and the call was in abundant time. Did the wise deal fairly with the unwise in refusing oil? That is not the point. The lesson is that the preparation time was passed. Here again no censure is given or implied. Does the parable teach that those who found the door shut were finally lost or that they merely lost the joy of the marriage feast? That can only be answered by reference to other passages. It is manifest that after our Lord's coming to receive His saints "in the air" there will be ingatherings. It may be that He is here referring to those who will be shut out of the joy of that first reception.

Other questions may arise but be sure that time is allowed to go carefully over the real teachings of the parable. So much is said in the Bible about the coming of our Lord, and we are urged to a watchful and a prayerful attitude toward that great event. "Blessed is that servant whom His Lord, when He cometh, shall find so doing."

WILLIAMSON STEWART.

Elder Williamson Stewart of the First Presbyterian Church of Sumner, Wash., was called home on Sabbath night, September 11. Mr. Stewart was one of the pioneers of the Pacific Coast. He was born in Illinois in 1828, and



Chambers Prairie Church, the First Presbyterian Church, erected in Territory of Washington.

came across the plains in a Parasia schooner in 1851, locating in Olympia, Washington Territory. He built the wood work of the first two wagons constructed in the Pacific Northwest. He also assisted in building the first Presbyterian church erected in the Territory. (The church is shown in the accompanying cut.) When the church was organized he was a charter member and an elder. For all these years he was a staunch defender of the faith, and "came to his grave in a full age, like as a shock of corn in his season." Of his nine children, seven were at his bedside when he passed away, and it was very beautiful to see his six stalwart sons carry their father to his last resting place, all of them sharing his faith and hope and walking in his footsteps. S. ALEX GEORGE, His Pastor.

WHEN THE NEST IS EMPTY.

I came the other day across a nest which, a few weeks ago, was filled with a little family over which the mother bird brooded. She had watched her fledglings for such a long time that I wondered, now that they had flown away, what she would do. The chances were, judging from the other feathered families, that she would go happily on her way, flocking with her kind in the fall, making her winter pilgrimage and free from household cares, singing until spring in some southern country.

The birds are not the only mothers whose young have flown away. Every June bride, every boy who has finished college, and who has gone North, South, East and West to build a new home for himself, has left behind some little mother whose heart is desolate.

In the lives of many women their children have been the one interest and they experience in losing them not only a sense of the giving up of love, but of lack of occupation. They have become so accustomed to looking upon the husband as merely the father of the children that many men wonder if they have any place at all in the domestic lexicon. A friend of mine, mourning the marriage of her daughter, was aghast at her husband's bitter ejaculation, "Am I, then,

nothing to you?" She was wise enough to assure him that he was everything, and she congratulated herself that she had not further alienated him at a time when the result might have been fatal to mature married happiness.

The wise woman knows that there comes to her after the nest is empty a second youth time. She experiences freedom after years of sweet bondage, from which she did not seek to be released. She has time for the work of the world and for the trips she has always wanted to take. It is always a joy to me to meet in Florida and California the middle-aged couples who are having second honeymoons, now that there are no babies to rock or boys and girls to chaperon.

This is the time for the wife to renew her acquaintance with her husband. She may find that there is more of the boy in him than she had believed possible after the burdens of wedlock. She may find that all these years he was wanting her tenderness and sympathy, but has let her pour them out upon the children because he could not be quite sure that she still felt her girlish adoration for him. She may find that he and she still have common taste in music and art and literature.

And all this renewal of the joys of courtship and of early marriage need not interfere with her love of the nestlings who have flown away. They will come back, inevitably, appreciating mother more than ever, because distance always lends an enchantment and because the young people learn through their own matrimonial problems to understand those of their parents.

As for the world's work do you know where you are needed, you women who have no more children to mother? Go into your church or the nearest settlement and learn of the babies who want your tender care. Learn of the young mothers of the tenements who will bless your name if you can give them the benefit of your experience and advice. Learn of the girls who are tempted and of the boys who go wrong and for the sake of your own nestlings who have had the safe shelter of the home help these storm-tossed ones who have fallen in hard places. I believe it is the wise mother who should teach Sunday school classes instead of the young and sometimes frivolous girls, for it is the mother who can guide and direct with the knowledge gained by experience. I believe too that grandmothers are invaluable, not only in the home but in every organization, just as wise old men are a help in councils and cabinet, and all places where the hot-headedness of youth must be curbed.

The ideal woman is the one who having been a good mother, is content to be a good grandmother. But she need not be old fashioned in the sense that her grandchildren shall look upon her as a beneficent fairy who hands out cookies and cakes, but she shall be rather a gracious godmother who has held on to her heritage of youthful enthusiasm and gracious beauty, even after old age has claimed her.—Dolly Madison in Northwestern Christian Advocate.

THE PHYSICIAN WITH HER CHILDREN.

A woman physician, who was in daily attendance on a small boy confined to his bed, was told by the child's mother that he was always disappointed when the doctor appeared in any other than a certain dress to which he had taken a great fancy. And thereafter, often at some personal inconvenience, as an aid to recovery, she wore the favorite costume when paying her visit to the child. Another mother of a sensitive, nervous child now grown to womanhood, says that often when the little one was ailing

and fretful, she could be soothed and quieted by being allowed to wear certain pretty blue shoes which were so carefully saved for Sunday or for visiting.

It may be that we have undervalued the psychic influence of dress. The old saying often quoted as consolation for lack of personal attractions, "Handsome is that handsome does," has been somewhat overworked. We might profitably reverse the saying, and teach our children, and ourselves as well, to live up to whatever of grace and beauty we may acquire for our outward adornment. The writer well remembers her childish delight in a certain red waist which was given her by an aunt who sometimes added a touch of brightness to the modest and serviceable attire which was considered suitable for the minister's daughter. She verily believes that she was a better behaved and healthier, as well as a happier, girl for that red waist and its cheery influence. Who of us does not sympathize with Rebecca of Sunnybrook Farm in her aversion to an endless succession of brown gingham dresses, and her delight in the new pink gown!

Grown people as well as children are susceptible to the influence of dress. Dr. Richard Cabot says, "When people take off their everyday clothes and put on their best, we all know the powerful auto-suggestion which they give themselves. We know the different feeling, mental, if not spiritual, as some persons claim, which results." A wise woman says that when feeling indisposed she makes it a practice to wear some article of dress that he particularly likes. It may be a becoming wrapper, or only a pretty collar or tie, but it brings its own peculiar uplift, and she believes that she has even sometimes hastened her convalescence by dressing to receive visitors.

On a stormy day, when not going out or expecting company, one is likely to think that any old gown will do; but it is far better to take particular pains on such days to don something bright and attractive, to counteract the depressing influence of the weather. The plan of a certain young woman of having a box of rainy day ribbons, or of wearing a simple but attractive negligee on a dull afternoon, is a happy one. The depressing consciousness of unbecoming, ill-fitting or unsuitable attire will often make a sensitive woman so uncomfortable that she appears unnaturally stupid. The surest way to be at ease and at one's best is to be dressed appropriately and then forget all about it—for that forgetfulness of self which alone brings poise is a certain result of knowing that one's gown is pretty, becoming and in keeping. A subtle change is produced in the subconscious mind by a change of dress which affects the attitude and pose. It is as natural to put on company manners with company clothes as to put on free and easy camping manners with camping clothes.

We have a custom in so-called civilized countries of making our days of deepest depression still harder to endure by wearing unrelieved black. Among the Chinese the color of mourning is white; among the Turks, violet; among the Koreans, yellow. Why should Christians who profess to believe in an overruling Providence and a glorious immortality, put on the color of sadness and gloom? One woman's health was seriously impaired by living with a widowed sister who was dressed in deep mourning. It sometimes seemed to her that she could not endure being in the same room with that funeral black. Need the purity of white or the soothing quietness of gray be deemed inappropriate for those who mourn the loss of loved ones?

Some of us are doubtless more susceptible than others to the influence of dress; but it is well to recognize the fact

that, consciously or unconsciously, we are all more or less influenced by the clothes that we wear or that we see upon our companions. Dr. Schofield, an eminent English physician, in his work on "The Unconscious Mind," says of the clothes of children, "Let them be clean, well-cut, appropriate to the work or occasion, and carefully preserved. The child will learn personal cleanliness, self-respect, neatness, simplicity. And if we have not acquired the well-dressed habit as children, the sooner we acquire it as grown-ups the better for all concerned, for it may become one of those bright rays of light which help to 'make a sunshine in a shady place.'—Emily Tolman in The Interior.

THE DOCTOR'S HORSE.

Dan was a well-bred horse, not by any means a thoroughbred, but he had been well brought up, as the saying goes. He had gone at an even gait for fifteen years, without showing any adventurous disposition, beyond a half-hearted inclination to appear skittish when the weather was cold and after he had been standing up for several days.

In the main, he was just what a plain, every-day family horse should be, safe and dependable and he gave promise of remaining that way until the rest of his days had passed. But the unexpected did happen. At the beginning of his sixteenth year, Dan had begun to show signs of an uncertainty of temper a kind of impatience not to say disgust with his surroundings. Time after time, when the old doctor who owned him, went to put on the ancient, patched harness and hitch him up to the dilapidated old buggy, Dan would lunge and rear, so that the doctor was constrained to say that certain devils must have entered into him. And he ran away twice, one time pulling up against a bank where he almost ended the life of the buggy if not that of the occupant. However, you know it is said that after a vehicle has reached a certain stage or stage of ricketyness, it with the doctor's buggy.

Many times had friends of the doctor assured him that he badly needed a new harness and buggy, but the doctor had always insisted that they would last as long as the horse and mayhap as long as himself. However, there were those who thought the doctor had an eye on one of the auto advertisements which appeared in his medical journal.

But Dan's disposition was rapidly becoming worse. It was almost impossible to hitch him in the buggy now without the aid of a man to hold him until the driver had seated himself and secured a firm grip on the lines and even then he would start with a lunge that threatened to dismember the venerable outfit. None of the family now dared to drive him and begged the doctor to get rid of him, but he was loath to part with an old friend that had done him such faithful service.

Said he, "Who knows, the poor old horse may be suffering. Still the look in his eye is more of angry disgust than anything else. I guess we'll find out what ails him soon."

But they did not, and Dan was really getting dangerous when the doctor's son came home on a visit. The morning after he arrived, he went with his father to the stable to help him hitch up. When he saw the condition of things, he said, "Father, you should not attempt to drive such an outfit as that. It is dangerous."

"I know it is son. I mean to get rid of Dan right

"But you need another buggy and a new set of harness, anyway," said the son.

"John," said his father, "what do you think of those Blank Autos? They are advertised especially for doctors."

"Not worth scrap-iron price," replied John, decidedly. "Cost you more to keep than two horses."

The doctor said no more and they drove on to the city.

When they had completed their business and were ready to return, they went to the feed stable where they had left Dan and the doctor ordered him hitched to his buggy. When the hostler brought the horse, the doctor saw that Dan had on strong new harness and was hitched to a new, rubber-tired buggy.

"Guess you have made a mistake and hitched my horse to the wrong buggy," said the surprised doctor.

"No, he hasn't, father," John spoke up, "that is my present to you."

"Of course his father was pleased, but who can say that he did not think of the auto with the least bit of regret.

His surprise and pleasure were as nothing to the transformation of Dan. After that he was the most pleased, gentle creature you can imagine, and he drew the new buggy along at lively clip, with his head high and his tail in the air, so that the people remarked that the old doctor had a mighty smart horse and buggy.

And who can say that Dan did not know his worth, and that he did not take the only way he knew to register his protest against being associated with old and dilapidated things?—From Our Dumb Animals.

THE MUMP PARTY.

By Ethel S. Young.

Ruthie was guiding Flora's hand as she wrote. Flora could write almost as well as her little mother. She carefully spelled out "Grandma" on one side of the slip of paper and "Party" on the other. Together they folded the paper and poked it through the key-hole of grandma's door. Then Ruthie knocked three times.

"Bless me," cried grandma, "there's the postman. I see I have a letter."

"It's an invitation," explained Ruthie, handing her the paper to grandma's chair. "It's for the mump party, Flora, because she feels so badly not to go to her cousin Dorothy's real party this afternoon." Flora's throat was tied up in flannel, so was Ruthie's.

"Mump parties are the best kind for lame old ladies," said grandma, with a kiss as thanks for her invitation.

Ruthie flew away to get ready. Back she came with Flora dressed in her prettiest gown. Then came the best set, used only on state occasions.

"We're going to have something very nice because Flora's so disappointed," Ruthie said as she set out the dishes on grandma's table. "There's going to be sugar in milk for tea, and animal crackers!"

"Then I shall have to put on my best black silk apron," decided grandma.

Ruthie had brought a little box and opened it. "Apron," she had on her own best dress and her hair nicely combed. It began to feel like a real party.

"What games does Flora like?" asked grandma when Ruthie had finished setting the table.

"She likes 'What am I thinking of?'" replied Ruthie, glancing at grandma's lame foot. She would not be so impolite as to say tag or hide-and-seek. So, they sat still as

nice and guessed what Flora was thinking of for ten minutes, by the clock.

"She'll have to tell us," said grandma, when the clock struck four.

Ruthie jumped up and clapped her hands. "She's thinking it's time for the animal crackers," she cried.

It was queer they had not guessed sooner. Flora had been staring at the heaped-up plate on the table all the while.

Then something happened. The door opened, and in came mamma with a big dish covered with a napkin. A card on the top read, "For the mump party." Under the napkin were little chocolate cakes, macaroons and bonbons. "Something for Flora from Dorothy," said mamma.

Ruthie hopped on one foot with delight, and hugged mamma and grandma and Flora. She poured out the milk tea, and they ate first the animal crackers, then the macaroons and chocolate cakes, and snapped the bonbons.

"Guess what Flora thinks now, grandma," said Ruthie, as she tied a pink bonbon cap on grandma's head. "Don't you know? Why, she thinks mump parties are 'most as good as really ones.'"

THE TRULY BRAVE.

Who is the truly brave?

The boy with a self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?

The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who though his heart may be stirred,
Yet tries to seem to live.

Who is the truly brave?

The boy whose daily walk
Is always honest, pure and bright,
Who cannot and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?

The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrades' taunt and jeer,
If he hath peace within.

THE ROSE-COLORED VIEW.

If you are troubled with the blues to the extent that you think that your worries, vexations, and troubles are worse than any one's else, you just want to wake yourself up with a good shock and take a new grip on yourself, before you become a perpetual pessimist and "grouch."

We find the world as it finds us, and if you look at it through "rose colored glasses," you will find this dear old planet fairly overflowing with good-natured, cheery-faced folks, who will be glad to see you.

If, however, you become a sour, narrow-minded pessimist, you will find the world has more than its share of cross and disgruntled people, whom you may expect to get abuse from and to abuse. Exchange.

LIFE'S ASSETS.

Human life is endowed with possibilities in civilized countries possibilities to make his production of good answer the purpose of its creation. Nothing can be further from the truth than to assert that God is partial in the distribution of his gifts and endowments. Some persons are more favorably situated in life than others, and that others are more highly endowed intellectually, is not under dispute at all, but cannot be successfully denied. That some persons make a failure of life cannot be charged to the partiality of God, but rather to individual carelessness or lack of perseverance. Men are not endowed alike, and it is not necessary that they should be, in order to succeed, for usually, "where there's a will there's a way."

Each individual has intellectual and moral assets, and should improve them to the extent to utilize and apply for the accomplishment of life's mission. Among the assets we would mention is that of a noble ancestry. Of course there are also exceptions to this rule. How much there is of heredity in ancestral endowments we will not discuss. But suffice it to say, there are certain pronounced characteristics that are often inherited. It is reported that Lincoln inherited his rugged physique from his father, but his intellectual gifts and his moral strength from his mother. Perhaps many a man is in credit for abilities and accomplishments that really belong to his ancestors. Lincoln often declared, "I owe all that I am, and have come to be, to my mother."

In view of ancestral equipment how much better ought many a life to be. With such ancestral blessings upon an individual there goes an added responsibility. Solomon declared: "Train up a child in the way it should go, and when he is old he will not depart from it." Those who are now being reared in a Christian home should be thankful to God and appreciative of his parents. An estimable benediction follows such children through life. In the early years it may not be fully appreciated but in maturer years it will. Parental prayers, parental advice, and parental example have their effect upon children. Family devotions, prayer, song, and Bible reading are all assets to the child.

The individual. Not only the influence of piety in the home will be helpful, but other exhibited traits, such as firmness in the right, loyalty to principle, and a high sense of duty, are more than religion is beyond question the best and the most productive life asset. When this becomes interwoven in the warp and woof of life, it adds material to the individual's life. The Christian religion, if accepted, adds nobility to the individual's life. It gives the merit to life. It very often paves the way for the individual's life. It gives preference, and gives stability to purpose and moral sensitiveness to all evil.

able asset an individual can have. Then, too, and the same is true of education is another asset of life. Opportunities to secure such a mental outfit are within easy reach, and should not be neglected, but rather an earnest effort should be made to secure it. A thorough preparation for life's responsibilities is of the greatest importance.

Ante a better quality of work and more permanent results.—Evangelical

CHANGED BY BEHOLDING.

There is a rocky shore, where the waves of the sea are breaking, and the rocks are piled up like a wall. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise.

Standing, one Sabbath morning, in the rocky shore, where the waves of the sea are breaking, and the rocks are piled up like a wall. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise. The rocks are of various shapes and sizes, and the waves are breaking over them with a great noise.

We are changed by beholding the Christ, the light of the world. Our ideas of God are changed. We know him not simply as "King Eternal," the "Infinite Jehovah," but we know him as "Our Father." It is that word Father which has gathered the great family of God together. This idea of God brings unity, harmony and success into our lives.

Again, as we behold Christ we are changed. We are changed from selfishness as we behold him thinking not of his ease and pleasure, but of the comfort he can bring into other lives. We see our unforgiving spirit when we behold him at the grave of Lazarus. "Father forgive them, they know not what they do."

As we behold Christ our conception of our fellowman changes. If my worth outweighs a world, so does the worth of a brother man outweigh a world. John Keble, the poet-preacher of the English church, said that the salvation of one soul is worth more than the fraying of the Magna Charta of a thousand worlds. We see our brother in the lowliest of men. We look beyond the imperfections, the sins, and realize that he is an immortal soul capable of rising, with the help of the divine one, from the most degraded state to the highest of glory. We see the life of luxury and worldly pleasure to a life of self-denial and sacrifice.

the richest life is the life which contributes most to the life of others."

As we behold Christ light shines upon the hard, dark problems of life and we are changed from a life of discontent, fretfulness and unrest to a life of calm confidence, we know that "tribulation worketh patience and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Be we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord of the Spirit."—Estella Fasset in the Maine Deaconess.

BARBARA'S RAVELLED CONSCIENCE.

By Rose E. Wakenfield.

When Barbara Hays was first appealed to for the girls down at the Delmark Home she was roundly indignant.

"Why, Aunt Bess," she said, "they're on the downward track, those girls. They steal and tell lies, and they have to be watched like cats to keep them from running away. I declare I don't feel one bit like helping them—they are just too bad."

For answer, Aunt Bess went quietly on with her darning for a full two minutes. Then, speaking reflectively, she said:

"If I could convince you that you, too, are on the downward track, would you have a bit more sympathy for these neglected girls, who have never had a tithe of your chance?"

"Now, Aunt Bess," said Barbara, with an indignant little gasp, "whatever do you mean? Surely I don't act like one of those Delmark Home girls?"

"I only said you were on the downward track, Barbara," Aunt Bess replied, gravely, and then, folding up her mending, she said in her plain, kindly fashion:

"It's this way, lassie. Of course, you are not like those Home girls. It would be a shame to you with your upbringing, if you were. Kate Henter has a drunkard father; Annie Mercy's mother deserted her when she was three years old, and Jessie Howard has three brothers and one sister in prison. Think of your chances to good compared with any of these unfortunate girls. But, Barbara, there are other sins besides lying and stealing that spoil a girl's life."

Barbara was listening very hard, but Aunt Bess, who had a deliberate fashion of not continuing her chats till she was quite ready, paused in a meditative sort of way before she added another word. Then, speaking slowly, as though she was calling up Barbara's whole life, she continued:

"You never do many things today that you can put off until tomorrow, and even as a mere baby you would fight to have your own way. I suppose until your father took to washing your little ten-year old face in early morning cold water you were early known to get up

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EATE OF THE LAMB.

Mary had a little lamb—
But that was long ago;
Where and how it disappeared
The next verse will show.

It followed her to school one day
'Twas the last trip it took;
For the school where Mary went
Was where girls learned to "look
Exchange

Congressman A.—I can say with pride that I have never ridden on a railroad press.

Congressman B.—I wish I could say that.

Bystander—Why don't you say it, B.?

A. said it.—Rollingstone.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., OCTOBER 6, 1910.



Rev. J. P. Sprecher, D.D., Who Passed to His Reward This Week.
He Was One of the Successful and Brilliant Pastors of
the First Church, Oakland, Cal., Where He
Served from 1879 to 1882.

A NEW ERA FOR THE SEMINARY.
PACIFIC PRESBYTERIAN CONFERENCE.
WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE.

PRESBYTERIAN COLLEGE IN NEW MEXICO.
OCCIDENTAL BOARD MEETING.
THE PRESBYTERIES.

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas, 1310

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LOS ANGELES REPRESENTATIVE

Rev. Enos F. Baker, 4951 Pasadena Avenue Telephone Home 33147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

A NEW ERA FOR THE SEMINARY.

President Landon Outlines Working Program That Promises New Day for the Institution.

At the opening of the Seminary at San Anselmo on Wednesday last, President Landon gave a great address in which he outlined a working program for the institution that those that heard it declare, if put into effect, would bring about changes that would give the people of the Coast added confidence in the Seminary.

We asked Dr. Landon for his address for publication, but as he wished to use it at the meetings of the Synods, which he is visiting, he did not care to have it published at this time, but said he would be glad to supply the manuscript later.

Those who attend the meetings of the Synods will have an opportunity to hear it, and has been suggested that if these bodies would pass a resolution approving of the program outlined, and recommend that the Board of Directors of the Seminary clothe the President with power to carry out the program it would bring to a termination this trouble that has for so long disturbed the Presbyterian body.

At present the President of the Seminary has no power to carry out any program. He is simply the chairman of the faculty meeting. If now he were clothed with authority to carry out the program suggested, it would be an endorsement of the program and instruction to put it into effect. This would stay the trouble brewing for the next meeting of the California Synod and give opportunity to put the new program into effect. This would be very disappointing to some of the old, and young war dogs, but it would be a good thing for the Seminary. Let us have peace if some of us do have to make a sacrifice to obtain it.

THE PACIFIC PRESBYTERIAN CONFERENCE.

Seattle Presbytery Approves of It, and the San Francisco Ministerial Union Refers It to the Presbyteries.

It is apparent that the Pacific Presbyterian Conference suggested will have to be held following the meeting of the California Synod, if at all. The San Francisco Ministerial Union at its last meeting voted to refer the matter of the advisability of holding such a conference to the Presbyteries, to report to the Synod.

In addition to this they suggested that the Stated

Clerk of Synod, Rev. Wm. S. Young, and Rev. Thomas Boyd, chairman of the committee of arrangements, be requested to request Rev. Mark A. Matthews, of Seattle, to be present at Synod and present the matter before that body.

There appears to be little enthusiasm for the conference among the San Francisco ministers, they seeming to think it is a move to do some house-cleaning in the city by the Golden Gate. This is not the case, as Dr. Matthews has plainly stated that the problems were not local problems, but coast problems, and the reason for the conference was to bring all the interests of the whole coast together that these problems might be met by a united coast. That the San Francisco ministers are not anxious for reform to go stalking through their streets just now, is evidenced by their refusal to serve on a committee to co-operate with other church bodies looking to the betterment of the moral welfare of the city.

We are chagrined at the way this proposal to promote the best interests of the coast have been received in certain quarters—as these matters, especially moral reform, cannot be successfully dealt with except by the church, and a united church is needed, if any large work is to be attempted.

We believe this conference will be held, as a result of the actions of the Presbyteries, and the California Synod, the Synods to the north having also approved, but we regret the suspicion that some have attached to others motives in this matter.

Seattle Presbytery Approves of Pacific Conference.

At the meeting of the Seattle Presbytery the following resolution was unanimously adopted, as an evidence of their approval of the conference proposed by Dr. Matthews. Action of the Synod of Washington will follow.

Mr. Moderator, Fathers and Brethren:

After conference with some of the men on the Coast and an interview with Dr. Wilson, I wrote the Pacific Presbyterian suggesting that we hold a conference somewhere on the Coast within the next thirty or sixty days for the purpose of discussing the general work of our church, the general college work, the general civic righteousness work and such other matters as ought to come before a Presbyterian Conference. Therefore, permit me to introduce the following resolution:

Be it Resolved that Seattle Presbytery in fall meeting assembled, heartily endorse the idea of a Pacific Presbyterian Conference to be held in some city to be agreed upon, perhaps San Francisco, sometime before the 15th of October, or at some other time to be agreed upon.

Be it Further Resolved, that said conference consist of all the ministers, college presidents, and one representative from each church Session.

Respectfully submitted,

MARK A. MATTHEWS.

The San Francisco Ministerial Union occupied the time last Monday in discussing a number of topics that came up: The appointment of a committee of three to co-operate with similar committees from other bodies interested in the moral welfare of the community, was made difficult by the refusal of all but two of the persons present to serve. Next week Rev. A. E. Street, of Emmanuel Church, Oakland, will give a paper on "Inductive Psychology." The matter of a Pacific Presbyterian Conference as proposed by Dr. Matthews, was referred to the Presbyteries, with the request that they report to Synod, and that Dr. Matthews be invited by the program committee of Synod to speak on the subject at Fresno.

PRESBYTERIAN COLLEGE IN NEW MEXICO.

The Synod of New Mexico met at Las Vegas, New Mexico, on Thursday, September 22d. One of the chief matters under consideration and which determined the place of meeting, was the proposed Presbyterian College. Some time ago the Santa Fe Railway Company offered to the Presbyterians of the New Mexico Synod a large property six miles from Las Vegas. Some twenty years ago the railway had built a large hotel there as a resort. Of late years it has not been used and the company offers to give it to our church, provided they will use it for college purposes. There are fifteen hundred acres of land, of which some three hundred and twenty-five are farming land. The rest of the land is hill. There are hot sulphur springs in front of the hotel with bathhouses. A good water supply is on the grounds with a reservoir above the hotel building and a pumping station.

It would require considerable money to prepare for college work, but the offer seemed so good and the future of that part of the country is so promising, that Synod will probably see what can be done towards raising the money. Those who have been interested in college work say that it is an offer which comes but once in a lifetime to a Synod, and seldom comes to most Synods. It is stipulated that if in five years a certain number of students is secured, the property will be deeded to the Synod.

The elevation is about sixty-five hundred feet above sea-level in a clear bracing climate. As a training school for young men and young women who are to be the leaders in the Presbyterian work in that part of the country, possibly also a training school for Mexicans and Indians and a place for holding summer conferences of various kinds, it offers splendid advantages. The church will be interested to know the efforts of Synod to make good on this proposition.

THE WOMEN'S NATIONAL FOREIGN MISSIONARY JUBILEE.

The year 1910-11 marks the fiftieth anniversary of the beginning of woman's organized work for Foreign Missions in America. It has seemed advisable to the Central Committee on United Study, which represents the leading denominations, with the approval of Women's Foreign Mission Boards, to hold a series of meetings, beginning in October, 1910, covering thirty of the largest cities, East and West, and culminating in a great gathering in New York, in the spring of 1911.

The first of the series of Jubilee Meetings will be held in the First Congregational Church, Oakland, California, October 12th and 13th, 1910. The program:

Wednesday morning, October 12.—Stiles Hall, University of California, Berkeley, 11:00. Address, Mrs. Helen Barrett Montgomery.

Wednesday afternoon.—First Congregational Church, Oakland. Jubilee meeting, Mrs. L. A. Kelley, chairman. 2:00, Devotional Service, Mrs. A. W. Naylor; 2:15, Spiritual Uplift, Mrs. Belle T. Anderson; 2:30, Triumphs of Temperance, Mrs. Augusta C. Bainbridge. Offertory. 2:45, Triumphs of Missions, Mrs. Helen Barrett Montgomery; 4:00, Adjournment.

Wednesday evening.—7:45, Inspirational Praise Service, Rev. Bishop Edwin H. Hughes, D.D., LL.D.; 8:15, Lecture, Woman's Work (Illustrated by moving pictures and colored slides), Rev. Sumner R. Vinton.

Thursday morning, October 13th.—Parlor Meeting.

Mrs. S. F. Cockcroft, chairman; 10:30, Address, Mrs. Helen Barrett Montgomery.

Thursday afternoon, First Congregational Church, Oakland. 2:00, Devotional Service, Miss G. H. Libby; 2:15, Work of Student Volunteer Movement and Young Women's Christian Association, Miss Helen Salisbury; 2:30, China, Mrs. Mae Chisholm Brown, Foochow, China. Offertory. 2:45, Address, Mrs. H. B. Montgomery; 4:00 Denominational Rallies; 6:00, Supper, served in Chapel; Mrs. Drake Caterer. 35 cents per plate.

Thursday evening.—7:30, Organ Prelude and Praise Service, Miss Virginie de Fremery, Mr. Alexander Stewart; 7:45, Thanksgiving Devotions, Dr. L. A. McAfee; 8:00, Address, Dr. Charles R. Brown. Offertory. 8:20, Address, Mrs. Helen Barrett Montgomery.

Executive Committee.—Chairman, Mrs. L. A. Kelley; vice-chairman, Mrs. C. H. Hobart; treasurer, Miss Mary R. Fortin; secretary, Mrs. J. H. C. Rohlf; chairman publicity committee, Mrs. B. F. Brunk; chairman on place of meeting, Mrs. C. R. Brown; chairman finance committee, Mrs. J. C. Chown; chairman entertainment committee, Mrs. H. Jones; chairman young women's committee, Mrs. Esther Johnson; chairman of literature, Miss Belle Garrette. Miss Jennie E. Hill, Miss Isabel Smith, Mrs. J. C. Borland, Miss Grace Nichols.

The San Francisco Presbyterian Brotherhood will meet next Friday, October 7th, at 8 P. M., at Westminster Church, corner Page and Webster Streets. Interesting



Mr. J. G. Chown,
President San Francisco Presbyterian Brotherhood.

addresses will be given by Arthur L. Adams, of the First Presbyterian Church of Oakland, and Mr. J. G. Chown. All the men of our Churches are urged to attend. Come with a desire to help the cause of Christ in San Francisco, and the world at large. Meeting will begin promptly at 8 o'clock.

The San Anselmo Orphanage profited about twelve hundred dollars by the Grape Festival held at the home of Mr. and Mrs. A. E. Kent, at Kentfield, Marin County, on last Saturday. The day was ideal and the hundreds of visitors from all the Bay cities had a most enjoyable time. Too much credit cannot be given the ladies who planned and executed the arrangements. The generosity of the Kents in giving over their beautiful ranch for the occasion, and supplying the fruit from the vineyard is especially

worthy of thanks. The Festival last year was considered a great success when nine hundred dollars was raised, but this affair far exceeded it, and will give much needed money to a worthy institution.

OUR SUNDAY SCHOOL BOARD HELPING THE FOREIGN IMMIGRANT.

It may not be generally known that the Presbyterian church in the U. S. A., through the Sunday School Dept. of its Board of Publication is doing more for the evangelization of the foreign immigrants than any other denomination.

For six years the Sunday School Board has been engaged in this work, beginning with a few colporteurs, and expanding from year to year. We now have twenty-five colporteurs at work, in different localities among people of at least twenty different languages. As the work grew the Board realized the necessity of having some periodicals of a religious character printed in the languages they could understand. A sixteen-page weekly paper in the Bohemian language was the first of these foreign periodicals to appear. It was well received and its circulation now numbers three thousand weekly.

The Hungarian brethren then appealed to us to undertake the publication of a weekly religious paper in the Magyar tongue. After canvassing the field and finding that there were nearly 200,000 Magyars in the United States, many of whom were inclined toward Presbyterianism, the work was begun, and in addition a monthly Sunday school magazine, for which there seemed to be a considerable demand, was undertaken. These periodicals each have a circulation of about one thousand copies.

In the Ruthenian language our Board is publishing a weekly paper called "Sojuz" (Union), which has a circulation of eleven hundred copies weekly, and it has been the means of accomplishing a great deal in the promotion of the Ruthenian movement toward the Presbyterian Church.

For the Italians we have our page weekly paper "L'Arnaldo" (The Herald), which is just a year old and which has already reached a circulation of 2,250 copies. This is one of the most encouraging of our foreign publications, and we are hoping to increase its circulation to five thousand copies within the near future.

Besides this budget of foreign periodicals our Board is publishing Bible picture cards in colors, with appropriate comments printed upon the back, in six different languages. These cards are in great demand, the circulation now having reached 12,500 copies weekly. Foreigners of every nationality are very eager for them and often they are found by colporteurs and missionaries to be effectual in introducing the subject of religion in the homes of foreigners or among groups of men as they speak to them wherever they may meet them.

More than \$20,000 annually are expended by our Sunday School Board upon this work. Through the personal visits of our colporteurs and by means of our foreign publications it is estimated that we are reaching no less than 25,000 foreigners every week.

Thus it will be seen that our Presbyterian Board of Publication and Sabbath School Work is endeavoring earnestly to discharge its responsibility in behalf of our Church, at least, for the Americanization of the people of foreign speech who are seeking our shores. The problem of assimilating the foreigners is one of the most important of any of the civic problems that confront this nation. The Church must do its part by sowing the seed of the

Gospel among them and helping them to a knowledge of the truth. We believe if we can bring them into sympathy with American ideals, and place within their reach those influences that make for righteousness we have done much toward helping the foreigner to become a good citizen. It is a work that is worth while. The foreigners respond to our efforts to bring them out of the darkness of superstition in which they have been living for centuries, and our Board is encouraged to press forward, believing that the Church at large will support them in what they have undertaken.

Our churches are not asked for a special contribution toward this work, but with the approval of the General Assembly, the Rally Day offerings of our Sunday Schools are requested to be supplied to this object. Nearly every Sunday school has a Rally Day in the Fall, and if each school would give only a small amount our Board would have a sum sufficient to greatly enlarge this work. Let every Sunday school have a part in it this year.

Free Rally Day programs and other supplies may be secured by writing to Dr. Alexander Henry, Witherspoon Building, Philadelphia, Pa., as well as interesting information concerning the work among foreigners.

MEETING OF OCCIDENTAL BOARD.

By Mrs. E. L. Rich, Oakland, Cal.

The regular meeting of the Occidental Board was held at 920 Sacramento Street, San Francisco, 10:30 A. M., October 3, 1910, with Vice-President Mrs. J. G. Chown presiding.

After the Devotional Service, Mrs. Mills reported three new boxes now ready in the Traveling Library. There are



Mrs. H. B. Pinney, President.

seventeen boxes and nearly all are traveling at present.

Mrs. F. H. Robinson brought news of two young people of Utah, who are deeply interested in Foreign Missions. One, a Mormon girl, has become a Christian and wishes to go to the Foreign field, the other, a young man, wishes to go to Korea. Two other young women have offered

themselves and will receive more Bible training that they may be thoroughly equipped.

Mrs. Newhall reported the gift of several books for the Reference Library from Mrs. Theo. Burnham.

Miss Florence Latham read a card from Dr. Caroline Merwin, the first news received from her since her arrival in China, also an interesting letter from Mrs. Sharrocks.

Dr. and Mrs. Cunningham, of Peking, in a letter to Miss Hettie Reynolds, tell of a most successful series of



Mrs. E. G. Denniston, Treasurer.

meetings during which a large number of students offered themselves for the ministry.

Mrs. E. Y. Garrette, after a cheering report of the Chinese Day Schools, appealed for money to purchase copies of the Gospel of John (10 cents per copy) to be placed in every Chinese home at Christmas. Gifts of candy bags, dolls, handkerchiefs, pictures, books, Chinese aprons, etc., will be most acceptable in preparation for Christmas. Thirty of the sixty girls in the Home need good, warm suits for winter. These can be provided at a cost of from \$3.50 to \$5.00 per suit. Sheets, pillow-cases and comforters are needed as it was necessary to burn much of the bedding after the epidemic of scarlet fever.

After luncheon at 1:30, Rev. William Rader led the Devotional service. The crowd which filled the Assembly-room to its doors, the happy faces of the Chinese girls as they marched singing on their way to the platform, gave evidence that this was indeed a glad day for the Occidental Board. Mrs. Chown, the much-beloved vice-president, who has so ably presided at all the meetings, introduced the President, Mrs. H. B. Pinney, just returned from the World's Missionary Conference at Edinburgh, and a missionary cruise on the Mediterranean. Mrs. Pinney spoke most feelingly of her joy in standing once more in her place in the loved Home and among the friends of years of service. Briefly, but forcefully, she spoke of the things she had learned in the company of 1200 specialists, representing 160 organizations:—

First—That Foreign Missions is not a part, but the heart and soul of the work of the church.

Second—Things vital to civilization and progress are now taking place in foreign lands.

Third—The Key word of missions is Unity.

Fourth—The East is awakening, asking for enlightenment and liberty.

Fifth—The progress of the cause of Christ depends upon what is done by Christians during the next ten years.

The visit to Oberammergau was a fitting close to the Edinburgh Conference, so thought Mrs. Pinney. Following this came the missionary cruise on the Mediterranean in the yacht Athena, carrying a party of 96 to Athens, to Bardizag, to Constantinople, to Tarsus, to Egypt, visiting colleges, schools and mission stations. With a spirit of deep gladness and thankfulness for opportunities our beloved President resumes the work in her accustomed place.

Mrs. E. G. Denniston, the treasurer, has returned with the firm conviction that America is the best land, California the best State, and San Francisco the best city of the world. In response to the welcome given her, she spoke of the days spent in the land of Syria, of the beauty of the Lebanon region, of the tea given them by Dr. William Jessup in the old home of his father, of the successful work of Dr. Mary Eddy in her sanatorium for those afflicted with tuberculosis, of the young men trained for Christian service, and of the band of faithful teachers and workers whose ranks have been depleted by sickness and death.

Both Mrs. Pinney and Mrs. Denniston were saddened by the sight of the lives of the women and children in the mission lands they visited.

At the close of the addresses two tiny Chinese tots presented the two ladies with bouquets of pink carnations and the day closed with informal greetings and congratulations.

SAILINGS OF MISSIONARIES IN OCTOBER.

On steamship Chiyo Maru, October 6th, Rev. Charles Phillips, to Korea; Rev. Clarence F. Hoffman, to Korea; Miss Grace M. Rowley, to West Shantung, China.

On steamship Mongolia, October 25th, Rev. and Mrs. N. C. Whittemore, to Korea; Rev. and Mrs. A. W. Marshall, to West India; Mrs. Annetta T. Mills, to East Shantung; Rev. and Mrs. D. G. Collins, to Laos; Mrs. C. H. Newton, to Hainan, China; Miss C. Marie Collins, to Siam; Miss Ruby B. Brownlee, to Korea.

On steamship Tenyo Maru, November 1st, Rev. and Mrs. T. W. Mitchell, Dr. and Mrs. F. J. Tooker, Miss Emma Kolfrat, Rev. and Mrs. S. C. McKee, Miss Minta Ellington, Rev. Sidne McKee, all to Central China.

Also Dr. and Mrs. C. K. Edmunds, of the Canton Christian College, to sail on the Mongolia.

J. H. McLAUGHLIN.

SERVICE OF PRAYER.

A meeting for Christian workers will be held at Plymouth Congregational Church, San Francisco on Monday, October 10. The theme of the meeting is "The Word of the Cross—is the Power of God."—I Cor. 1-18 (R. V.).

A prayer service will be held from 2 to 4 o'clock in the afternoon and an evening service at 7:30 P. M., to which all are invited. Several pastors and city workers are expected to speak.

At 1:15 P. M., there will be a Fellowship Supper, where the seats are necessarily limited to the San Francisco pastors and three members from each church. A charge of 25 cents will be made to cover expenses.

SYNODICAL SUNDAY SCHOOL CONFERENCE.

On the afternoon of Wednesday, October 19th, the annual conference on Sunday School work will be held in connection with the meeting of Synod in Fresno.

It is earnestly desired that those who plan to attend



Rev. Alvah G. Fessenden, Chairman Program Committee.

Synod reach Fresno in time to participate in this conference. Where possible it is hoped that Sunday School officers and teachers attend this meeting.

There will be little offered in the way of expert advice, but those attending the conference will hear from pastors, officers and teachers who are doing practical Sunday School work.

The conference program is printed herewith. Will you not see that your school is represented, that we make this conference of greatest practical value?

Program, Synodical Sunday School Institute in connection with Synod of California in First Presbyterian Church of Fresno, Wednesday, October 19th, 1910. 2:00 P. M., Devotional, Rev. Alvah Grant Fessenden; 2:15, General Thought: Importance of Up to Date Methods, Rev. Arthur Hicks; 2:30, Graded School Conference, Rev. Francis H. Robinson; 2:55 Organized Classes, Conference, Rev. Wm. Rader; 3:20, Teacher Training, Conference, Rev. George Butterfield; 3:45, Special Days, Conference, Rev. Elmer E. Flix; Hymn; 4:15, General Thought; The Sunday School at Its Best, Rev. Lapsley A. McAfee, D.D.; 4:35, Cultivation of Missionary Spirit in the Sunday School Conference, Rev. Willis G. White; 5:00, Missionary Giving, Conference, Rev. Nathan Dushane Hynson.

It is urged earnestly upon ministers and elders to reach Synod early enough to attend this splendid Institute.

A Sunday School Institute ordered to be held regularly in connection with the Synods of our church is a proper recognition of the vital place held by the Sunday School in the Church.

SPLENDID OPENINGS FOR PRESBYTERIANS.

A progressive editor (Republican) and a modern dentist can find a good opening in an excellent California town by joining the Pacific Presbyterian, San Francisco.

AN EVANGELISTIC CAMPAIGN IN KOREA.

Tens of Thousands of Conversions Expected in October.

Rev. H. G. Underwood, Seoul, Korea.

All the missionaries in Seoul have united in plans for a definite evangelistic campaign to last a month, beginning with October 1st.

By way of preparation the colporteurs and book-sellers, together with a large number of volunteers are under the guidance of the Bible societies endeavoring to see to it that every house in the city shall be visited and if possible receive a portion of the Scriptures during the summer.

Another committee has begun a plan for the districting of the city, which will be assigned to the workers when the time comes.

The missionaries from all over the country will be gathered in Seoul for their conference from the third week in September and instead of beginning our campaign in the fourth week, this time will be spent in waiting upon God in prayer and conference for his blessing and guidance.

The plan of campaign is far-reaching and aims to have simultaneous meetings throughout the whole city in every church, theater and hall not only for the Koreans, but for Chinese and Japanese as well. We have already approached the subject with some of the prominent Japanese pastors and we are planning to secure from China one or more of the leading missionaries with a small band of Chinese evangelists.

We are entering into negotiations for the renting of every theater and all places of amusement for the whole month so that the only evening entertainment that will be going on in the city during this time will be these evangelistic meetings.

We plan also to secure if possible two large tents which will hold 4,000 each, and which can be erected in two sections of the city, so as to reach the crowd that would not go to other places. It is the plan to make a definite and determined assault upon the enemy that will last at least a month.

We are now having prepared a series of sixteen tracts each, which will be printed on papers of different colors and we plan to have a large force of volunteer workers from the country and the city who shall be so distributed that each house in the city shall be visited once a day for six successive days with a different tract and an invitation to attend the meeting and accept Christ.

We also expect to have these meetings advertised by posters and bills and we desire to take one column a day in each of our six dailies during the month, filling the same with articles that shall set forth clearly the claims of Christ and the Gospel.

One of the greatest difficulties that we will meet will be the proper following up of those who may profess conversion. We have therefore selected a clearing-house or lookout committee. Each person professing conversion will be given a slip of paper on which to write his name and address, and his preference as far as church is concerned. (A full list of churches with their pastors will be printed on the back of the slip). This will then be sent to the lookout committee, the names and addresses registered and the slip sent to the local sub-lookout committee, who will hunt up the individual and give him a welcome.

A small campaign was started in Song Do recently from which there have been good results in the form of 2,500 professing conversions, and we expect that the more pro-

longed efforts as planned here will result in tens of thousands.

Note. One of the peculiarities of the Korean Christian is that he pledges days of personal work for the salvation of others, as well as money. These pledges during the past year amounted to 70,000 days of personal work.

The Bible Societies are printing a million copies of the Gospel of Mark, and an effort is being made to put one in every home in Korea. Already 700,000 copies have been sold.



COEUR D'ALENE FIRST DEDICATES.

Rev. J. M. Wilson, D. D., of Seattle, Assists.

Fair skies had reached their climax, and a joyous people struck the keynote of coming labors for the Master on



First Presbyterian Church.

September 18, which marked the dedicatory services of the new First Church of Coeur d'Alene, Idaho, Rev. J. Statom, pastor.

The new building is the most workable and convenient church plant in the Lake city. It has the largest auditorium, seating 500 without crowding. The walls are of white glazed brick reared on solid cement foundation. Long graceful arches give the auditorium grace and remind somewhat of the old world cathedrals. The opalescent art glass windows, fifteen in number, are a charm throughout, lending dignity and tone to worship by their importation of rainbow hues. A basement dining room seating some 250 feasters, a fine kitchen, modern throughout, together with a total of a dozen rooms gives the congregation a highly workable plant.

The Pastor.

Rev. E. J. Statom entered this pastorate two years ago. He had served the Berthud, Colorado, church the five preceding years, leaving it in a strengthened and prospering

condition. Coeur d'Alene felt the influence of his steady work from the first. From a small and disheartened membership the work has grown to a present strength of 275, including leading citizens and professional folk. As his pastorate lengthens his grip tightens. The cause of temperance in Idaho never discovered a more interested or effective worker. In the recent wet-and-dry campaign he was the steel beam that battered down the proud walls of a modern and highly complete brewery of recent construction in the "Lake City." It has since gone into a receiver's hands and present plans look to its regeneration and conversion into a paper mill. His activity in civil affairs on all moral lines has won him the confidence of the moral backbone of the city, and has brought his church the distinction of standing for the will of God on earth as well as in heaven. His ecclesiastical activities outside his own church are equally broad and effective.

The new church, the nine-room parsonage, and the accompanying lots find the First Church people the possessors of property exceeding the \$25,000 mark, clear of encumbrance. The work of this pastorate clearly demonstrates what God will do for a city church when pastor and people combine to demonstrate the practical and every-day Christianity laid down by the Savior of men.

CONRAD BLUMH.



Rev. E. J. Statom,
Pastor.

Valley and Fruitvale, Ore.—Rev. G. L. Washburn, pastor of the Valley and Fruitvale churches, has just resigned his charge to take effect October 1st, and he will move with his family to Moore, Mont., and will for a while be engaged in another line of work. These churches thus vacated have given a call to Rev. B. F. Harper, their former pastor, who resigned about one year ago to enter the Sabbath-school work of the Presbytery of Pendleton. Mr. Harper has signified his willingness to take up the pastorate again and will take charge of the churches about November 1st.

Pendleton, Ore.—The Pendleton church has not had a regular pastor since December, 1909, when Rev. W. L. Van Nuy left. Dr. W. L. Bleakney of the Pendleton Academy supplied their pulpit very acceptably till recently, when he was called to the Freewater, Ore., church. And the Pendleton church called Rev. Joel C. Lininger from North Bend church, and Mr. Lininger has been in Pendleton since September 1st, and is much liked by the people. He is busy getting his work in line again and also in getting ready to entertain the Synod which meets at his church this fall, October 13-16th. J. M. C.

Fasadena.—A unanimous call has been given to Rev. Robert Freeman, pastor of the La Fayette church, Buffalo, N. Y. He is a Princeton man, now in his first charge and a comparatively short time in the ministry, during which time he has "made good" in a marked degree. His church reports the largest membership in our communion in Buffalo; and a noteworthy thing is that the Sunday-school numbers about twice the membership of the church. Too often it is just the other way. By mistake it has been published that he has accepted. He comes immediately to personally visit the field; but his answer is not yet given.

Sanita Paula. Tuesday evening, September 29th, was the time of Brotherhood supper and conference. The ladies prepared the supper. A good number of men were there. The topic for discussion was, "What Can the Brotherhood Do?" Various suggestions were made, as, to furnish the pastor use of horse one day a week, beautify church grounds, improve church lighting, prepare bulletin board, etc. September 25th was communion service, with nine received into membership. October 2 was Rally Day all along the line, with morning thought, "Rallying around the Word of God." So the Brotherhood motto, "Get together and busy" applies to other departments.

Calistoga. There is a decided improvement in all the activities of this church. The congregations have increased; a new interest is manifested in all the various branches of the work. There are also additions to the church. Rally Day proved so to the full extent of the word. The exercises were excellent; a crowded house, and a good collection. A large number of pupils from the Sunday-school primary department were advanced to the intermediate grade. All these pupils were provided with certificates, the presentation of which was a marked feature of the exercises. A great credit is due those in charge of this work.

Sacramento-Fremont Park.—Fremont Park Church has enjoyed two social events this past month of delightful character. Early in the month a well-planned surprise was given the pastor in honor of his birthday. His home was taken possession of by the members and a pleasing program entertained all. The second event was the afternoon of the Foreign Missionary meeting. Japan was the subject, and two members impersonated returned missionaries, another described her trip through Japan in a pony cart and made it all the more real by passing pictures. Each lady present had some one item or incident and some splendid information was given. The hostesses entertained us at a five o'clock tea, and we felt sure we would try something unique at every meeting.

Willows, Cal.—The Synodical Missionary, Rev. W. B. Noble, D.D., assisted by Rev. Fountain R. Farrand, D.D., organized a Presbyterian church at this place on Sunday, September 18th, with 37 members, 19 of whom were men. The development of a fine and extensive tract of land in the vicinity is bringing in many families, and most of these are Presbyterians. Besides those received several Presbyterian heads of families are on the ground making homes for their families who will come later, and these preferred to wait until the whole family can be received into the church together. The membership will no doubt rapidly increase. A manse for the pastor is in progress of construction, and plans are being drawn for a church building. Three elders were elected and five trustees, and a unanimous call was extended to Rev. Dr. Farrand to the pastorate. Dr. Farrand is well known in California, having been for some years pastor of the Howard Presbyterian Church, San Francisco. The outlook for the new church is very promising.

Lebanon, San Francisco. Sunday, September 25th, was observed as Rally Day in all the departments of Lebanon Church. The attendance at Sunday-school was 216, the regular lesson was dispensed with, a social hour taking its place. Each class furnished a number on the program. The Christian Endeavor Society was unusually well attended, each member having been sent a special notice by the secretary. The evening service was a rally of the members of all the Women's Societies of the church. Mrs. E. G. Denniston gave an interesting address on her recent tour

of Europe, dwelling particularly on missions in the foreign lands. The Brotherhood of David held a public installation of officers Thursday night of last week. Thirty of the thirty-six members were present, as well as the parents of the boys and Mr. and Mrs. Logan. Two of the members received their third degree, earned by regular attendance at church and Sunday-school, learning the life of David and the 1st Psalm. After the exercises, refreshments were served in the church parlors, which had been decorated with yellow and white flowers, the colors of the Brotherhood.

San Francisco First.—Communion service was held at this church, Sabbath morning, October 2, and was largely attended. Eight persons were received into membership—two on profession and six on certificate. During this service, Rev. W. K. Guthrie announced the sudden summons of Mrs. Wm. R. Morton to the better land. Mrs. Morton was a most devoted Christian and her life was fitted with good works. The pastor paid a tender tribute to her memory and his words awakened a sympathetic chord in the hearts of her many friends who knew and loved her so well. The monthly meeting of the Ladies' Missionary Society was held at the church, Wednesday, September 8th, a good number being in attendance and much interest manifested. The noon hour between the morning and afternoon sessions of these meetings is always a very enjoyable one. The pastor is often present, sometimes a missionary and occasionally a "brave" layman. The ladies are always glad to welcome their gentlemen friends, who are in sympathy with the cause of missions, both at home and abroad.

Calvary, San Francisco.—At Calvary Presbyterian Church, San Francisco, the annual business meeting was held Monday evening, September 19th. Over two hundred members and pew-holders sat down to dinner at 6:30. Reports were given from the societies of the church, showing that Calvary has had one of the best years in its history. Mr. Charles Boots and Mr. Frank McArthur were added to the board of trustees. The comparative financial statement showed a healthy growth. There has been a distinct advance in all benevolences this year. Sixty-five members have been added, thirty-two on confession. The congregations in Calvary have never been better. Quite a number will unite with the church on the first Sunday in October. The Sunday-school has adopted the graded system of lessons. Two men's classes are attracting much attention and are led by expert teachers. The pastor is giving a series of sermons morning and evening on the "Men and Women of the Crucifixion." An interesting result of Mr. Rader's last sermon in Pittsburg is the decision of the Board of Trade to publish the sermon for general distribution, as a favorable estimate of the higher life of the city of Pittsburg. During his vacation he supplied in East Liberty church in that city.

Buttville, Ore. The Fall Communion season was celebrated at the Tutuila church September 25th, but the people did not camp at the church as usual because so many of the people were away on their vacation trips. Though many were away in the mountains hunting, even 50 or 100 miles, a large part of them returned for this service, leaving their camps to return to them later. The children were with us too for their last Sabbath for they will return to the Government School October 1st. The morning sermon was preached by Rev. J. M. Cornellison from Gal. 5:7-10, and the afternoon service was conducted by the pastor, Rev. J. C. Dickson, and Rev. Peter Lindley, pastor of the North Fork church, Idaho, among the

Nez Perces, preached the sermon. Mr. Lindsley also assisted in the Communion with the bread, and Mr. Cornellison with the wine. An offering of Lord's money amounting to \$12.00 was made at this service and the same sent the work of the Home Mission Board, making in all \$35.50 since April, 1910, for Home Mission work and \$21.50 for Foreign Mission work, with a gift accordingly for all the other boards from the same Indian congregation. By authority of Congress given in the Act March 3, 1909 (35 Stat. L. 814), the Department of Indian affairs is giving a patent in fee simple to all Mission Boards for mission lands formally held in a temporary way for mission or school purposes. Just recently such a patent was issued to the Board of Home Missions of the Presbyterian church in U. S. A., and a like one to the Catholic Board which are doing work on the Umatilla Indian Reservation for their 160 acres of land on which their missions respectively are built. So now these people that have been so deeply interested in their little church for so many years, know they are on solid ground, and that the mission will exist for them and for their children's children, as one member expresses it, since their great foster father, the Board of Home Missions, holds a clear title to their land, which has been a desideratum all the twenty-one years that the Board has held only a grant to enter and build on the land for mission purposes.

NOTES FROM THE SEMINARY.

The opening exercises of the Seminary were held on September 1st at 11 o'clock in Assembly Hall. There was an unusually large attendance of friends. Rev. Lapsley A. McArtee, D.D., of Berkeley, read the Scripture and offered prayer. President Landon extended greetings to the friends who had gathered and especially to the new students. Announcement was made that Dr. Wicher, the librarian, had recently received donations amounting to \$500 for new books for the library. One hundred dollars was from Mr. Robert Dollar and the other \$400 came from Mr. John I. Parsons of Santa Rosa on the morning of the opening day. The subject of Mr. Landon's opening address was "The Trend of Ministerial Education." After the exercises the ladies of the Faculty presided at lunch in the dining-room of Montgomery Hall, to which all present were invited. At the close of this social hour, heartening "after-dinner" speeches were made by Dr. McAtee, Rev. Lynn T. White of San Rafael, Rev. Wm. Nat Friend of San Francisco, Mr. Foster of the First church, Berkeley, Rev. Edward M. Sharp, D.D., of Portland, Ore., and Mr. Lowrie D. Cory of the Senior Class. The exercises were then concluded with the singing of the doxology. The day was beautiful and it seemed to be the unanimous opinion that it was one of the best opening days the Seminary has ever had. When the students are all enrolled there will be a good increase over last year. Class room work has begun Thursday morning.

Prof. Paterson preached at Mills College September 25th.

On Wednesday evening, September 21st, Dr. Landon gave an address at the monthly meeting of the missionary society of the Brooklyn church, Oakland, on "The World Missionary Conference." Last Sabbath, at the request of the Santa Rosa church, he addressed them in the morning on the same subject and in the evening on the Passion Play.

Dr. and Mrs. Moore had the Faculty at dinner Friday evening, September 23d, in honor of Prof. and Mrs. Martin.

The professors and their wives gave President and Mrs. Landon a reception in the parlor of Montgomery Hall Monday evening, September 19th.

Dr. Landon left on Tuesday evening to attend the meetings of the Synods of Washington, Idaho and Oregon, and to visit a number of colleges by the way. He plans to be absent until the meeting of the Synod of California.

Rev. Robert McMaster Hood, '06, pastor of the church at Connell, Washington, was married September 21st to Miss Frances E. Dice of Prescott, Washington.

Rev. W. H. Bleakney, Ph.D., '99, has resigned the presidency of Pendleton Academy, Oregon, and has returned to this pastorate. Under his presidency the Academy has held a good growth and has erected several new buildings.

Rev. and Mrs. Harry H. Pratt, '99, of Forbes church, Portland, Ore., have resumed their work after a vacation in Los Angeles and Yosemite.

Rev. Samuel C. McKee, who took a part of his theological course here, was married September 16th to Miss Catherine A. List of South Pasadena. They sail in October as missionaries to China.

Rev. Andrew B. Meldrum, D.D., '84, pastor of the Old Stone church, Cleveland, Ohio, is preparing to celebrate in October the ninetieth anniversary of the founding of that church.

LOS ANGELES.

The First Annual Sunday-school Conference of the Presbytery of Los Angeles was held in the Highland Park Church Tuesday, September 27, with this program, Rev. H. H. Fisher of Third church, chairman of Presbytery's Committee, presiding: 2:00 p. m. Devotional. 2:15 p. m., The Greatest Need of the Sunday-school, Mr. E. A. K. Hackett, Superintendent of Immanuel Sunday-school. 2:45 p. m., The Adult Bible Class, Rev. H. K. Walker, D.D., pastor of Immanuel Church. 3:15 p. m., Teacher Training, Prof. H. W. Kellogg, Professor of Biological Literature, Occidental College. 3:45 p. m., The Graded System in the Sunday-school, Mr. W. C. Wickersham, formerly Superintendent of Boyle Heights Sunday-school. 4:15 p. m., The Presbyterian Sunday-school Conference—Its Possibilities, Rev. Arthur Hicks, Synodical Superintendent of Sunday-school Work.

Rev. J. R. Compton reports work on the installing of a new pipe organ in the Second church. Mr. Andrew Carnegie donates \$1200 toward a total cost of \$3500. The well-known organ builders, The Murray M. Harris Organ Co., are putting in the instrument. Mr. and Mrs. Compton were recently called away by what proved to be the last illness of her father.

Dr. Walker's subject at Immanuel Sunday evening, September 25th, was "Sunlight Before Sunrise—the Impressions of a Little Journey Through Japan." C. E. Societies of Immanuel gave a reception to Rev. and Mrs. L. J. Adams, specially in recognition of his devoted service as pastor's assistant.

Rev. Geo. C. Butterfield, Sabbath School Missionary, spoke at Rally Day services in Westminster church, Pasadena, September 25th. Westminster seems to be a favorite name for our churches in the Southland. It may have some significance, this choice of name.

First church had communion services last Sunday, with reception of members. Euclid Heights church received nine new members September 18th. October 2nd at 2:30 p. m., the building was dedicated, Dr. Walker preaching. The golden wedding of Rev. and Mrs. R. S. Reize was celebrated by a gathering of friends at their

house, September 24th. The Ministerial Association sent a letter of congratulation and good wishes. At the meeting this week the ministers adopted a protest against the sale, as reported, of alcoholic liquors at the Atascadero Camp. Also endorsed resolutions adopted last week by the Methodist Episcopal ministers against voting tax for the Panama-Pacific Exposition in San Francisco till the city gives guarantees that it will "clean up." The address of the day was by L. B. Sperry, M. D., on "Psychotherapy in Plain English." It was so well received that the same subject will be continued October 3d in general discussion.

Various Christian organizations of the city will unite in a reception to Dr. and Mrs. E. S. Chapman at the Y. M. C. A. October 6th, on the occasion of their fiftieth wedding anniversary.

The Presbyterian Ministers' Association, October 3d, passed the following resolutions:

Resolved, That the Presbyterian Ministers' Association hereby expresses deep sympathy with all who have suffered in mind, body or estate from the disaster to The Times Building, October 1, 1910; and that we commend all mourning and suffering ones to the tender mercies of the God of all comfort.

Resolved, That the Presbyterian Ministers' Association of Los Angeles in regular meeting assembled, hereby expresses its profound sympathy with Mrs. Eugene L. Carress and little daughter in the loss of a beloved husband and father, and with the Sunset Hills Presbyterian church in the loss of a devoted elder in the death of Eugene L. Carress in the awful calamity of last Saturday morning; and be it further

Resolved, That this resolution be spread upon the minutes of the Association and a copy sent to Mrs. Carress and to the Sunset Hills church.

October 10th the Ministers' Association will discuss the question: Resolved that the closed shop is destructive of individual liberty and a menace to the individual and the state.

The Church Federation Council and the Federation Club passed resolutions of sympathy deploring The Times building catastrophe; and deploring the spirit of lawlessness that could make such a crime possible, if it should be proven to be a crime.

In many pulpits of the city on October 2nd the disaster was spoken of in sermons and remarks, and prayer offered for the suffering and afflicted ones.

Rev. and Mrs. Robert S. Reese of 1630 Arapahoe street, Los Angeles, celebrated the fiftieth anniversary of their wedding Saturday, September 24, 1910. Many of their friends came to greet them, and among the gifts was a purse of \$50 from Immanuel Presbyterian church, of which the family are members, and a white and gold china dinner set, from their children. Rev. and Mrs. Reese came to Los Angeles thirty-two years ago because of Mr. Reese's poor health. Although he has never taken a pastorate here, he has been active in church work and was for a time a city missionary.

THE PRESBYTERIES.

The Presbytery of Nevada will meet October 18, 7:30; Calvary Presbyterian Church, Fresno, Cal. J. M. Swander, Stated Clerk.

The San Joaquin Presbytery will hold its next stated meeting in the First Presbyterian Church of Selma, Cal., on Monday, October 17, 1910, at 7:30 P. M., and will be opened with a sermon by the vice-moderator, George B. Greig, Stated Clerk. Homer K. Pitman, Permanent Clerk.

There will be a called meeting of the Presbytery of

Benicia, at Indianola, Humboldt County, October 9th, at 3 P. M., to consider a request from the people of Indianola for the organization of a Presbyterian Church at that place.

The regular fall meeting of the Presbytery of Benicia, will be held at 920 Sacramento Street, San Francisco, October 18th, 11 A. M. Rev. R. C. Grace, retiring moderator. W. M. Sutherland, Stated Clerk.

The San Francisco Presbytery will meet at the Glenside Church, on October 11th.

The Presbytery of San Jose will meet in the Presbyterian Church of Santa Clara, Cal., Monday, October 17, 1910, at 7:30 P. M., and be opened with a sermon by Rev. Richard Messenger, the retiring moderator. F. H. Babb, Stated Clerk.

The regular fall meeting of the Presbytery of Sacramento will be held in Westminster Church, Sacramento, beginning at 7:30 P. M., Monday, October 17th. Churches that failed to present their Sesssional records at the spring meeting are requested to bring them at this time. H. T. Dobbins, Stated Clerk.

The Presbytery of Southern Oregon will meet in the Third Presbyterian Church, of Portland, Oregon, on Wednesday morning, October 12th, 1910, at 9 o'clock. J. E. Burkhart, Stated Clerk.

The regular fall meeting of Santa Barbara Presbytery will be held in Santa Barbara, opening Monday October 17, at 7:30 P. M. John A. Ainslie, Stated Clerk, Oxnard, Cal.

Bellingham Presbytery.

The Presbytery of Bellingham met with the First Church, of Everett, Wash., on Tuesday, September 20th, 1910, at 7:30 P. M. Dr. McLeod, an able preacher and a great church builder, is pastor. His people worship in a new church which cost \$25,000, and is an elegant up-to-date building. It was dedicated September 11th. Rev. E. M. Calvin was moderator. Rev. H. T. Murray was received from the Central Washington Presbytery and is supplying the Mukilteo Church. Mr. Thomas H. S. Simpson, a recent graduate of Princeton Seminary, was licensed to preach the gospel. He is doing an efficient work at Concrete, Wash. Rev. C. A. Dolph was received by certificate from the Methodist Protestant Church. Rev. J. A. Lannie, of Anacortes, Wash., having departed this life, a very impressive memorial service was held. The Assembly's proposed change of the fiscal year was not approved. Overtures 1, 2 and 4 were affirmed, but 6 was negatived. F. G. Strange, Stated Clerk.

THE PRESBYTERY OF LOS ANGELES.

The fall meeting was held in the Highland Park church, in part on account of wanting to have the ordination of Mr. Sam. C. McKee in his own home church. The session opened Tuesday evening, the 27th, with sermon by the retiring moderator, Rev. T. E. Stevenson of Inglewood, on "Divine Efficiency." Rev. W. G. Mills of San Pedro was elected moderator, and Revs. J. W. Millar of Brawley and J. A. Lensinger of Bethany, temporary clerks. Rev. A. W. Williams of La Jolla was appointed vice-moderator.

New members received were Rev. Henry Teichrieb, who has for some time worked among Russians and other foreign peoples here; Rev. J. S. Jewel, retired; Rev. L. C. Kirkes, D.D., called to the Boyle Heights church; Rev. A. W. McConnell, D. D., Coast agent for the new Sustentation Fund; Rev. J. M. Ferguson, taking the fields of Miramonte and Latin; and Rev. Jas. S. McCluney.

All of the overtures sent down from General Assembly were answered in the affirmative, although there was difference of opinion about some of them.

Two pastoral relations were dissolved at the request of the pastors. One was Rev. D. M. Stuart and the Lakeside church. Mr. Stuart was at his own request placed on the honorary retired list. Dr. W. A. Hunter asked to be released from the pastorate of the First church, Los Angeles. Resolutions of appreciation and regret were passed by Presbytery. Dr. W. S. Young was appointed moderator of session.

Rev. J. H. Stewart presented the report of Committee on Necrology. The names included were Revs. Alexander Parker, D.D., Henry A. Newell, D.D., E. E. Plannette, W. L. Johnston and B. F. Thomas.

Dr. J. A. Gordon presented report on Sabbath Observance, one of the most carefully prepared reports before the meeting, and one that commanded thoughtful consideration. Urgent pleas were made for the cutting out of all necessary work and recreation.

Rev. C. M. Fisher presented the report on Foreign Missions. Dr. Walker followed with some impressions of the Edinburgh Conference. Rev. Sam. C. McKee spoke of his purpose in going to China. The somewhat startling statement was made that the Buddhists were building a temple in Los Angeles to cost \$9,000 on a lot worth \$3,000. A quarter hour was given to definite prayer for the mission work.

Dr. Walker presented the report on Home Missions, showing the present conditions of need, and making most earnest and urgent pleas that the churches should at once come up liberally to the help of the Lord in this work. Dr. Hallenbeck followed in the same strain. President Bai made a characteristic address. His special plea was two fold: 1. For a more respectful treatment of the ministry; 2. For a more self-respecting ministry. He made the thoughts apply strongly to the matter in hand. And each speaker not only urged others, but also definitely promised to go and do himself.

Rev. L. F. Lavery gave the report on Evangelism suggesting that the second Sabbath in October be given to this subject, and that services take in part the form of a memorial to Mr. John H. Converse.

Rev. J. R. Compton reported for the Committee on Systematic Benevolence. He presented some carefully prepared statistics showing the failures of some in this direction. The recommendations urged, and adopted were that every pastor should give an opportunity to his church to make an offering to each one of the nine agencies of the Assembly; and that any church not making offerings to at least one-half of them should give to the committee the reasons for the failure.

Dr. McConnell presented the new cause of Ministerial Sustentation, which was commended to the benevolence of the churches.

Rev. A. Kennedy of Tustin was made chairman of the Committee on Temperance; and Rev. J. M. Ferguson put on the Committee on Young People's work.

The entertainment given by the church in which the meeting was held was ideal. Each noon the ladies served lunch—the most satisfactory church lunch that could be served. The after-dinner talks on Thursday were rich, playing all the way from side-splitting laughter to the most deep and serious things.

The ordination of Mr. Samuel C. McKee was of special interest, and report of that is given separately. Adjournment was taken to meet on floor of Synod in Fresno, opening October 19th, at call of moderator or clerk.

A word of characterization. After ten years or more of regular attendance at the meetings of the Los Angeles Presbytery, it seems to the writer that this meeting

reached high-water mark in the spirit of devotion, as manifested in the two great directions of worship and service; or to put it in another way—prayer and missions. The morning devotional services were well attended, and very helpful. Rev. W. E. Doage led the first, speaking of Dr. Matheson's book on the spiritual development of Paul, and "O Love That Will Not Let Me Go." was sung. Rev. W. H. Evans led Thursday, using Ps. 23, telling in touching words how he first learned at his mother's death-bed, when only four years old, the meaning of shepherd, and how the Good Shepherd had been his Guide, Defender, Inspiration, ever since. Then was sung "Jesus like a Shepherd, Lead Us," with the refrain, "Thou Hast Bought Us, Thine We Are." So the two morning thoughts came together. He bought us because He loves us and He will not let us go, even though sometimes we are wandering sheep.

DR. HUNTER RELEASED.

One of the most important matters of business before the Presbytery of Los Angeles at its recent meeting was in connection with the request of Dr. W. H. Hunter to be released from the pastorate of the First Presbyterian church of Los Angeles. The request was granted after a discussion that drew forth expressions of admiration for Dr. Hunter, seldom equalled on such occasions. Dr. MacLaren, who was moderator of the congregational meeting that acted on the resignation, spoke of the great work Dr. Hunter has accomplished in the First church, and how he has won the love of the members by his prompt attentions and sympathy as a pastor, and by his uplifting, spiritual preaching. One speaker said Dr. Hunter was an ideal pastor for an ideal church and any church that wishes to reach a high ideal will be happy in his leadership. It is earnestly hoped that Dr. Hunter will remain in Los Angeles Presbytery or at least on the Pacific Coast.

THE ORDINATION OF A FOREIGN MISSIONARY.

In the thought of some the most interesting and important service in the Fall Meeting of the Presbytery of Los Angeles was the ordination of Samuel Clark McKee to the office of the Gospel Ministry, his call being to the mission work in China, where he was born. It was Wednesday evening, September 23, 1910, in the Highland Park church, where membership was held by himself, by his bride of a few days and by their parents.

Rev. W. G. Mills, the Moderator, presided and put the constitutional questions. Rev. H. B. Gage, D.D., read the Scripture lesson from Paul's words to Timothy, with brief comment. Rev. F. P. Berry, D.D., led in prayer. The sermon was by Rev. Wm. P. Schwartz, D.D., of Poughkeepsie, N. Y. Dr. Schwartz is a relative of the family, and on September 16th conducted the service that joined Mr. McKee and Miss Augusta List in marriage. His text was Is. 57:15, first part; and the theme, "Eternity." The prayer of ordination was by Rev. J. H. Stewart; and the charge by Rev. R. W. Cleland on the thought of "Ambassadors," dwelling on the three-fold equipment of the Living Word, the Living Christ and the Living Spirit.

Then some earnest and loving words were spoken by Rev. J. A. Stevenson and Rev. W. P. Gantz to Mr. and Mrs. McKee and Miss Grace Rowley of Santa Ana, who also goes out to China this fall. At the close the young people of the church served light refreshments, and a service of real, deep spiritual power came to a close, but its influence for good and God goes on forever, reaching to the ends of the earth and to the world beyond.

SPOKANE PRESBYTERY.

Autumn Session Convened at Coeur d'Alene.

The fall meeting of Spokane Presbytery had special interest owing to the varied routine of its program. The body met in the new building of the "Lake City" congre-



Rev. S. M. Ware,
Chairman Committee on "Church and Labor."

gation, which was found convenient in the extreme for the regular sessions and for committee work, and the luncheon served at the noon hour by the church ladies.

The retiring moderator, Rev. J. M. Skinner, of Davenport, preached the sermon on "The Man for Our Age." It was a thoughtful discourse, well punctuated with quotations from scholarly minds.

Rev. Conrad Bluhm, pastor of Centenary Church, Spokane, was elected to preside over the fall meeting. Rev. W. T. Russell was appointed vice-moderator.

Rev. H. S. Maxwell was received from the United Presbyterian Church, and Rev. W. A. Mackay was adopted from the Presbytery of Seattle. Rev. David W. Ferry, recently called from St. Anthony, Idaho, to the pastorate of Spokane Emmanuel, was received from Kendall Presbytery, and arrangements for installation duly made. Licentiate Arbuckle was dismissed to the Presbytery of Boston, and Rev. D. W. Parks to Butte. The church at Mica was dissolved.

The committee on comity entered a resolution strongly combatting certain charges of encroachment and proselytizing publicly printed by another body, and avowed its closest adherence to comity agreements in both letter and spirit, during all the past.

The overtures were answered in the main as favored by the assembly. The overture on written theological examinations after a spirited discussion was affirmed. Attention was called to the Reformed (Dutch) Synod whose subscription requirement of candidates for ordination is such that the denomination has never had a heresy trial. An overture was proposed recommending the Presbyterian form to require similar subscription, but was lost on vote.

The reports of standing committees showed gain all along the line and revealed a healthy condition throughout the Presbytery.

The conference on "Church and Labor," led by Rev. S. M. Ware, D. D., called out interesting discussions fully justifying the term of insurgency. Of special interest were the remarks of the pastor of the entertaining church.

The commissioners, Revs. R. A. Finlayson, S. M. Ware, and Messrs. J. W. Frazer, of Davenport, and J. Grier Long, of Spokane, gave glowing tribute of the inspiration afforded by the national gathering. Their postulates called forth enthusiasm against any reduction of Assembly representation.

Rev. W. J. Thompson, of Rathdrum, on behalf of committee on resolutions, presented a most happy appreciation of Presbytery's entertainment.

CONRAD BLUHM.

THE PRESBYTERIAN ADVANCED STANDARD COURSE.

James A. Worden, D.D.

Several denominations as well as International Sunday School Associations have established two standard courses for teacher training—The First Standard Course and the Advanced Standard Course.

Our Sabbath school workers are familiar with the First Standard Course and for this Presbyterians use Rev. C. A. Oliver's text book.

There is an imperative call for information as to the Advanced Standard Course.

The following are minimum requirements for those desiring to pass this course. One hundred lesson periods. At least forty of these periods are devoted to the study of the Bible; at least ten lessons to the study of the Pupil, ten lessons to the study of the Teacher, ten lessons to the Sabbath mastery of the Advanced Standard Course is two years, and ten to systematic instruction in Missions.

Each denominational Sabbath school department will decide to what subject or subjects the remaining ten lessons will be devoted.

The shortest time which should be allotted to the thorough mastery of the Advanced Standard Course is two years.

Our Presbyterian Sabbath school department announces that it has planned a course for three years of forty lessons each and selected text books for the first year of the Advanced Course, and they are now ready for orders.

TEXT BOOKS.

1. "The Old Testament and Its Contents," by Rev. Prof. James Robertson, D.D., of Glasgow University.
2. "From One to Twenty-one," by Prof. W. C. Murray, LL.D.

"The Old Testament and Its Contents" is divided into two parts. Part I, the Old Testament as a whole, containing five lessons. Part II, the Books composing the Old Testament, containing twenty-two lessons.

Our aspiring young people will be delighted with Dr. Robertson's book, its up-to-date treatment of the problems of the Old Testament, its charming style, its ripe learning, its entire completeness combined with terms of brevity.

Prof. Murray's text book has already won universal approval.

Those who have taken the First Standard course we welcome to the higher and richer feast of this first year's studies of the Advanced Course.

THE SUNDAY SCHOOL

LAPSELEY A. McAFEE, D. D.,
Lesson Writer.

LESSON FOR OCTOBER 16, 1910.

The Last Judgment—Matthew 25: 31-36. Golden Text, Matt. 25: 40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SUGGESTIONS FOR STUDY.

By Dr. McAfee.

This lesson continues the theme of the last one. Jesus is dealing with His return to the earth. It is a part of the general theme which we have followed these weeks past. He is going toward the cross; He has made every effort to dissuade the people from the course decided upon by their leaders; in spite of all His efforts He sees that He is to be rejected and crucified; now He shows them that God will bring good out of that awful sin. They might have argued that dying was proof of His being merely human, but He will give his disciples a vision of scenes far ahead and thus prepare them for the shock of seeing Him dead. See the great contrast: He has foretold them that He is to be rejected and put to death; now He leads them forward to a sight of Himself as great in power and glory. To die now but afterward to be the Judge of Awards. He is dealing with humiliation followed by exaltation. Review last Sunday's lesson and emphasize the teaching of His return to this very earth but not that second time to be in poverty and isolation, but to have the full heavenly glory let down upon Him.

Four points are to be made plain in developing that theme:

First.—The Judgment Day scene cannot be understood by the study of one passage. One phase is presented at one time and others again. You will need to look up the 20th chapter of The Revelation and the 4th chapter of Thessalonians before you teach this lesson. It is evident Thessalonians before you teach this lesson. It is evident that the first resurrection is at the time of our Lord's first meeting His church "in the air." While the second resurrection is a thousand years later. The great division and final settlement of awards are announced after the second resurrection. But the great feature to be enforced to-day is that the enthroned Judge of the occasion is Jesus. Who after offering Himself to the Jews as their King, was hung on the cross that dark Thursday afternoon. He is showing His fullness of power by way of contrast to the impression of weakness which some of them had of Him.

Second.—The award is not on the basis of conduct as some say it is, but rather on the basis of conduct which has the right motive. It is not simply doing service to a little one, but it is doing service to a little one as a brother of Jesus Christ. Read the closing verses of the 10th chapter of Matthew and see how Jesus lays stress upon the giving of the cup of water in the name of a disciple. The motive for giving that water enters into the consideration. And that is the thought here in to-day's lesson. "My brethren" includes the human family for Jesus became one with us in flesh and blood. On His mother's side He became kinsman to every son of Adam and Noah.

Now He is watching to see not how we treat our fellow-men, but more to see how we treat His fellow-men. There is much slack talk to-day about service being the sole test and that he who serves his fellows by "making two blades of grass grow where but one grew before" or by relieving the strain on bodies or by enlightening minds is thereby entitled to eternal reward of joy regardless of his attitude toward the salvation offered by Jesus. That is not said with divine authority.

Third.—The place of joy is prepared for the men who enter it while the place of torment is prepared for "the devil and his angels." Men are not wanted in that last place. That is, God Who has the right to say where men are welcome has no plan for them in the place of punishment. Men who go to hell break into a place for which no provision was made for them. God's plan is for salvation for men and He pleads that men accept the offer which carries with it assurance of the Home of eternal blessedness. Let us keep it before our pupils that God is disappointed over the death of any man. But we will also keep before them that man's will is sovereign and God stands helpless before it in the matter of salvation.

Fourth.—The same word is used in describing the duration of the joy and of the grief. "Eternal" must mean the same in both cases. Even when the translation uses the word "everlasting" the meaning is not to be obscured thereby. Heaven is endless and hell is endless. Joy is an endless award and torment is an endless award. That argument which will guarantee the eternity of the one will at the same time prove the eternity of the other. The Millennial Dawn people are doing vast injury in California, and doubtless elsewhere, by their loose teaching on this subject as well as on the atonement. Don't be confused by them or by their books. There is to-day no danger greater than that of falling into the hands of false teachers of the Bible. Carefully scan every book offered you which deals with the Bible and as carefully question every teacher who offers to expound the Bible. Ours is a day of bad doctrinal teachers. Their chief power for ill is in their seeming devotion to truth.

INSTALLATION SERVICE.

The service installing Rev. Herbert E. Hays as pastor of Centennial Presbyterian Church, Oakland, were held on Tuesday evening, October 4, at 8 o'clock. Rev. George G. Eldredge presiding, and propounding the constitutional questions. Rev. Frank S. Brush, D. D., preaching the sermon. Rev. Lapsley A. McAfee, D. D., gave the charge to the people. Rev. Harry K. Sanborne gave the charge to the incoming pastor. Rev. Calvin C. Herriott read the Scriptures, and Rev. Frank Rhoda led in the installation prayer.

A promising work has been started at the Fourth Avenue Terrace, a suburb of Oakland, Cal., by the members of the Brooklyn and Fruitvale Churches. The work is under the care of the Oakland Presbytery, and the two churches look after it. \$500 has been secured toward a lot, and a church building will be erected ere long.

THE BLUE PITCHER.

By Harriet Lummis Smith.

When Hulda unpacked her trunk, after her visit to the city, her mother looked surprised. "I declare, Hulda," she said, "if I'd been going to buy dishes, I'd have bought something new and up-to-date. Why—my mother had a pitcher that was the image of that."

"Yes, I know," nodded Hulda. "I bought it because it made me think of grandma's pitcher. I was a little bit of a girl when it got broken. One of the cats was stealing cream." She placed the pitcher on the mahogany sideboard and drew back to survey her purchase. "I think it looks real nice," she exclaimed.

"It does so," Mrs. Wylie acknowledged. "They seem to belong together, as you might say. I suppose that's because they're both old. At least the sideboard is, and the pitcher looks that way."

"It only cost twenty-nine cents," said Hulda. "Aunt Ernestine took me to a place where there were thousands of them, I guess. They were marked down from forty cents," she added proudly. "So it was quite a bargain."

The blue pitcher was an old story in the household when the summer came, and with it Miss Pendleton. Most of the farm houses in the vicinity had at least one boarder during the summer months, and Mrs. Wylie's big, airy front room, the wide porch which extended around the three sides of the house, and the stately maples bordering the drive, all possessed an undeniable fascination for city people. Miss Pendleton was delighted with them all. But it took the blue pitcher to kindle her enthusiasm.

When Hulda carried up a pitcher of cold water the first evening of her stay Miss Pendleton uttered an exclamation and dropped her magazine.

"Why, you dear careless girl," she cried. "To think of using that lovely old-fashioned pitcher for every day. Suppose I should break it! What would you think then?" She took the pitcher up, turning it from side to side, and did not seem to mind when she splashed a little spring water over her pretty gown. "I suppose your mother prizes this very highly," she observed.

"It belongs to me," said Hulda. It was on the tip of her tongue to add that she had bought it in the very city that was Miss Pendleton's home, and had paid twenty-nine cents for it. But Hulda was rather shy with strangers and so the moment passed for making her confidence.

"Beautiful, beautiful," murmured Miss Pendleton, seeming to forget Hulda for a moment. Then she looked up, adjusting her glasses. "Has your mother much old-fashioned china?"

"She used to have," replied Hulda, "but we don't have any now. There were a good many children, you see, before the others grew up and went away, and there were lots of cats and dogs, too, so that dishes were always getting broken."

Miss Pendleton sighed, as if this were very bad news indeed. "But the pitcher is left," she said, "and you are its fortunate owner." She poured a glass of water and sipped it with relish, as if the blue pitcher had imparted to it a delicate flavor.

Just how it came about Hulda hardly knew. She certainly had no idea of trying to deceive Miss Pendleton in the beginning, and yet as the days went by, she found that she was giving countenance to the city lady's assumption that the blue pitcher was a family heirloom. It did not

take her long to discover that Miss Pendleton considered herself an authority on such matters, and Hulda realized that an explanation would be embarrassing to them both. If she had taken her mother into her confidence, Mrs. Wylie's sturdy good sense would undoubtedly have been equal to the emergency, but Hulda did not see the possibility of making a third person understand how simply it all had come about. At any moment, she realized, the truth might come out. If Miss Pendleton should mention the blue pitcher to Mrs. Wylie, explanations were sure to follow. Hulda's mother found it hard to understand the girl's nervousness that summer, and her brusque, almost unmanly way of changing the subject of a conversation.

Hulda herself wished, with all her heart, that her twenty-nine cents were back in her pocket and the blue pitcher in the department store where she saw it first. She wished that the pitcher had been broken before Miss Pendleton's arrival. She reached at last an equally useless wish that she had been frank at the start. Ten words that first evening would have saved the necessity for all these disquieting thoughts. Hulda was sure she should know better another time.

One evening as she carried Miss Pendleton the pitcher of water, she found the lights turned low in the room and the moonlight flooding it. Miss Pendleton sat by the window and she called Hulda to look out on the silvery, serene night. "The breeze is quite cool, isn't it?" said Miss Pendleton. "If I am to sit here long, I believe I shall need a wrap."

She moved away, and a moment later Hulda heard a crash and a cry. She turned quickly. The blue pitcher was in fragments on the floor, and Miss Pendleton was gazing at them, horror-stricken.

Before Hulda could find her voice to say that it did not matter, Miss Pendleton had spoken, "O Hulda, you are to blame," she cried; "you set it too near the edge of the table."

"Yes, it was my fault," Hulda agreed readily. "Don't mind, Miss Pendleton."

"O but I do mind," Miss Pendleton exclaimed despairingly. "What will your mother say?"

Hulda knew only too well what her mother would say. She could almost hear Mrs. Wylie's cheerful voice exclaiming, "Why, don't give yourself another thought about it, Miss Pendleton, it only cost twenty-nine cents. Hulda bought it when she visited her aunt in the city." That would not do. Hulda sighed, and took another step in the wrong direction.

"I guess maybe we'd better not tell mamma," she said. "You know the pitcher is mine. And I'll hide the pieces away somewhere."

"But certainly she will miss it immediately."

"I don't believe she will," replied Hulda, "and if she does I'll say I broke it." Her respect for Miss Pendleton was not heightened by the evident relief this suggestion brought, and when the lady crossed the room and kissed her, she felt an odd impulse to shrink away.

Now that the perplexity of the blue pitcher was removed, the summer went on uneventfully. One day, indeed, Mrs. Wylie said to her daughter, "I wonder what's become of that blue pitcher, Hulda?" And when Hulda replied, "It got broken one night when I was taking some water to Miss Pendleton," the subject was dropped. But if Hulda flattered herself that it was safe to forget the matter, she was mistaken. For deception, even when it comes about so gradually that one hardly realizes its true

nature, has a way of turning up again at the most unexpected and inopportune times.

The summer came to an end. Miss Pendleton went back to the city, promising to come again another year, and though she kissed Hulda good-bye with an affection which touched the girl, Hulda could not help hoping that some one else would occupy the spacious front room the following summer. She had a miserable feeling that things would never be quite the same as they were before the affair of the blue pitcher. For the first time in her life there was a shadow between her mother and herself, the shadow of a secret. Vainly she tried to comfort herself by thinking that it was too trivial to matter.

When she came home from school one day a few weeks later, there was a letter for her. "It's got a city post-mark," her mother told her briskly. "It isn't your Aunt Ernestine's writing, and I shouldn't wonder if it might be from that Miss Pendleton."

Slowly, but with swift-beating heart, Hulda opened the letter. A slip of blue paper, folded twice, fluttered to the floor, and her mother picked it up and spread it upon her knee. Then she caught her breath.

"Hulda Wylie, it's a check for twenty-five dollars made payable to you. Did you ever hear of such a thing? Read what she says."

Hesitatingly, Hulda obeyed. Her voice, faint and husky at first, cleared and grew stronger as she realized that Miss Pendleton had been on her guard and her secret was safe.

My dear Hulda:

Since my return I have thought often of the many kindnesses you showed me while at your home. I am enclosing a small check which I wish you to spend for something you will thoroughly enjoy, and which I hope is at least a partial discharge of my indebtedness.

Sincerely your friend,

CHARLOTTE ROSS PENDLETON.

"Well, if that isn't kind of her," exclaimed Hulda's mother, beaming. "Talk of indebtedness, when she paid up her bills as prompt as sunrise. I guess she took a great fancy to you, Hulda. You did wait on her nice, though nothing more than any boarder would have a right to expect. That's quite a little fortune, isn't it? Twenty-five dollars. Why, when I was your age—"

But Hulda was no longer listening. She had read between the lines. Miss Pendleton was not showing her appreciation of any kindness she had received from Hulda during the summer. She was paying for the blue pitcher.

All at once the girl realized that she had come to a turning-point. Her deception had started without her realizing it, in shyness and diffidence. Then when she was well enough acquainted to explain, she had grown to take satisfaction in the admiration which Miss Pendleton lavished on the blue pitcher. Later, matters had become so complicated, that every day made it easier to go on along the same path, harder to face about. The slip of blue paper on her mother's knee told her how far she had strayed from safety and right. For to take Miss Pendleton's check was perilously close to dishonesty.

A brown head dropped suddenly into Mrs. Wylie's lap. Hot tears sprinkled her gingham apron. "O mother," a choking voice cried, "O mother! I don't know how I can, but I've got to tell you everything."

It was a long letter that Hulda wrote Miss Pendleton, and its length was not the only reason why it took a long time to write it. Postponing an explanation invariably

makes it hard. But when Hulda signed her name, she had one comforting assurance. Whether Miss Pendleton understood the rest or not, she would not fail to comprehend that Hulda Wylie was done with deception forever.

Apparently Miss Pendleton did understand. The letter that came in reply was very womanly and sweet. Indeed, it seemed that she as well as Hulda had learned a lesson.

"I've been ashamed often," Miss Pendleton wrote, "to think I encouraged your hiding the breaking of the pitcher from your mother. And that isn't all. I am afraid I've pretended to a knowledge of many things I know very little about. Old china was only one of a number. I am just as ignorant of art and music, though I have liked to assume the airs of a person who is well-informed. You have one advantage over me, my dear, you have discovered your mistake much earlier than I have done, and you will not have as hard a time in breaking up a bad habit."

Mrs. Wylie read the letter over twice in silence. Then she took off her glasses and polished them vigorously.

"If the pieces of that blue pitcher are around anywhere," said Mrs. Wylie to her daughter, "you bring them to me, and I'll see if I can cement it so that it will stick together, even if it won't hold water. That pitcher wasn't an heirloom, to be sure, but I think, after all that's happened, it had better be."—Churchman.

THE SECRET OF A HAPPY LIFE.

We occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons. She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions and did not believe all the world wicked and unkind. She relieved the miserable and sympathized with the sorrowful. She never forgot that kinds words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head she is loved and considered. This is the secret of a long life and a happy one.—United Presbyterian.

WHO WILL HELP

To make sixty young girls and little children happy in the Chinese Presbyterian Home, at 920 Sacramento Street, San Francisco? You can do it by sending in money or gifts for Christmas. Miss Cameron has a large family to care for and she is anxious that at least thirty of the children may have new warm suits for winter. It is much better, where convenient, to send the money to Miss Cameron and let her select the materials. The girls make their own garments.

In addition to these suits which cost from \$3.50 to \$5.00 each, we will also need fruit, nuts, candy bags, handkerchiefs, soaps, dolls, etc. Please send to Miss Cameron or to Mrs. Berry-Goodwin, Chairman Christmas Committee.

I hold this thing to be grandly true.

That a noble deed is a step toward God,

Lifting the soul from the common sod

To a purer air and a broader view.

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Men who are strong, noble and true,
Men who have courage to dare and do.

God give us men who stand for right;
Men who are ready all evil to fight;
Men who are clean, whose word is their bond;
Men who, when called, are sure to respond.

God give us men that money can't buy,
Men who have faith and are willing to try;
Men who have honor, virtue and power—
God give us men! is the cry of the hour.
—Unidentified.

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PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., OCTOBER 13, 1910.

No. 41



The San Francisco Theological Seminary, San Anselmo. Which It Is
Suggested Should Be Reorganized.

WHY NOT REORGANIZE THE SEMINARY?
SAN FRANCISCO MINISTERS ENDORSE CONFERENCE.
TO WHOM DOES THE OCCIDENTAL COLLEGE BELONG?
REPORT OF SYNOD'S COMMITTEE ON FOREIGN MISSIONS.
WHO WILL BE MODERATOR OF THE CALIFORNIA SYNOD?

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas, 1310

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1905, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

WHY NOT REORGANIZE THE SEMINARY?

Would It Not Be Wise for All the Members of the Board of Directors to Resign, That New Men, With New Hope and the Confidence of the Church Membership Go Forward to Greater Things?

Let no one think that we have one word of criticism for the members of the Board of Directors of the San Francisco Theological Seminary, or that we believe that there are any more earnest, consecrated, loyal set of men within the bounds of the Presbyterian church than compose this present body, but we believe that those whose terms do not expire at this time should present their letters of resignation at this meeting of Synod.

It is an exceedingly serious matter to suggest such drastic action, and nothing but such a crisis as the one confronting the California Synod would warrant such action, but here is a condition of affairs that has taxed the brains and souls of the men of the church these many years and now confronts them again in such a way that unless some such action as this is taken, the sons of the church will find themselves aligned in battle array, brother against brother, in what will be to all of them a most disagreeable controversy, and one that at bottom is not the crux of the trouble.

The report of the committee appointed by the Board of Directors of the Seminary to review the answers Dr. Day has given to the questions which the Synod instructed the Board to propound to him, will be in the hands of the Directors before this article is read, and this report will be submitted to Synod. The underground railroad reports that the answers by Dr. Day are eminently satisfactory as they are in accord with the utterances of the General Assemblies and the Board will with much pleasure and satisfaction present them, feeling sure that all will approve the able and satisfactory way in which the questions have been treated by Dr. Day.

To those not familiar with the situation it would seem that the filing of the satisfactory answers to the questions in controversy would bring the whole matter to a termination, and that the men on both sides would clasp hands and solidly support the institution, but "those on the ground" know it will be anything but this happy ending at the meeting at Fresno. The controversy will be waged on some other ground.

We all know that the proper answering of these or any other questions will not solve the Seminary problems, for the Seminary problems are not alone questions of The-

ology, nor Dr. Day. Should he be taken up in a chariot of fire, or a one-horse shay, and thereby be eliminated from the situation entirely; or should the answers to the questions be attested by Divine approval, still the Seminary problem would be as unsolved as it is today, because the seminary trouble is not so much theology as lack of confidence in the Seminary.

Dr. Day has been seized upon as the cause of the whole trouble, but he is little more the cause of it than any member of the Board of Directors, or member of the faculty, and it will do little good to try to make him a scapegoat.

This may look to some as a defense of Dr. Day's teachings, but it is not intended to be because we are not discussing them, and have no personal knowledge of what he teaches, or what he is charged with teaching, and if his answers to the questions propounded are in accord with the last word of the General Assembly, as they are reported to be, there is nothing more to be said on that question. What is here said regarding the situation at the Seminary is agreed to by men who last year led the assault on the Seminary; more than that, it is what some of these men have themselves said. They were sincere in what they did, or rather in what they attempted to do, but now they see that they had hold of the wrong horn of the dilemma, or only one of the horns, and they believe that nothing but a reorganization of the Seminary will suffice to restore confidence in it.

This might make it appear to some that the conservative men are attempting to "break in" to the Seminary, and this article is written to make this possible, but if we are properly informed the conservative men now have satisfactory representation, and as we were the ones to propose the starting anew with a "clean slate," no men or set of men can be charged with attempting to further their own ends by the carrying out of the plans suggested. As far as we are able to see no one is anxious to get a place on the board in place of any man now holding the position, and we believe the Synod of California is capable of handling any situation that might arise under such a drastic change as that proposed, and conserve the best interests of the Seminary.

That it is not the teaching of the Seminary that has caused the lack of confidence in the institution, is clearly shown by the action of the ministers who have advised the young men of their congregations, and of the colleges to go to Eastern theological seminaries in preference to San Anselmo, where, they admit the teachings are more herodox than they have suspected the San Francisco Seminary to be.

The very length of this attempt to set forth the situation regarding the Seminary clearly indicates that there are a number of things that have entered into the situation that will complicate any attempt on the part of the present officials to clear the situation. A new Board would be handicapped with few of the problems that confront the old and they would have to aid them the confidence the people always have in a new undertaking, and the enthusiasm that would be aroused by the hope of the success of such a great work as this should be.

If the conditions surrounding the Seminary were in connection with a business house, a reorganization would be the first thing considered necessary. The Board of Directors are not responsible for the condition of things as they are, as far as human wisdom can see, they simply "got in wrong," and the only thing to do is to back out and let someone else try, and it will be no discredit to these men to step aside in the interests of the success of the institution, whereas if they decide to "sit tight" and hold

their places at any cost, we believe it will be a grave mistake.

The management of the financial affairs have been such as to call forth commendation from the Synod; the investments in realty, bonds, mortgages and notes, covering the \$780,000 endowment are yielding the best possible revenues, and every one has confidence in the individual members of the Board of Directors, and now at this time when they can present their report showing that the teachings of the Seminary have been in accord with the utterances of the highest court of the Church, it is not a good time for them to offer to give way to a new staff of officials, who without their handicaps, can press forward to the front rank this training school for the ministers of our Western land?

The Board of Directors are as given herewith. Those whose term expires in 1910 will not be affected by the action proposed, as their term expires at this time.

Board of Directors.

Term Expires 1910.

Rev. James Curry, D.D.	Newark, Cal.
Robert Dollar	San Rafael, Cal.
Rev. George G. Eldredge	Berkeley, Cal.
Charles H. Fish	San Rafael, Cal.
William M. Ladd	Portland, Oregon
Rev. William Martin	Santa Rosa, Cal.
Rev. Harry N. Mount	Eugene, Ore.
John P. Prutzman	San Francisco, Cal.
Rev. J. M. Wilson, D.D.	Seattle, Wash.

Term Expires 1911.

Rev. Wm. H. Bleakney, Ph.D.	Pendleton, Ore.
Prof. J. O. Griffin, Ph.D.	Stanford University, Cal.
Charles A. Laton	San Francisco, Cal.
Rev. H. H. Pratt	Portland, Ore.
Rev. Ellsworth L. Rich	Oakland, Cal.
J. W. Richards	Berkeley, Cal.
Rev. Hugh K. Walker, D.D.	Los Angeles, Cal.
T. M. Wright	San Jose, Cal.

Term Expires 1912.

Rev. F. S. Brush, D.D.	Alameda, Cal.
Rev. Thomas Boyd, D.D.	Fresno, Cal.
Geo. D. Gray	Oakland, Cal.
Rev. Murdoch McLeod, D.D.	Tacoma, Wash.
Rev. John Hemphill, D.D.	San Francisco, Cal.
Rev. W. S. Holt, D.D.	Portland, Oregon
J. C. Ford	San Diego, Cal.
Wales L. Palmer	Oakland, Cal.
Robert Livingston	Portland, Ore.

The Officers Are:

Mr. Wales L. Palmer	President
Rev. F. S. Brush, D.D.	Vice-President
Rev. James Curry, D.D.	Secretary

SYNOD OF CALIFORNIA.

The regular annual session of the Synod of California will convene Wednesday, October 19th, 1910, at 7:30 p. m. in the First Presbyterian church of Fresno, Cal. The opening sermon will be preached by the Moderator, the Rev. John T. Wills, D. D. The usual rates prevail on the railroads; i. e. Half fare for all ministers who have or obtain permits, and a fare and a third for the round trip on the certificate plan, for all other attendants. Be careful to get a receipt for the money paid for fare in going.

WM. S. YOUNG,

Stated Clerk.

Los Angeles, Cal.

SAN FRANCISCO MINISTERS ENDORSE CONFERENCE. Resolution of Thanks to Dr. Matthews and Strong Endorsement of Plan for Proposed Conference Passed.

At the meeting of the San Francisco Ministers' Union last Monday, following the reading of a letter from Dr. Matthews to Rev. John Stuchell, who was appointed to correspond with him regarding his suggestions as to the plan of the conference, a strong endorsement of the proposed conference was given and Dr. Matthews thanked for suggesting the getting together of the Presbyterian forces of the Coast.

This opens the way for a consideration of the matter at the meeting of Synod, and while no word has come from the Seattle pastor to the effect that he will accept the invitation of the California Synod to speak before that body in regard to the matter, it is hoped he can see his way clear to do so, that the beginning of the work of arrangements may be started at once.

WHO WILL BE MODERATOR OF THE CALIFORNIA SYNOD?

While we have no suggestions to offer as to who shall be the next Moderator of the Synod of California, there are some facts that will be of interest to those who shall find it their duty to elect one of their number to this high office next week at the meeting at Fresno.

It has been a custom to elect Moderators from the Presbyteries in rotation, according to the alphabetical place of each, but of late this rule has been forgotten or neglected, and in consequence some of the Presbyteries have not had their share of men to fill the office. Especially is this true of the Presbytery of Riverside, which was erected in 1902, and has never had a Moderator in the eight years, although Sacramento had had two within this period. By right it is the place for Riverside to name the man, and if we are not misinformed they can present a strong man who will do credit to the position. Rev. William A. Hunter, pastor of the Calvary church, Riverside, would probably be the choice, if this Presbytery names a man.

If Riverside is passed by again, Stockton would come next in line, as she has not had a Moderator within the time named, although John Law served in the office the year previous. If Stockton names a candidate it will likely be Rev. Thomas Boyd, pastor of the entertaining church, at Fresno.

There is a tendency in some places to elect a layman to the office, but as they cannot preach at the opening of Synod the following year, they are somewhat handicapped in filling the place, but if a good, strong business man will take the office his business ability should more than make up for the loss of his sermon, which he could easily get another brother to give.

DISCOVERERS' DAY.

Foreigners Honor the Day While Americans Ignore It.

Another example of the loyalty of the foreigners within our gates was shown on Discoverers' Day when the societies of the foreign-speaking peoples paraded the streets of our cities in memory of the discovery of America. This action is significant in view of the way the American-born treated the occasion by keeping open their stores, and not participating in the demonstration, as well as in the spirit in which they looked upon the parade, and the seeming superior way in which they looked down upon the procession that filed through their streets.

It is about time a movement was started to teach patri-

alism to the Americans. We have but little regard for our own country if one has to give by the act of our citizens, on such occasions as this, and in the manner in which an audience characterized by a race is dragged to its feet when the national anthem is played.

We ought to be ashamed of ourselves to let the foreigners outdo us in our own land by our conduct, and to bespeak ill for this country when its own citizens have so little honor for its glory.

Note.—The word "foreigners" is not used to denote that the persons referred to are not Americans, for most of them are, in every sense of the word, but the term is used for lack of a better one to note the foreign races and their descendants.

PROGRAM FOR THE SESSIONS OF THE SYNOD OF CALIFORNIA.

The program for the Sessions of the Synod of California, convening Wednesday, October 19, 1910, at 7:30 p. m., in the First Presbyterian church, of Fresno, corner M and Merced streets, as proposed by the Committee of Arrangements, and the State Clerk, is as follows:

Wednesday, October 19th.

7:30 p. m. Devotional Exercises. Sermon by Rev. John T. Wills, D.D., of Sacramento, the Moderator of Synod. Enrollment and constitution of Synod. Report of Committee on Arrangements. Reception to Synod by the Ladies of the Church on Wednesday evening.

Thursday.

8:30 a. m. Devotional Exercises led by Rev. Lapsley A. McAfee, D.D. An exposition of the Thessalonians.

9:00 a. m. Organization of Synod for business.

9:30 a. m. Report of Committee on Ministerial Relief.

9:50 a. m. Address by Rev. Alex. McConnell, D.D., on The Sanctification Plan.

10:05 a. m. Report of Synodical Missionary. Rev. W. B. Noble, D.D., LL.D.D. Report of Committee on Home Missions. Report of Special Committee on Home Missionary Manages. Special addresses by men with messages.

11:10 a. m. Report of Synodical Sunday School Missionary and other Board Missionaries. Report of Committee on Publication and Sunday School work. Address by Rev. H. K. Walker, D.D., representing the Board.

12:00 a. m. Recess.

Thursday Afternoon.

1:15 p. m. Meetings of Presbyteries and Committees.

1:45 p. m. Business.

2:00 p. m. Report of the Committee on the College Board. Special address representing the Board by Rev. Hugh K. Walker, D.D. Address, Pres. John Willis Baer, LL.D.

2:40 p. m. Report of Committee on Foreign Missions with Conference led by Rev. Ernest F. Hall, Field Secretary of the Board.

3:10 p. m. Report of Committee on Sabbath Observance.

3:30 p. m. Report of Committee on Freedmen.

4:10 p. m. Business—Reports of Executive Commission of Synod—The Trustees of Synod, and miscellaneous business.

5:00 p. m. Recess.

7:30 p. m. Popular meeting First Church Foreign Missions, Rev. W. B. Gantz presiding. Addresses on the Edinburgh Conference by Warren H. Landon, D.D., and Hugh

K. Walker, D.D. The Indian Cause. Rev. Hugh W. Gilchrist, D.D.

Friday.

8:30 a. m. Devotional exercises led by Rev. Lapsley A. McAfee, D.D.

9:00 a. m. Business.

9:30 a. m. Report of Committee on Temperance. Specially invited speakers.

10:20 a. m. Report of Committee to attend the Theological Seminary Examinations. Report of Directors of the Theological Seminary. Report of the Committee on the Theological Seminary.

11:30 a. m. Report of the Woman's Synodical Societies of California. The President presiding.

12:00 m. Recess.

Friday Afternoon.

1:15 p. m. Meetings of Presbyteries and Committees.

1:45 p. m. Business.

2:00 p. m. Report of the Committee on Systematic Beneficence.

2:25 p. m. Report of the Committee on Education.

2:45 p. m. Report of the Committee on Church Erection.

3:10 p. m. Reports of Committees on Presbyterian Records. Report of Special Committees—Religious Work in Universities—The Christian University on the Pacific Coast—Marriage and Divorce.

3:30 p. m. The Presbyterian Orphanage—Rev. F. A. Doane.

3:50 p. m. The Pacific Presbyterian.

4:00 p. m. Business.

5:00 p. m. Recess.

5:00 p. m. Recess.

7:30 p. m. Popular Meeting—Calvary Church—Rev. T. V. Moore, D.D., presiding. Address, Christian Education Pres. John Willis Baer, LL.D. Address, Home Missions—Rev. Wm. Rader, D.D., Rev. W. S. Holt, D.D.

Saturday.

8:30 a. m. Devotional exercises, led by Rev. Lapsley A.

McAfee, D.D.

9:00 a. m. Business.

9:30 a. m. Report of Committee on Necrology.

10:00 a. m. Report of Committee on American Bible Society.

10:10 a. m. Report of Historical Society.

10:20 a. m. Report on Evangelistic Work.

10:45 a. m. Report on The Brotherhood.

11:00 a. m. Business.

12:00 p. m. Recess.

Saturday Afternoon.

1:15 p. m. Unfinished business.

2:00 p. m. The Synod is invited to an automobile ride through the vineyard.

7:30 p. m. Popular Meeting. First church. Stereopticon lecture on the Passion Play, by Rev. Francis Brush, D.D.

Sunday Morning.

11:00 a. m. Sermon by the Moderator, First church.

3:00 p. m. The Sacrament of the Lord's Supper, First Church, Rev. Warren C. Sherman presiding.

7:30 p. m. Popular Meeting—Evangelistic. Rev. H. H. McQuilkin, Rev. Edwin F. Hallenbeck, D.D.

NOTE.—A condensed by Synod. Reports of Committees are to be condensed to half of one printed page, exclusive of the recommendations, and published in the Minutes of Synod. Will chairmen please take notice and file with the clerk such condensed brief typewritten as possible.

Program for Women Synodical Societies of California.

The program for the Annual Meeting of the Women's Synodical Societies of California, to be held October 20 and 21, 1910, at Calvary Presbyterian Church, N and Tulare streets, Fresno, is as follows:

Motto: "I will gather all nations and tongues."

Thursday, October 20:

9:30 a. m. Devotional Service. Meeting called to order—Mrs. R. W. Cleland.

9:45 a. m. Roll Call of Vice-Presidents or Delegates.

10:00 a. m. Reports of Officers.

10:20 a. m. Conference.

11:10 a. m. Address—"Mission Stations"—Mrs. H. B. Pinney.

11:30 a. m. Quiet Hour. Rev. James R. Pratt.

12:00 m. Luncheon.

1:30 p. m. Hymn and Prayer.

1:45 p. m. Missionaries and Messages from the field.

2:45 p. m. Address—Rev. F. L. Goodspeed, D.D., Oakland. "Our National Life; Its Source and Strength."

Friday, October 21.

9:30 a. m. Devotional—Mrs. Mobley.

9:45 a. m. Meeting called to order—Mrs. R. B. Goodard. Reports of Officers. Questions and Conference.

11:00 a. m. Election of Officers.

11:20 a. m. Installation and Praise Service—Rev. Lapsley McAfee, D.D.

12:00 m. Adjournment for luncheon.

Afternoon Session.

1:30 p. m. Prayer and Praise.

1:45 p. m. Address—Edinburgh Conference. Rev. Hugh K. Walker, D.D.

2:30 p. m. Missionary Hour.

3:30 p. m. Resolutions and adjournment.

Railroad Rates.

A special rate of one and one-third fare for the round trip to any attendant on the sessions of Synod has been procured on all California and Nevada divisions of the S. P. R. R., the Santa Fe R. R., the S. P., L. A. & S. L. R. R. and the N. W. P. R. R.

Proper blanks will be furnished to all members of the Synod on application to the ticket agent at the purchasing station. Ministers should procure half fare permits that cover the entire distance to Fresno, for themselves, through the local agent, taking care to make application sufficiently early to allow the agent time to send to the Main Office. All other attendants will use the special rate, for which a blank will be furnished on application, by the ticket agent on any of the lines. Ministers holding annual half fare permits should use them.

Members of ministers families cannot procure half fare rates.

Tickets for the going trip can be bought October 9th and following, and returning not later than October 24th.

Will all who use these special rates please note that if through any fault of their own they are unable to obtain the benefit of the above reduced fare the railroads will not consider any request for refund of the excess fare paid.

The Synod of 1909 directed the Stated Clerk to print Standing Rules XXII and XXV on the provisional program "with the distinct understanding that the rules are not further to be waived."

Standing Rule: XXII.—The treasurer of each Presbytery, or his representative in case of his absence, shall gather and shall hand to the chairman of the Committee on Finance and Mileage immediately at the close of the afternoon session of the second day, the mileage claims of

the members of the Presbytery in attendance in detail, actual stage, railroad or steamer fares by cheapest route only being counted, with allowance for incidentals of any kind except sleeping cars. No claim shall be considered by the committee unless presented in proper time.

XXIV.—No claim for mileage shall be allowed to any member who is not in attendance before the close of the first morning session, and who does not remain until the close of the session, unless excused by a vote of the Synod.

Accommodations.

The Committee on Entertainment will furnish a list of hotels and lodging houses on application.

Members of the Entertainment Committee will be at the church to direct delegates to the hotels and places of entertainment.

It will be well for those desiring to know prices or to secure in advance accommodations to write to the chairman of the Entertainment Committee.

For further particulars address Rev. Duncan Wallace, Tulare and N streets, Fresno, Cal., chairman of the Hotel Committee.

WM. S. YOUNG, Stated Clerk.

645 South Boyle Ave., Los Angeles, Cal.

TO WHOM DOES THE OCCIDENTAL COLLEGE BELONG?

Rev. J. F. Tubbs, Says That It Is Very Strange That the Parties Who Discovered That the College Did Not Belong to the Presbyterians, at the Same Time Discovered It Belongs to the Discoverers.

To Whom Does the Occidental College Belong?

Strange question that and stranger still that we should have occasion to seriously raise the question, especially when those who furnished the money, the one who solicited the funds and the one who held undisputed control and actual possession of its property to, these many years, all said, and all believed that "Occidental" is our Presbyterian college, and stranger still is the discovery recently made that Occidental is not and never has been under Presbyterian control and that which is more strange than the evolution of men out of monkeys is that now Occidental belongs to the parties to whom the discoverer of these facts desires to have it in control.

Strange indeed that all the people of all the churches in Southern California should have been made to believe that we Presbyterians actually had a denominational school on this Pacific Coast when no such fact existed.

Indeed it passes comprehension that our Presbyterians should have become so aroused by the harangues of ex-President Wadsworth, who represented himself as the authorized agent of Occidental to raise funds for a church school and that he should make us all believe his story to the end that we should pour our offering into the treasury of Occidental College if all he told us was false or a base misrepresentation.

Listen, a strange coincidence, stranger than fiction, that when on our feet and aspiration to become a great college had manifest itself and crystallized in the selection of and a call to its presidency one of the leading rising young men of our church, that our leading religious journals should think to suggest that the reason Dr. Baer held our call so



Rev. J. F. Tubbs

long in his hands was because it was to him a grave question whether he could be of greater service to the Church as secretary of an important department of our Church in New York or in building up and establishing a Presbyterian College on the Pacific Coast, but that which taxes my reasoning powers most and which tries my logic to its utmost is making it clear to my mind why any change of statement in any by-law should be thought necessary to any rational mind in protecting trust funds if Occidental College is not and never has been under Presbyterian control. And even if this great Presbyterian Church of the United States of America were mistaken and wished to speak so plainly no one could raise a question, why, then were we not morally bound to safeguard the widows' mite as faithfully as Carnegie's millions.

It is not a question of ability, opportunity and future destiny of a great denominational or undenominational college, but it is a question of common honesty in the handling of trust funds.

An irreligious attorney, a criminal lawyer said to me one day: "You Doctors of Divinity can put the Doctors of Laws to shame in the juggling of words and methods of procedure when determined to reach an end." "Why," said he, "we lawyers are supposed to win by that process and in dealing in legal technicalities, but you Doctors of Divinity, if you practice as you preach, should deal in all things in equity regardless of technicalities."

I was told recently I was off, that it was not the Doctors of Divinity that were at fault in present existencies.

It was the Presbyterian ministers of the Coast that started the movement, that raised the funds and that built a so-called Presbyterian College, "Occidental," at Highland Park, Los Angeles, and it is not too late to play the mainly part now.

If we cannot make good the conditions we have no moral right to Carnegie's money. If we cannot make good and keep faith we have no moral right to Presbyterian funds without the individual consent of the individual donors. It is up to us to sell out and restore to those to whom it is due and go on to the completion of a great ideal in an undenominational college or continue as we are by birthright, Occidental Presbyterian College.

JEROME F. TUTTLES, D.D., LL.D.

REPORT OF SYNOD'S COMMITTEE ON FOREIGN MISSIONS.

To the Synod of Washington by Rev. Mark A. Matthews, D.D.

Your committee is confronted with endless resolutions and reports to previous Presbyteries, Synods and General Assemblies on the subject of foreign missions. What these reports and resolutions have accomplished it is impossible for the present committee to say. It is safe, however, to state that the reports and resolutions are far in excess of the good they have accomplished. We have contracted the habit of reporting and of passing resolutions, but have not as yet formed the much more desirable habit of transmitting our resolutions into action. Therefore, your committee hesitates to add its resolutions to the rapidly filling valley of dry-bone reports.

We are impressed with the necessity of action. The church of the present day ought to realize that deeds speak louder than resolutions, and that gifts are more valuable than golden words in beautifully framed rhetorical periods. A faith that exhausts itself in sentences is useless, and a faith that fails to reach the pocket-book, move the feet, employ the hands, fire the brain, and create

in the heart a passion for souls, is as dead as the pagan world we are supposed to seek to save.

However, something must be done to stir the church and make its individual members realize the truth just expressed. But, we are forced to the conclusion that lengthy reports and multiplied resolutions are not the kind of literature necessary to educate the individual communicant.

If the pulpits of the country are not doing their full duty in educating their constituents, it is beyond the power of the church court, through the reports of its committees, to even reach the constituency of the church, much less educate the individual members.

The responsibility for the education of the church on any question rests almost entirely upon the ministers. They are the leaders of the church, the ordained, God-appointed and eternally decreed teachers of the church, and if they do not lead and teach, the church will not follow, nor will it be informed.

It is true every Presbyterian ought to be thoroughly posted on the general question of missions, and on the specific necessities of the separate fields now designated as foreign mission territory. It is impossible for the church to have a world view of the church's business, mission and territory if the individual members do not study. Information creates inspiration, and inspiration forces agitation, and agitation always brings results. If Presbyterians are not educated a large percentage of the fault rests upon them individually, because the history of the church, and the claims of the church justify us in saying that Presbyterians are educated and that they are lovers of truth, and delight in the honest investigation of any subject.

Every member of the Presbyterian church ought to be a subscriber and a diligent reader of all the missionary literature published by the church, and by the general interdenominational agencies now sending out standard works on the subject. Our own contributions on the subject of foreign missions ought to be in every home in the church.

The literature department of the church has sent out since May 1, 1909, 379,000 bulletins, and published a number of leaflets aggregating 65,000 copies. An educational booklet of 104 pages has also been issued, setting forth at length the educational work carried on by the Board in its 1,775 locations on the mission field. These leaflets would be gladly sent to every home in the church if the heads of the families would communicate with the literature department of the church.

The general outlook for world-wide missions is very encouraging. The World's Missionary Conference, which ended its sessions in Edinburgh, June 24th, was perhaps the greatest conference of its kind ever held. It represented 20,000 missionaries, 100,000 fellow-helpers in non-Christian lands, 37,000 stations and out-stations, 31,500 educational institutions, 1,567 hospitals and dispensaries, with 7,500,000 treatments annually, 566 orphanages and asylums, opium refugees, leper homes, and the daily impact of great missionary ideas on non-Christian peoples.

Our own beloved church had a part in that great conference, and it has an eternally decreed part in the final conquest.

Our branch of the Presbyterian Church has 1,000 missionaries in non-Christian lands, 4,400 co-laborers, 1,588 educational institutions, 150 hospitals and dispensaries, with 500,000 treatments annually, and it is a great moral and evangelistic force in Africa, China, India, Japan,

Korea, Mexico, Persia, the Philippine Islands, Siam, Laos, South and Central America, and Syria.

The Board has nine printing presses, whose output in pages for the year in round numbers amounts to 233,000,000.

We might report as another item of general interest that the Laymen's Missionary movement has aroused some, and no doubt has accomplished much good, but it is impossible for a division of the church, or for a movement among a few in the church to take the place of the whole church, or to relieve the church of its responsibility in evangelizing the world. It is also impossible to take an aggregation of men and with them enthuse the church unless they have a deep abiding passion for souls, created by previous years of study and prayer.

The year 1909 was the fifth anniversary of the beginning of Christian work in Japan. The Church of Christ in Japan celebrated this event by undertaking a year of special evangelization, which has already produced marked results. At the anniversary celebration Count Okuma, Japan's greatest living statesman, said, "Only by the coming of the West in its Missionary representatives, and by the spirit of the gospel, would the nation enter upon world-wide work. This is undoubtedly the fruit of the Christian religion." Of the 80,000 members of the Protestant Church in Japan, at least 20,000 can be fully claimed as the result of Presbyterian work. Japan starts on the second half century well equipped for aggressive evangelization.

The year 1909 also marked the twenty-fifth anniversary of the Korea mission. Korea's watchword is "A million souls for Christ this year." The mission reports 965 congregations, with 25,053 members, and 23,885 Catechumens, while the adherents number 96,443. The communicants added during the past year numbered 6,532. Their contributions for the year were \$94,896.49. 800 bible classes were conducted at the different stations, with an attendance of more than 50,000 men and women.

Many stations in China report wonderful works of grace. In the revival conducted by a native evangelist at Paotingfu, 470 men decided to accept Christ. At Peking University 300 students confessed Christ. At Tung Choo College, 116 confessed Christ. At both institutions many students decided to enter the ministry. At the medical college twenty-two students declared they would be, not merely healers of the body, but physicians of the soul to every reachable person.

The work in Africa is most encouraging. At Elat we have forty-two self-supporting schools. 3400 pupils taught the bible, and 6,000 pupils under instruction, 469 adults confessed Christ at Elat, from January first to April first of this year. On August 4th, there were 6,000 catechumens, or adults, who have confessed Christ and are under instruction, with a view to being received into the church.

The work throughout the world is most encouraging. It is perhaps reasonable for us to suppose that the total Christian population on the foreign fields approaches five million souls. The spirit of the gospel is permeating all of the darkened territory. The day is not far distant when all of the mission fields of the world will be illumined with the light of the gospel as the waters cover the sea.

The Women's Boards and Societies have shown even more than their ordinary zeal and efficiency in the work entrusted to their hands. It is gratifying to report that their offerings for 1909 and 1910 exceed those for the same period for 1908-1909 by \$140,000. Their Boards, which always seem to attain ideal standards, have sent in more

money by \$7,000 for the eleven months of the shortened fiscal year than for the twelve months of the preceding year.

The total receipts representing donations and legacies for the entire church amount to \$1,393,402.59. Subtracting appropriations from receipts, and we have a surplus of \$4,065.67 on the year's amount as against a surplus of \$3,000 for the preceding year. If we add to the year's surplus items representing income from property, gains in exchange and other credits aggregating \$42,041.79, we have a total surplus for the year of \$46,047.32. Applying this surplus to the deficit carried from former years, which amounted on March 31, 1910, to \$104,713.39, we have a net deficit standing on the books of the Board of \$58,665.93. This deficit ought to be wiped out at once.

We often hear it said by the ignorant and by the heatless in this country that the expense necessary to carry on the work of the boards is excessive. The total expense for the work of the Foreign Mission Board is divided as follows:

Administrative expense, 3.75 per cent; disbursement, not administrative, 2.96 per cent; the total expense to carry on the entire work of the Foreign Mission Board is only 6.71 per cent. There is no business in the world that handles as much money, involves as many people, and is managed so economically. In other words, 93.25 per cent. of every dollar contributed to foreign mission lands on the field and becomes immediately operative in the enlightenment and salvation of the heathen world.

The total membership in the churches connected with our missions on the foreign field, in round numbers, is about 101,044. There were added to the membership during the year 15,400. Our native force numbers 4,400, and the total contribution of our native workers and Christians on the field amounted to \$450,000. This is a vast sum when the average wage in the non-Christian lands is taken into consideration.

Let us draw a few comparisons: The native Christians connected with our missions on the foreign field numbering 101,000, gave \$450,000 last year, or about \$4.50 per member. At home we have 1,400,000 members, and we gave in round numbers \$1,312,000 for the evangelization of the heathen world; or, in other words, we gave about 93½ cents per member, while they gave \$4.50. They earn about 15 cents per day, and at that 15 cents per day, or \$60.00 per year, they gave \$450,000. We earn \$3.00 per day or \$900.00 per year, and give only \$1,312,000 for their evangelization. If we were to give on the same ratio we would be compelled to give \$6,750,000 a year to be as practical and generous as they are.

But, let us go still farther: You must remember that they contribute proportionate amounts for their work, incidental expenses and local church extension. We gave last year to the entire eight boards only \$4,500,000; we gave for congregational expenses, \$16,650,000, and we gave \$1,777,000 for local miscellaneous expenses. In other words, we gave eighteen and a half million for local, individual church work and, including the money we spent on the Home mission field for the evangelization of the heathen at home, we spent in round numbers about twenty-two million dollars on the home church, and only \$1,300,000 on the foreign field to evangelize one billion people. You will see by these figures and facts that we spent in round numbers about \$16.00 per member on the home church and to save the saved, while we gave only 93 cents per member to save the whole heathen world. Certainly the native Christians on the foreign field have taught us a lesson and caused our hearts to burn with shame.

The great underlying conditions of foreign missions cannot be studied in figures presented in statistics, or even hinted at in reports and resolutions. The whole question revolves itself to one of personal consecration, passion for souls, and willingness to make sacrifices. If every man in the church were on fire with love for God and for men, and would tith his income, we would have money to evangelize the whole world.

The policy of the Assembly is not to create a financial standard, but to raise the whole church to the standard of personal godliness and individual consecration. We would recommend, therefore:

First. That the Synod recommend to the Sessions of the churches that they call their people together frequently in prayer for missions and for wisdom, power, men, and means to carry on the work.

Second. We endorse the general standards for sessions previously adopted by the Omaha convention, the Chicago convention, and previous General Assemblies, and also urge our people to raise and spend at least \$6,000.00 a year on missions.

Third. We recommend that the Synod direct the committees in Presbyteries and churches to adopt a missionary policy for the Sunday School in order that the children may be educated and systematically taught with graded instructions, definite prayer, and systematic giving, with the view of securing missionary recruits. We further recommend that the Synod direct the churches to appoint missionary committees in their Sunday Schools, and that said committees be instructed to correspond with the Board of the church for literature and assistance in carrying on this educational work.

Fourth. We recommend that the Synod direct the Presbyterial, Sessional and Church committees to report to this Synod at its next session.

Fifth. We recommend that the Synod direct the committees on home and foreign missions to hold conferences on methods in mission, and Sunday School education of the young at least once a year.

Sixth.—We recommend, therefore, that the Synod direct the sessions of churches to appoint a missionary committee in each church, said committee to be appointed by the Session and Pastor, and urged to conduct a church conference and canvass for the purpose of enlisting every member of the church in systematic giving on the weekly subscription basis.

Seventh.—We recommend that the Synod appoint a committee of laymen as an auxiliary committee to its present committee on foreign missions, and that said auxiliary committee be instructed to hold a laymen conference at each meeting of the Synod on the subject of missions.

Respectfully submitted,

M. A. MATTHEWS, Chairman



Rev. Geo. L. Spinning, D.D., is now at 55 Euclid Ave., Pasadena, Cal., where correspondence should be addressed to him.

Walnut Creek, Cal. Last Sabbath we had the communion of the Lord's Supper and received four new members, three by letter and one on confession of faith. The trustees have recently purchased a manse, the home where the pas-

tor has lived since coming to Walnut Creek. Our Sabbath school is filling up and we have a better attendance than ever.

Pasadena.—Two score Pasadenans attended chapel at Occidental College October 7th to hear the first Pacific Coast address of Rev. Robert Freeman, Pastor-elect of the Pasadena Presbyterian church. The students gave him a rousing reception, well calculated to warm the cockles of his heart. He is reported to have impressed his college audience as a preacher-humorist-monologist. He also spoke at the rally services in the Pasadena church on Sunday morning and preached at both church services. It is understood that his answer to the call will be given after his return to Buffalo and be an affirmative.

Oakland, Centennial.—The first communion service of the new pastorate was held on Sunday, October 9th. There was a large attendance and good interest. Ten members were received, six of them on profession of faith. In the evening the pastor, Rev. Herbert E. Hays, spoke especially to young people on "The Sacredness of Opportunity." The church was again well filled. Mr. Hays has announced a series of morning sermons and prayer meeting topics on "The Church as It Was and Ought Now to Be," endeavoring to find the chief things that made the early Church powerful and apply them to the Church of today.

Snohomish, Washington.—On Sunday morning, October 2, at the quarterly communion service, the First Presbyterian church of Snohomish, Wash., welcomed seven new members into the church. This brings the number of accessions up to 102 during the labors of the present pastor, the Rev. Arthur B. Van Zante, a period of three years and four months. Among the other things accomplished are the payment of the last \$1,000 of debt on the new church, the purchase of a new piano, and the reorganization of the several departments of the church, especially the placing of the temporal affairs of the church on a sound financial basis. The church enjoys a period of prosperity that is gratifying to both pastor and people.

Vallejo, First Church.—held communion services on the first Sunday in October. The new communion service presented by the Sunday school was used for the first time. The attendance was very large, and the services most spiritual. There were thirteen additions, eight on confession. Four adults, and four infants were baptized. Our new pastor, Dr. Mohley, is making things move. He is conducting a Bible Study Class in connection with the Wednesday evening praise service, and has an attendance of between fifty and sixty. A men's club has been organized, and a leader is being sought to take charge of the boy's club. The church is looking forward to a year of prosperity and growth. All the societies are well officered, and are taking hold of their work with a will to do something definite and worth while this winter.

Fresno.—The First Presbyterian church of Fresno has made an advance movement in securing the services of the Rev. Wm. Louch as assistant pastor. The need for such an assistant has long been felt, but until Mr. Louch proved his fitness for the work by ably filling Dr. Boyd's pulpit in his absence this past summer in Europe, the session was unable to secure a suitable man. On next Sabbath evening Mr. Louch commences regular preaching service in Knox chapel in the south side of town. A good live Sunday school has been conducted there for three years, and it is confidently expected that under Mr. Louch's care and man-

agement a good-sized congregation will be gathered together. Mr. Louch will also look after new-comers, Sunday-school scholars, etc., for the whole congregation. The church is greatly pleased to have its pastor, Dr. Thos. Boyd, back among them again, with his genial, whole-souled spiritual manhood and scholarly preaching.

Upaad.—It had been the intention to dedicate the new building at the time of the Fall Meeting of Presbytery of Riverside; but the service has been postponed. This is a disappointment to both the local church and the Presbytery. But as the pastor, Rev. H. P. Lane, says, there are compensations. It is now expected that before the dedication service is held the new pipe organ will be fully installed, and the building entirely completed and furnished. Pastor and people have been greatly cheered by a recent and crowning gift. Col. Jas. L. Paul and his wife have made a pledge of \$5,000, to be paid in five annual installments, which fully provides for the present indebtedness. Col. Paul is the Senior Elder—one of the kind worth having. Thus a country church, so-called, with a membership of two hundred, has in eighteen months put up and made full provision for the payment of a \$25,000 plant, modern and splendidly adapted to the purposes of the various activities of the church. The people thank God and take courage; and want to pass the word on that God is faithful to meet those who in faith and love undertake for Him.

NORTHWESTERN CALIFORNIA.

The Scotia church, Presbyterian in form, was organized Sunday, September 25th, with twenty-five members; eight of these were by confession and the others by letter. Rev. W. S. Lowry preached the sermon in connection with the service, and assisted in the carrying out of the will of Presbytery in the organization. The organization of this church which starts off almost self-supporting, is a monument to the wisdom of Pastor Evangelist Lowry, who has looked after the needs of this field as far as possible during the last three years; and to the faithful and untiring service of Rev. E. P. Shier, who has patiently and cautiously guided and led during the last year as supply for the field. The new church has a neat building to worship in, and starts off under very propitious circumstances.

Evangelist Lowry also spoke at the evening service at which time several others were received on profession of faith in Christ. With the reception of new members at the evening service, the members joined hands about the pulpit, and afterwards signed a covenant and constitution. A bunk-house meeting in the evening at 6:30 was attended by a hundred men, who listened with attentiveness to the ministry of the Word.

Rev. W. S. Lowry has been for the past week in Del Norte county visiting the Crescent City church. He will return to Humboldt for the meeting of Presbytery, which will be held with the Indianola church, October 9th.

Rev. Chas. P. Hessel, pastor of the Arcata church, is supplying the Bayside church, and though the attendance is not large, the interest is good, and the spiritual life strengthening.

The Eureka church Brotherhood has purchased a good stereopticon, and have secured slides for a series of missionary addresses which will be given during the winter months. At a recent meeting of the Brotherhood the subject of compulsory vaccination of school children was discussed by the members. Dr. A. M. Smith, an elder of the church, was the first speaker.

SEMINARY NOTES.

A letter from the Rev. President Landon to the Rev. Professor Wicher, dated October 6th, from Wenatchee, will be of interest to a large number of the readers of the Pacific Presbyterian. Dr. Landon writes as follows: My dear Dr. Wicher:—

I said I would write you about doings in the North. I have had a busy and I think very prosperous journey thus far.

A day at Eugene, Ore., gave me an opportunity for a prolonged conference with Rev. Harry N. Mount, D.D., one of our directors. He introduced me to the president of the State University, Dr. Campbell, upon whom we called. I also called upon two of the leading professors who are old friends of mine. I believe I have thus established closer connections with the Oregon State University.

A day in Albany, Ore., brought me into intimate touch with the college there. I was given the opportunity to address the entire student body. Later I had ample time for a conference with all the candidates for the ministry and with some who have not yet decided the question.

I was part of a day in Portland, where I met some of the friends and directors of the Seminary.

I spent a Sabbath, October 2, in Tacoma. In the afternoon I preached at Whitworth College, to a fine company of young people. In the evening at the request of the pastor, Dr. McLeod, I addressed a large congregation on the Passion Play. Monday morning I was given an opportunity to address the entire student body in chapel at Whitworth College.

I have been most cordially received in the Synod of Washington. Last evening Dr. Foulkes and I delivered addresses on the World Missionary Conference. There was a very large attendance and it was one of the most enthusiastic meetings I have attended in a long time. This morning I was given twenty minutes to speak on the Seminary and had a very attentive hearing.

Rev. J. Robertson Macartney, '96, of Bellingham, was elected moderator. He is one of the most promising of the younger men in Synod, and has made a splendid moderator, courteous, but alert and prompt.

Rev. Wm. Chalmers Gunn, '97, was elected temporary clerk. A number of other graduates had places on the program.

Rev. James Thomson, '06, of Quincy, made a short address in a Home Mission Symposium. He and Mrs. Thomson then presented their infant son, who was baptized by Dr. Holt.

I had the alumni at lunch with me today. Those present were Rev. O. S. Barnum, '96, Rev. J. Robertson Macartney, '96, and Mrs. Macartney, Rev. W. C. Gunn, '97, Rev. Wm. J. Sharp, Rev. Robert M. Hord, '06, and Mrs. Hord, and Rev. James Thomson, '06, and Mrs. Thomson. Rev. James Murray, '02, who attended Synod, was unable to be present owing to another engagement. Rev. James Thomson has been invited to become the Presbyterial evangelist of Walla Walla Presbytery, which has the largest territory of any Presbytery in Washington.

LOS ANGELES.

The new building of the Euclid Heights Church, Rev. Drummond McCunn, pastor, was dedicated with appropriate and interesting services on Sunday afternoon, October 2. The pastor and general charge, Rev. Geo. C. Butterfield, who had been interested and active in the starting of the work, read the Scripture lesson and offered prayer. Rev. Hugh K. Walker, D.D., preached the sermon. About \$1,000 was

given and pledged, being even more than was asked and expected. This together with other amounts promised, makes provision for all present obligations. The work has been much blessed. The last report to Presbytery showed additions of twenty on confession and twenty-two by letter, making a total of one hundred and five. The Sunday school membership reported was one hundred and seventy-four. At times it has been necessary to take some classes out of doors, there being not room in the house.

A large company gathered in the Y. M. C. A. building Thursday evening, October 6th, for a reception and testimonial to Dr. and Mrs. Ervin S. Chapman in celebration of their golden wedding. It was under the auspices of the Anti-Saloon League, of which Dr. Chapman is the efficient and honored superintendent, Y. M. C. A., Y. W. C. A., Church Federation, W. C. T. U., Young People's Societies and Sunday School Association. These organizations were represented in greetings; and music was interspersed. "No presents" had been the announcement, but exception was allowed in two cases. A. L. Montgomery, "The Farmer Painter," whose corn on canvas is so natural that chickens would try to pick it up, gave a painting; and a sum of money was given for the distribution of Dr. Chapman's new book, just published, "Particeps Criminals: The Story of a California Rabbit Drive." In voice broken with heartfelt emotion Dr. Chapman made brief and touching response, expressing his thanks to God and his many friends for all their goodness to him and his. He has two brothers older than himself who have celebrated their golden weddings. We note that Dr. and Mrs. Walker and Rev. and Mrs. Geo. C. Butterfield represented the Presbyterians on the Reception Committee, and we are glad to claim Dr. Chapman and his good wife as in our fold.

Immanuel Church had rallying services last Sabbath running through various departments and the day. The evening services are given an evangelistic turn. Mr. E. A. K. Hackett, the efficient Sunday School Superintendent, is helping in many ways.

Funeral services for seventeen victims of The Times Building catastrophe of October 1st were held in Temple Auditorium Sunday afternoon, October 9. Fourteen caskets contained the partially recovered and partly identified bodies of fourteen men. Of three no trace had been found. Funerals for four earlier recovered had been held separately. The auditorium seating five thousand was filled to its utmost capacity, and it is reported that three times as many were turned away from the doors and stood in the streets. From ten to fifteen thousand are thought to have viewed the interment in Hollywood Cemetery. At the Auditorium service invocation was offered by Rev. W. Allison of the Sunset Hills Presbyterian Church, whose elder was Eugene Carress, one of the victims. The Orpheus Club sang appropriate selections. Rev. Dana Bartlett of Bethlehem Institute read David's lament over Saul and Jonathan, Rev. C. C. Pierce of Memorial Baptist Church offered prayer, Rev. Robert J. Burdette, D.D., Pastor Emeritus of Temple Baptist Church, gave a memorial address, and Rev. H. K. Walker, D.D., of Immanuel Presbyterian Church, led in closing prayer. At the cemetery the Eliza A. Otis memorial chimes were rung. Perhaps no event in the history of Los Angeles has stirred the city's heart more to its depths than this awful tragedy.

Rev. W. D. Landis received ten new members into Westlake Church October 2 at the communion service. He is pushing the Sunday School work with vigor. Attendance October 9th reached high-water mark for the school. Membership is divided into two sides—Blue Bustlers and Red Bustlers—in a friendly contest for new members. Mr. Landis is also doing some touring work with the Sunday School

Association, speaking recently in Riverside and San Diego County Conventions.

Rev. H. H. Fisher welcomed fourteen new members into Third Church October 2. Five of these were from the church of his brother, Dr. C. M. Fisher of South Pasadena; who also received some to make good his loss. Highland Park Church, Rev. W. B. Gantz, welcomed seven.

Evangelist N. S. McClurkin closed work in Livingston, Texas, October 2, with over one hundred confessions, from all classes. More than forty have already joined the church. October 30th he opens a campaign at Lovelocks, Nevada.

Ministers' Meeting, October 10, had a lively discussion of a live subject concerning the closed shop. The meetings are attracting a good deal of interest. October 17th the speaker will be Dr. Geo. L. Spinning, always welcomed, and always having something worth hearing.

IS THIS ALL?

Henry L. King.

"So many gods, so many creeds.
So many ways that wind and wind.
When just the art of being kind
Is all the sad world needs!"

Eliza Wheeler Weston

And is "the art of being kind
All that the sad world needs?"
Then may we cultivate this art.
And daily strive to do our part—
Bring comfort to each burdened heart
That for some kindness pleads.

"So many gods, so many creeds.
So many ways that wind!"
O, Christ of Bethlehem, Thou whose star
The wise men followed from afar,
What weary pilgrims all we are,
Seeking the way to find!

"I am the way, the truth, the life."
We hear thy loving voice.
O, thou, who hast endured the scorn
Of men, and nameless suffering borne—
The wounds of spear and nail and thorn,
May thy way be our choice!

Then, with one God, one creed, one way.
This world will kinder be.
O, Morning star, with light divine,
More glorious than gems from mine,
Along our pathway ever shine,
Until His face we see.

ORGAN WANTED.

The Exeter Sunday School wants to get a second-hand organ, and anyone having such an instrument they wish to dispose of will find a purchaser by addressing the superintendent of the school, Rev. E. R. Pipenburg, at Exeter, Cal.

The figures of 1909 indicate that building operations in San Francisco have reached a point rarely normal. The annual expenditure for five years has been: 1905, \$18,268,753; 1906, \$34,927,396; 1907, \$56,571,811; 1908, \$31,668,341; 1909, \$26,184,068.

Sunday School

LESSON FOR OCTOBER 23, 1910.

Review. Golden Text, Luke 9:51: "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

SUGGESTION FOR STUDY.

By Dr. McAfee.

Review Sunday! That strikes terror to some teachers. But that is because they have not yet had the vision of the advantages. Do you realize that we are to have but two review days in all this year. Unlike other years we are not reviewing at the end of the quarter, but here and now as the lesson-thought seems to direct. The first quarter we had an option between review and an Easter lesson; it is hardly to be questioned which was chosen for we all love to bring our pupils to a thought of the Easter joy and its meaning. Next quarter we are given an option between review and a Christmas lesson; we know now which we will teach, for we must bring our pupils to the beginning of things—that rude cradle with the Very Son of God in shape of a human baby will get our devotion, especially when that Sunday is Christmas Day. Now, then, we have but two review Sundays in a whole year. Why review? Go and ask any successful teacher in day school. Some of them review the former lesson each day, some go over the week's lessons one day of that week or the first of the next. Some review at irregular intervals. But they all review at some time and in some way. Teachers! you must not fear review days. Now is your chance to catch up the threads and weave them into a fabric. Necessarily your teaching has been fragmentary; some of the pupils have been irregular; at times it has seemed impossible for you to find the connection between lesson and lesson. Now you can take the past several lessons and show the vital relationship. Don't feel that you are merely putting in time for a half hour each Sunday. To be sure if you succeed in keeping those pupils from worse places and bad company there has been so much done. But you are set to give a very definite impression of the Bible and its essential teachings. You have a whole class-hour now to see just what those pupils have learned. Finding that they have not fully caught the thought at some point you will have time to help them out. Devote yourself to questions as to the lessons learned; when the lesson-hour of review day is over be sure that you know positively what the pupils have gotten from the past series of days.

Take this review day's opportunity—

Look over your Golden Text: do you see twice over the declaration of the great theme: "When the time was come that He should be received up," and "He steadfastly set His face to go to Jerusalem." Let every moment of the lesson-hour be devoted to questions and to correction of impressions on that theme. Jesus is facing the cross, why? Some one will answer that He is going because He loved us so much. But why did His love lead Him to such a step? Get it firmly into mind at the very outset that His death was necessary to the salvation of sinners. Deal with the just penalty declared by law; with His being our substitute.

Now take up the details: Peter's confession was His drawing from the disciples their estimate of Him that He might teach them very plainly about His death and its

meaning. The Transfiguration is His exhibit of His real self and power, so that when another phase of His life work should be revealed they would be fortified. The lesson of Forgiveness is the theory upon which He is about to work by going to Jerusalem for the cross and its bitterness. The journey to Jerusalem covers several lessons and the incidents are all illustrative of the reason for the trip. While in and about Jerusalem His parables and answers to questions, and His asking of questions are all instructive for persons who are about to witness the awful tragedy of Calvary. Teacher, your errand for this day is to see to it that each pupil co-ordinates the events and the teachings around one thought—that of his being on His way to the cross. Here is the atonement prepared for. At times He teaches by contrasts while at other times He goes directly into His theme. In some instances He seems to drop the thought from attention, but always it is that He may bring the minds back with renewed force. Days and nights; public address and private conversation; among friends and surrounded by enemies; lingering in the north country, traveling over land toward the south, visiting from city to suburb and return; always one theme filling His time and His words. Jesus is about to complete the work for which He came into the world and He longs to have His followers prepared for the shock of that terrible Thursday.

You cannot put too strong an emphasis upon this teaching for it is the heart of our faith. Be sure that you are fresh with the details of the lessons; group them into sections and master them. Draw out events and incidents by questions and by carefully selected words of correction and completion. Remember that you have in hand the hope of your pupils and of the whole world.

THE SWAY OF MIND.

"As a Man Thinketh in His Heart, so is He."

By Frank E. Boren,
In the Pacific Christian.

I want to call attention in the present article to some observable phenomena of daily life, reserving the scientific explanation for the next article.

The control of the mind over the body is of two kinds, voluntary or conscious, and involuntary or unconscious. The direct, conscious control is very limited. We can voluntarily put the body to various uses. We have control over the organs of locomotion. We can move arms and legs at will. We can voluntarily move the head from side to side, or up and down. We have use of the organs of speech; can use our jaws in the mastication of our food; and can open and close our eyes as we please. In a limited way we can regulate our breathing, diminishing or increasing its rapidity. In rare cases the heart action can be quickened by the will. Over many of the bodily processes we have control only over the beginning and termination of the action. An unconscious element enters also into all these consciously directed movements. We can will that the arm be raised, but we cannot control in detail the intricate muscular movements involved.

The involuntary control of the body is far greater than the voluntary. The heart beats ceaselessly while we sleep, and while awake, without our thinking about it. The circulation of the blood goes on incessantly and purposefully without any thought of ours, and our thought can not directly modify it. The organs of respiration fulfill their function unconsciously. The intricate processes of digestion and assimilation are directed by an intelligence beneath the threshold of our consciousness. The vegetative processes are beyond the direct control of our

will. We cannot by "being anxious add one cubit unto the measure of our lives."

Through the digestive processes the food taken into the stomach is transformed into nourishment for the whole body. This is carried by the blood just where it is needed. A part of it becomes enamel for the teeth; a part nails for fingers and toes; bones, nerves, muscles, skin, hair, are all to receive their portion. "What is it?"—we may well ask with Mark Hopkins, "What is it that knows the material that is required for bone, for muscle, for skin, for the enamel of the teeth, and selects it, and carries it to its proper place, and so fixes it there as to complete the texture?" If we had to direct this distribution by our conscious minds, our knowledge would not be sufficient for the task. Train loads of food are carried into San Francisco daily, and distributed according to consciously discerned needs; but far more intricate is the distribution of the food supply of the body. The finger nail does not phone to the central market, by any method of which we are conscious, and ask for needed supply; but the supply is mysteriously furnished. Does some intelligence continually supervise this marvelous process?

Physiological science has placed at our disposal a vast amount of accurate and useful knowledge concerning the efficacy of foods and medicines; yet there is a great deal of experimentation in the use of drugs; and were it not for the wonderful, discriminating wisdom of the "subconscious mind," our experimentation would often prove disastrous. No physician can tell with absolute accuracy just what will be the effect of his remedy. Various conditions, mental and physical, determine that. The body has the power, within certain limits at least, to use what it needs, and just where it is needed, and to discard what it does not need. Dr. A. T. Schofield tells us that the "disgrace that the testing of new drugs must be done secretly, turbing influence of the mind on the action of drugs is so or the results will be vitiated by the mental action of the patient." Were it not for this power of the subconscious mind to decide what is needed, and where, our lives would constantly be in peril because of our blunders in taking food and medicine. "Nature" sometimes keeps us well in spite of the doctors.

We have raised the question concerning the "Intelligence" which supervises these subconscious processes. We cannot avoid an affirmative answer to the question. Nor can we be satisfied merely with an All-wise Creator, who originally endowed the body with certain powers, so that we may say that it is the "nature" of the body to act in certain ways. When we speak of the laws of Nature we are only describing a method. And, a method implies some one continually uses that method. We can be satisfied with nothing short of an "Immanent Intelligence."

Subconscious processes and powers are beyond dispute. I think we must insist also on the term subconscious mind. What shall we say about it? We may limit our mental action to consciousness, and think of this subconscious mind as the "Immanent Father who healeth all our diseases." And, I think we have a part of the truth here, at least. Or, we may suppose, as psychologists do, that there is a vast region of our own mental action that is subconscious. Mr. Hudson and others believe that man has two minds, with separate powers and functions, though working together in unison, as do mind and body. We may call this subconscious something by different names—subjective mind, subconscious mind, unconscious

mind, subliminal self, or, as a friend suggested at Santa Cruz, superconscious mind. Whatever the name we all mean the same thing. We need not dogmatize about the name. What we all mean is that the large part of our bodily processes are carried on without our conscious control, and that this sub., un., or super. something is mind. Each name has its advantages as calling attention to some particular phase of the subject.

What we are after is the method. If we say "Immanent Father," then He employs a method, and allows us as free, responsible agents to yield or refuse to yield ourselves to His method. If we say subconscious mind, or some equivalent term, then this subconscious mind is under the reign of law. If we hide our ignorance behind the convenient word "Nature," then we are only using a word which stands for the method itself. Of this method, and of that magic word "suggestion," we shall have something to say in the next article.

Whatever may be the limits of our own mental action, the fact of religious and practical significance, which we should never forget, is that man's relation to God is constant and vital. Somewhere the Spirit of God touches the spirit of man. We are capable of communion with Him. "In Him we live, and move, and have our being." We never work alone. Health means harmony; and the harmony of our lives is never complete unless we keep our natures open on the Godward side.

Let us notice more concretely the influence of the mind on the body. First, in the expression of the face, and in the bodily attitude and carriage. Dr. Hillis says that "the body is a show window, advertising and exhibiting the soul's stock of goods." Two pictures taken of ourselves, one after heeding good news, and the other after bad news has come, would show a decided difference, and the difference would not be due to an act of our will. We may "put on" certain expressions, and assume company manners, but the face generally betrays the real man in spite of masks.

In the last analysis, beauty and ugliness are spiritual qualities. The perfect form and features are sometimes repulsive. A pure, refined spirit sometimes makes beautiful what would otherwise be a very imperfect face or form. Expression is not the product of muscular manipulation. It is not on sale at the drug stores. It is a subtle soul quality. In spite of our efforts to conceal, the subconscious mind writes the character upon the face and form.

The unconscious action of the mind is seen in the act of blushing. We cannot blush if we try; nor can we keep from it by trying. The more we try, the more we blush. But consider what is involved in blushing. We usually think of the blood circulating through regular channels; but this is not true; the "circulation never flows for two minutes in the same manner." "In an instant, miles of capillaries are closed or opened according to the ever-varying needs of the body, of which, consciously, we are entirely unaware." In blushing miles of these hair-like capillaries are flushed with blood; in fright miles are instantly emptied. What opens and closes these channels? A water system, with hundreds of miles of pipes, may have mechanical devices by which the flow of water can be altered. But in this wonderful circulatory system of the body, miles of channels are opened or closed by a suggestion. In the vegetative processes of the body, "the blood supply of each organ is not mechanical, but is reg-

ulated from minute to minute in health exactly according to its wants and activities." If the finger is cut, the subconscious mind meets the emergency by directing the opening and closing of the necessary channels, and sending the substances needed for repair. The healing salves which we apply externally are not so efficacious as the salves which "Nature" supplies internally. What a marvelous intelligence it is that presides, with ceaseless vigilance and unerring knowledge, over all our bodily life.

It is this intelligent, subconscious supervision that is sometimes called by the doctors the "Vis Medicatrix Naturae." All that medical science and skill can do is to assist and facilitate Nature's processes. Nature is doing her best to keep us well. "This vital energy," says Dr. L. B. Sperry, "this healing power of nature, by its own methods and without artificial aid, not only maintains health and comfort as the normal condition, but it is able to restore to health, without artificial assistance, a very large percentage of the cases that physicians are called upon to treat. It is generally conceded by intelligent practitioners that at least seventy-five per cent of the ordinary cases of illness which physicians are habitually called upon to treat, would recover without the aid of doctors or of medicine; and, in most cases, the recovery would occur as quickly and completely as under professional treatment, provided the sufferers could have good hygienic environment and proper care, together with both subjective and objective influences that tend to produce a positive expectancy of recovery." A "positive expectancy of recovery"—that is the point. These words of Dr. Sperry when spoken before the days when psychological research had thrown such light upon the problem of mental healing. But he is in accord with psychology when he says that the best way to assist nature is by producing a "positive expectancy of recovery." We need to assist Nature mentally as well as by the use of drugs.

Very interesting, as throwing further light upon the subject, is that automatic action which we call habit. Actions oft repeated come to be done automatically—or, what was once done by conscious effort is now done by the subconscious mind. This is a great time saving provision. Some think that all subconscious processes were at first conscious processes. However that may be we are continually turning over to our faithful servant, the subconscious mind, a larger part of the world's work. It does its work well, too. We never work so awkwardly as when we are self-conscious.

"The centipede was happy quite,
Until the frog, for fun,
Said, 'Pray, which leg comes after which?
Which wrought his mind to such a pitch,
He lay distracted in a ditch,
Considering how to run.'"

The little child learns to walk by conscious effort; but soon the walking is done unconsciously, and far more gracefully. The conscious efforts of the organist pass by practice into subconscious movements. When the organist stops to think "which finger comes before which," her playing is wrought to such a "pitch" that discord results.

Habits are of our own making. The subconscious mind is the stronghold of habits—good and bad; and among these bad habits is the habit of being sick. The subconscious mind controls all bodily functions. Like an obedient servant it carries out our orders. If we would rid ourselves of bad habits, we must countermand the orders. What we need is a new set of ideals, desires, purposes. In realizing these, the subconscious mind is always at our

service. Mannerisms, idiosyncrasies, dispositions, abnormalities, diseases, are all habits. The secret of their cure is the re-education of the subconscious mind, as far as it has been faulty. We can not always succeed by merely "trying." Especially if anxiety enters in our trying will be futile. Effort to quit is not the only way of reaching the subconscious mind. Suggestion is another method. May not our repeated efforts be taken as suggestions? Like an accommodating friend the subconscious mind relieves us of that which, by our repeated efforts, we appear to want done? An honest desire is also a suggestion. "The body tends to conform itself to our ideas of it." Often our frantic efforts to quit a habit ends in failure. We need the patient effort; but this is only one side of the problem. We need the ideal. "Reflecting, we are transformed."

Since the mind is such a constant factor in bodily life, anything that disturbs the normal mental life reacts upon the body for ill; and, anything that restores normal mentality is a factor in the cure of disease. Dr. Schofield says that the mind may be "a predisposing cause, an exciting cause, an aggravating or a modifying accompaniment," in all diseases. In view of what has been said, it is not to be wondered at if organic diseases are sometimes cured without the aid of material remedies. The mind has been the chief aggravating factor in such cases. Nature's efforts to restore are aided in such cases by a change of mental condition.

Dr. Schofield divides all diseases into four classes:

- (1) Those that recover by the sole force of the vis medicatrix naturae—a larger class than is supposed.
- (2) Those where this force has to be assisted or controlled by drugs.
- (3) Those where active mental therapeutics are added to it, to further increase the action of the unconscious mind.
- (4) Those where all means are insufficient.

"Finally," he says, "a class cured by physical means alone does not exist."

The sway of mind is universal. "As a man thinketh in his heart, so is he."

DIONYSIUS, THE LITTLE.

Rev. A. W. Ackerman.

As year by year we replace one calendar for another, or month by month strip off the guide that has served its day, it is not often that we stop to enquire concerning the significance of the date or the testimony which it bears to the place and power of Christ as he stands at the summit of human character, human history and human destiny.

On Christmas eve a great crowd gathered to gaze at a strange light in the sky above the flat-iron building in New York City. A policeman tried to move the people on and said it was nothing but a star. But a young woman suggested quietly that it was a star that led the wise men to the infant Jesus, and when the policeman wanted to know what that had to do with it, she answered: "Nothing, only it was Christmas eve." Once again in the long sweep of the centuries the wise men and women in the crowd were led to Jesus by a star. It is equally possible to be lured to the presence of the Christ by the series of numbers that stand daily before us on our calendar.

If one could have gone to Rome in the year 527 and had started out to find the greatest man then living in the

world, the first impulse might have been to visit the palace and seek an audience with the man who swayed the thoughts and consciences of men as well as their lives, who was one of the wealthiest men of his day and lived in such splendor that even then he was always in debt. Some would have gone out to the broad plain outside of the city to seek the tent of the greatest general of the day who had been sent there to accomplish a very serious and difficult task and with him find the second greatest general who was there to watch the first. To see this greatest general clothed in beautiful armor, riding his prancing horse, attended by his brave guard, at the head of the greatest army in the world, and to learn that in all his long life he had lost but one battle, would seem to many to be the discovery of real greatness. But if one really wanted to find the greatest man in the city, he must go down the street until he came to a door, studded with nails, which opened into a dingy building. And then following the dark passages, kept scrupulously clean, he would come to a room that had neither picture nor bed, neither curtain nor chair, nothing but a plain wooden table, a stool, and a pile of straw where the man slept at night.

There is no doubt about the greatness, because the Pope died leaving his debts unpaid, and though he held so high a station, he said nothing and did nothing that either the history of the Church or of mankind has preserved; the general died, having done his part in changing the face of the earth, and is of interest today to the student only, the student of history or of the art of fighting. But Dionysius died and was buried outside the monastery wall, and though he was a holy man, one of the most learned men of his day, with a great capacity for silence, and though he rendered great service to the Church and the whole civilized world, he felt so keenly that there was nothing in his life to boast of that, when asked about the words that should be put over his grave, he said, "Dionysius, the Little."

Yet it was he who unwittingly invented the calendar of the Christian era. He determined if possible to settle the vexed question about the date of the Easter festival which had provoked heated discussions and schisms in the Church until there were a hundred ways of reckoning it, and the only guides he had were private memoranda, meagre church records, and other scattered data. But there came a day, a most eventful day, when he sat at his table in the monastery cell, with the light streaming in at the narrow window and the greater light of the love of God and man in his heart; on the table before him was the list which he had made of all the Easters that the Church had celebrated, together with the years that intervened between the resurrection and the annunciation to Mary; and then there was the scratching of a pen on parchment, the only sound in the brooding stillness of the house, and for the first time the words were written in connection with the date, "Anno Domini, 527."

It was fifty years after this that the older calendar was supplanted, and it was twelve hundred years after that Russia yielded to its claim; but today it can be said that there is no other date in the world's history which the nations of the earth are willing to concede to be greater than the greatest date of their own history, and wherever the pierced hand has healed the sinful heart, the nations write "In the year of our Lord," and wherever any other mode of reckoning is found, there lies the darkness of heathenism; there the light of the Christ has not yet come in its power and glory. It might be well to recall this now and then as we use the calendar which

Dionysius worked out for us and thus be led back to Christ, the pivotal character of all history.

QUEER STEEDS.

"Whoa, chick! Whoa, bird!" somebody was saying.

A stroller along a road in Southern California heard the words, and wondered at such unusual terms for horses. The road led out of a little village into the country and was lined with golden poppies, while here and there brown-backed violets peeped through the green grain that, dropped from some hay wagon, was now springing up along the wayside.

The stroller was observing the flowers intently, so did not look around until "Whoa, chick! Gently, bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat were two fuzzy, grotesque birds of gigantic size, in fact, the largest birds in the world—ostriches—harnessed side by side to a curious, sulky-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kittenish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, chick! Whoa, bird!"—as the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the bird-horses with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And the man with the flowers noticed the clever way in which the birds were harnessed. Around their necks was a strap, while another strap held their beaks together so they could not bite.

"We have to muzzle them," continued the communicative driver. "They'll eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out o' a man's hand. But that isn't their steady diet; no. They live on alfalfa grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breast plates that were attached to the end of the wagon shaft and to each other; leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their backs.

"They're just broken in," said the driver, but they travel pretty well; and he touched the birds with the short whip and spoke to them. They looked around with their great black eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"Curious thing, that neck," continued the driver, leaving his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange, he held it out. The bird eagerly seized and swallowed it, and the orange could be seen as a large lump passing all the way down the long neck—which was an extraordinary spectacle.

A few minutes later the driver touched his strange team, and away they went to the stable, or corral, in the neighboring farm.—C. F. Holder.

LIVING IN AN UNREAL WORLD.

By Martha Clark Rankin.

It was on a Pullman car between Boston and New York that a father asked his daughter the name of the river near which they were running. "I'm sure I don't know," was the indifferent answer of the stylishly-dressed girl of 18 or 20, who had been spending her time over a magazine.

"Pshaw, Marion! you must know," the father insisted with something of irritation in his tone, "after all the money I've spent on your education. Didn't you ever study geography?"

"Oh, of course!" said Marion, endeavoring to rise to the occasion; "it's the Hudson." Then seeing from her father's face that she had blundered, she continued: "Of course we studied geography, but it was so stupid that I never remembered any of it."

"Well," said her father, "considering that you have been abroad twice and are just starting for a winter on the Nile, I think it's about time that you knew something of your native land." And with the help of his map in his timetable, he proceeded to give his daughter a practical lesson in geography.

A mother who had overheard the conversation turned to her daughter, a bright-looking girl of about 16, and asked the same question. "O mother darling," was the response as the girl glanced up from the novel she had been absorbed, "I haven't the vaguest idea. That sort of thing never interests me."

"But don't you know what State you are in?" continued the mother.

"Why, Massachusetts, of course," was the reply, "for it can't be New York yet."

"And do you think your whole route is in those two states?" persisted the mother.

"Why, yes. Or, at least, I never thought anything about it," and she returned to her novel and the mother said no more.

The observer who had listened to these two bits of conversation in surprise, left to wondering whether such indifference to the rivers, lakes and mountains along their route is general among the bright girls who travel so freely over our beautiful land. Are these two girls exceptional? When all is said, is not their ignorance and indifference really more reprehensible than that of the poor who have had no opportunities of travel? Let us take two contrasted lives and see how they compare. One belongs to the class which in the South used to be called "poor whites," the other to the class of many opportunities and abundant means which was represented by the two ignorant and uninterested travelers whom I have already pictured.

Not a hundred miles from New York there lives a poor woman whose front door looks out upon the main line of one of the greatest railroads in the country. She has lived there and seen the passing trains for more than fifty years, and yet has never been on board of one of them. Just beyond her home the scenery is of wonderful variety

and beauty, but she has never had more than a glimpse of it. Extreme poverty has been her unflinching portion.

As a child she never went to school because she had to take care of the younger children while the mother was away at work. As a woman she had to care for her own children. She can neither read nor write and cannot even tell the time.

Her only recreation is a walk in the neighboring village to do her "trading," her only outing the rare occasion when the death of a relative gives her a carriage ride to the cemetery. Yet in spite of her dull, uninterested, vacant face, she does enjoy, in an unconscious sort of way, the mountains and the rivers which she sees as she comes and goes, and would miss them sadly if she moved away. Her life is bare enough, but its bareness is the direct result of poverty and ignorance.

The other is a young woman whose experiences of life have been entirely those of wealth and luxury. She never earned a dollar in her life, and would, I fear, consider the suggestion that she should as an indignity. She would look upon this other poor woman with disgust and a lurking wonder whether there was anything in common between them save a bare humanity. Brought up in a beautiful city home (with a summer cottage at the seashore for variety), she has had every advantage of education and culture and is familiar with many of the large cities of this and other countries.

Not long ago she might have been seen, dressed with the perfect taste of costly simplicity, seated in a parlor car absorbed in the latest "best seller." It was autumn, and she was traveling by the side of one of the most beautiful rivers in the world, in a year and week when the foliage was of unusual brilliance and variety. Arrived at her destination, her hostess asked if she had not enjoyed the river.

"River!" she answered somewhat vaguely. "Was there a river? Do you know I never see a thing when I travel. I just read the whole time. And I never look out of the window. I never think of it, don't you know? Because I'm always so excited over my story and so crazy to know how everything's coming out."

Are many of our modern girls so absorbed in the unreal world of fiction that they have lost interest in the real world in which they live? Are Pullman-car girls, with their novels, their magazines and their general air of high-bred indifference, more ignorant in these respects than their less wealthy sisters?

The observer would really like to know.—The Interior.

WHERE BIRDS GO AT NIGHT.

Children often ask where all the birds go at night. It would seem to one not familiar with bird life that many of our feathered visitors find difficulty in securing suitable places in which to spend the night, says the New York World.

An observer will notice that birds become quite active as twilight ap-

proaches. Many kinds, such as blackbirds and crows, have regular haunts, and as the sun nears the western horizon thousands of these birds may be seen flying in great flocks toward a certain orchard or grove. Many select a lonely hollow, while others will select some large lawn where shade trees stand.

Crows often select a dark, deep hollow with trees and bushes on all sides, where they form a sort of rookery. They like dead trees to roost on, and in some places they visit certain spots until their continued occupancy kills many of the trees.

Crows and blackbirds are quiet during the dark hours if unmolested, but occasionally some enemy besides the human hunter will disturb them, and there is a general chatter and flutter of wings. A hungry owl or a cat with some of its wild nature still remaining will frequently visit such a place, and of course has no trouble in obtaining a meal. Such a visitor often disturbs those near, and the frightened birds will flutter and fly away in the darkness to seek another roosting place.

Swallows after a day spent in skimming the air and catching hundreds of insects, will seek a roosting place at night. The chimney swift will soar and dart until after sunset and then, suddenly dive into some chimney. The birds have very sharp-pointed claws and cling on the sides of the sooty flues. Old or unoccupied factory smoke stacks make excellent places for the chimney swallows to roost in vast numbers.

In early spring before robins begin to nest, these birds gather in large numbers in some group of trees or grove, where they sing until almost dark, and then they remain quiet until the first signs of day, when they break forth in song, filling the air with the sweetest of music. As soon as they begin nesting each pair seeks a sheltered roosting place near the spot selected to raise their brood. After the first egg is deposited in the nest and until the young birds are able to leave, one of the robins remain on the nest while the other sits near on some limb. When the young birds can fly the parents induce them to go with them to some protected thicket or sheltered location.

Many birds roost upon the ground. All sorts of places are chosen. Quail sit in a circle with their heads out, always ready to fly if disturbed. They have been sitting in such a position in daylight. Many small birds roost in large weeds, and others select a tuft of grass in which to spend the dark hours. Other birds build their nests on the ground in pastures and meadows, and while the mother bird is hatching and caring for the brood the male bird is always near at hand on the alert or gathering grubs or insects for the little ones. At night the male bird remains near the nest, and in some instances both parents sit on the little nest.

A few birds that prey upon others and destroy both birds and eggs, remain wide awake all night and fly about doing all the harm they can. Some birds sing at night, but most of them remain silent.—The Presbyterian.

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By John M. Morse.

True faith can grasp the unseen world
And people it with saints,
Whose banner, love, o'er all unfurled,
Disperses earth-born complaints.

That unseen world is joyous, fair,
Its saints are robed in white,
No sighs, no tears, no night are there
To dim the glory bright.

There, on a throne, high over all,
Supreme the Savior reigns.
We'll join the throng, when He shall
call,
To share in heavenly gains.

On earth a crown of thorns he wore
Which pierced his sacred brow.
Upon the cross our sins he bore,
He's crowned with glory now.

Before Him an unnumbered host,
Redemption's joyous throng;
All saved by grace, who once were lost,
They sing the glad new song.

The rocks and shoals of life are past,
The harbor is before.
The unseen world—how grand, how
vast!
We worship and adore.

—New York Observer.

PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., OCTOBER 20, 1910.

No 42



Rev. John T. Wills, D.D.,
Retiring Moderator of the Synod of
California.

TWO SYNODS.

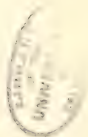
SYNOD OF WASHINGTON.

MORE ABOUT THE SEMINARY MATTERS.

THE SEMINARY VS. OCCIDENTAL COLLEGE.

DR. MATTHEWS GETS CALL AT \$10,000 A YEAR.

HOW ONE CHURCH SOUGHT AND SECURED A PASTOR.



Pacific Presbyterian

MORE ABOUT THE SEMINARY MATTERS.

Published weekly by Earl S. Bingham, editor and manager, at
147 Minna St., San Francisco, Cal.
Telephone Douglas, 1310.

MANAGING EDITOR Earl S. Bingham

CONTRIBUTING EDITORS

Miss Julia Fraser Rev. Mark A. Matthews, D. D.
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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

THE SEMINARY VS. OCCIDENTAL COLLEGE.

Shall These Parties in Controversy be granted a Divorce
On the Grounds of Incompatibility?

As the San Francisco Seminary troubles have been up for discussion for nineteen years we are not surprised that people have come to the conclusion at last that there is something radically wrong with the institution.

We are surprised however at the uncertainty with which those most prominent in the discussion express themselves as to real difficulty and the remedy.

With such indefinite ideas prevailing the minds of the leaders, it is no wonder the discussion has been so long prolonged. Unless something is done to clarify these opinions we may with confidence look forward into the eons of time and see this discussion still continued.

As we see no hope of unifying these multitudinous opinions into harmonious action, would it not be the part of wisdom to have a new deal all around?

The present Board of Directors has the support of neither the majority or the minority, being suspected by both and batted about between the two.

If the reorganization is not approved by a majority of Synod, then is not a division of Synod the only alternative?

It is clear that the division of opinion is marked by geographical lines. The majority of the men of Northern California are for the Seminary; a majority of those of Southern California against it.

Another indication of this territorial disagreement is evidenced in the Occidental College difficulty.

In the eyes of the Northern men it is as heinous a crime to permit a college to be parloined, as it is to be accused of running an unorthodox Seminary.

The men of the North say they could run the Seminary without difficulty, in harmony with the church, if the men of the South would only let them alone, while the Southerners declare they are capable of taking care of their college affairs if the Northerners would only let them alone.

This incompatibility of opinion has long been recognized in all business circles, and might as well be faced in church affairs.

Would not both be happier and do more effective work if not compelled to dwell under the same roof?

Would not two Synods be better than one?

"A house divided against itself cannot stand."

It is now certain that the Board of Directors of the San Francisco Theological Seminary will "sit tight," and fight for their lives. They have copyrighted the report of Dr. Day, and it is rumored that they will not present it to Synod, but report what the letter of the resolution passed by Synod called for, i. e., that "the Directors propose the questions to Dr. Day and secure his reply." As this does not call for the submitting of the answer to Synod, the directors may stand on this technicality and having made them their personal property by the act of copyright, they may refuse to deliver them up. If this is their course there will be a minority report from the directors and the whole question will be opened up.

The directors will certainly injure their standing if they resort to technicalities to prevent the Seminary matters coming up on a straight issue. One of the causes of suspicion of things being wrong at the Seminary is the seeming attempts through the years past to keep hidden the exact facts regarding matters. A plain up and above board policy would have made friends even of those opposed to some of the teachings.

The Board of Directors are the crux of the Seminary matter, and only a new board will make possible a reorganization.

It is intimated in one of the letters given here that the only way to avoid the harassing of the Synod is to get the Seminary out of the control of that body, but with the recent action of the College at Los Angeles, the Presbyterians will hardly be in a mood to let another great institution on that has cost hundreds of thousands of dollars of their money, be taken away bodily by a few individuals.

If there is a desire to change the members of the board, and it is not possible to change them all at once, the majority can be changed in a year from this time, by electing new men at this meeting, and others in place of those whose terms expires one year hence.

TWO SYNODS.

In another place we have referred to the California Synod being divided. If this were contemplated the following figures would be of interest:—

The Northern Synod would be composed of 292 churches, 234 ministers, 682 elders, and 20,089 members. The Southern Synod would have 117 churches, 183 ministers, 488 elders, and 18,730 members.

To offset this slightly larger numbers, there is a faster increase in the Southern section, and a larger contribution that evens things up. The increase on examination last year was 1,562, and by certificate 1,922, while in the North the additions were but 1,198 on examination and 1,116 by certificate.

The contributions for home missions was \$17,922, for Foreign missions \$18,265, and for congregational expenses \$268,584, in the north, while the south gave \$28,673 to home missions, \$34,565 to foreign missions, and \$285,183 to congregational expenses, which shows that with less congregational expenses the churches of the south gave considerable more to missions.

This division of the Synod is made by giving the Presbyteries of Los Angeles, Riverside and Santa Barbara to the Southern Synod and the others to the Northern Synod.

These two Synods would be almost as large as the Synods of Washington in church membership, and over six thou-

said more membership than the Synod of Oregon, and but little smaller than the great Synod of Texas, so that division would not cripple the work by reducing the size of the Synods to much.

WHAT MEN SAY ABOUT THE SEMINARY AFFAIRS.

San Rafael, October 14, 1910.

I am sincerely sorry that you have gratuitously embarrassed the Directors, the Faculty, students and alumni of the Seminary by publishing your editorial.

I have carefully read it in search of your reasons for asking the Board to resign and I have failed to find any that are adequate. Here are your own words: "Let no one think that we have one word of criticism for the members of the Board of Directors—or that we believe that there are any more earnest, consecrated, loyal set of men within the bounds of the Presbyterian Church." Then you call on them to resign, because, you say, there is a lack of confidence in them. You have hardly said this before you go right on to say that the teaching of the Faculty is satisfactory and that "the management of the financial affairs has been such as to call forth the commendation of Synod; the investments—are yielding the best possible revenues, and every one has confidence in the individual members of the Board of Directors." But how is it possible for confidence in the individual members of the Board to exist side by side with a lack of confidence in them when sitting as a Board to transact the business of the Seminary? Tell me, which of these statements represents your real conviction? Obviously both cannot.

Again, you say that "a new Board would be handicapped with few of the problems that confront the old." Really, Mr. Bingham, do you wish us to understand you to believe that a Seminary can be "run" by magic? Nothing less than magic would effect the halcyon condition which you anticipate as the result of a presto! change in the Board.

If you wish to see a large body of students at the Seminary, as I believe you do, eliminate now and forever all such editorials as the one now in question and as a recent one (I forget the date), and devote your pages to appeals to the Presbyterian fathers and mothers to send their sons into the ministry of the Church. Treating the small attendance at the Seminary is simply treating a superficial symptom and overlooking a profound trouble in the body of the Church. Face the fact that medicine, law, engineering and business are attracting—each of them—disproportionately far more of the sons of our Christian homes than the ministry is attracting and that since a theological seminary teaches none of subjects the number of students who attend the Seminary will be comparatively small as long as this condition exists. Face the fact also that one of the reasons why thoughtful men are not entering the ministry in greater numbers is the prevalent "heckling" which awaits them when they apply for ordination at the hands of many Presbyteries, and the practical assurance that if by careful and protracted work they secure an intellectual equipment for research in the field of Biblical scholarship and reach conclusions which are not in conformity with the conclusions reached by others in their local church judicatory, they will be held in annoying and blighting suspicion.

Which leads me to say that I see no way of clearing up this matter and freeing ourselves for the important business of the Kingdom of God on this Coast until the Sem-

inary is made responsible to the General Assembly, where the personal equations and provincialism of Synodical rule are less likely to have weight in determining issues. I understand that there appear to be some legal difficulties in the way of this, but I do not know that they are hopelessly prohibitive.

LYNN T. WHITE.

Oakland, Cal., October 13, 1910.

I believe a reorganization would help toward a solution of the Seminary problem.

A wise Board such as the whole Synod should think best to elect as their representatives could go forward with power determining the policy, plans or possible reconstruction of the Seminary's course curriculum and management. Then all should acquiesce in such majority's choice and their worked out solution.

H. K. SANBORNE.

Los Gatos, Cal., Oct. 13, 1910.

I have always believed the prime cause of the Synod Seminary contention to be that of the theological difference. If the Synod is bold to criticize and to commend in regard to the Seminary finance and Seminary teachings why has it not been equally forward with open criticism and solicitude in every other matter connected with the Seminary program? I do not know Dr. Day's "answers" yet, but have already heard rumblings of dissatisfaction of some who do know them. It looks like "theology" to me; in which case I can't see how reorganization of the directorate will clarify and pacify.

HENRY H. WINTLER.

Fresno, Cal., Oct. 13, 1910.

I am perfectly willing to resign, but, frankly, I do not think it would help the situation a particle.

THOMAS BOYD.

Palo Alto, Cal., Oct. 13, 1910.

In my humble opinion the action suggested would not relieve the situation at all. Synod must make final decision on the issue before it. It is a question of policy. Inclusion or Exclusion? Broad Comprehension or Intolerant Narrowness? Shall we, as a Synod, allow Higher Criticism of the best type, reverent, believing in the supernatural and unwavering in its fidelity to Jesus Christ, to have and keep its place alongside of Traditionalism, on equal terms with it, or shall we cast Higher Criticism out into outer darkness and hug Traditionalism to our bosoms as all sufficient, the truth the whole truth and nothing but the truth forever more.

That's the issue now joined. It is not a question of men but of principle. A Board of Seraphim from the skies could not run the Seminary to suit the whole Synod with these two radically opposite principles advocated as they are now.

The present Board has followed the principle of Comprehension. If the Synod ratify it, the present Board is the best to be found to direct the Seminary's affairs, both because of their character as men and of their long familiarity with the Institution interests.

If, however, the Synod should reverse this policy, then each member of the Board must say for himself whether he can carry out the new principle laid down. So far as they can they ought to remain for the reasons given above.

With all due regard for what you have said, I believe the whole trouble is in the Synod's confusion as to policy and not at all in the Synod's lack of confidence in men.

And the only hope is that Synod may be able by careful prayerful consideration come to a substantial agree-

ment at this point. If so the Seminary will find itself in a head locked harbor of perfect tranquility where no slightest breeze ripples the glassy sea.

God grant it may be so.

WALTER HAYS.

San Jose, Oct. 13, 1910.

I am not prepared to make any definite promise touching the matter you propose. If your assumption that Dr. Day's answers will show him to be fully in accord with the Standards as interpreted by the Assembly, there ought to be no difficulty about him. That, however, in my judgment, remains to be seen. I think I know in part at least, what is the matter with the Seminary. But for several years I have kept aloof from it as far as my conscience would allow. I have taken no part in any of its controversies except when it was made my duty to do so. I expect to go by that rule still. Whatever may seem to be my duty at Synod, I expect to do, I would like to see Dr. Day's case settled before I die.

JOHN W. DINSMORE.

Mt. Hermon, Cal., Oct. 14, 1910.

Your proposition to reorganize the Seminary is too radical, as it seems to me. There is need for reorganization, but it should begin on very different lines, from the one you mention. Dr. Day's teachings have something to do with the present lack of confidence in the institution, but the need for reconstruction runs much deeper than the matter of one man's teaching, and is not to be effected by a mere change in the Board of Directors, in fact many of the present Board are just the men to accomplish the needed reconstruction.

We are looking forward to the proposition which President Landon will, I suppose, lay before Synod. If what he proposes will meet the ends at all, it is the duty of every one of us to back him up. If he needs more power than he now has, give him all the power he can use, and sign a check in blank for more still, if he thinks that he has need of more.

We should hear what Dr. Landon has to say first, then, if his proposition does not get at the real issue others may urge another plan, if they choose.

HUGH W. GLECHRIST

Carson City, Nevada, Oct. 14, 1910.

What a few radicals on both sides may do with any proposition is what no man can tell. They are more anxious to be stubborn than to be right.

Your article ought to do good; for it has some needed plain truth. It is not Day, nor Day's position. I was asked to join in the first petition for investigation. It was based on the unsupported charges of an unsigned letter from Los Angeles. I refused; for while I differ radically from Dr. Day on many points, I am not afraid of him. I am ready to join in any reasonable proposition which will conserve Dr. McKenzie's terse quotation from Robinson:

"Much light is yet to come from Holy Scriptures."

H. H. McCREERY.

Haywood, Cal., Oct. 14, 1910.

I would think, if things are as you suggest, it would perhaps be a good thing to start with a clean slate. This much said, I must state my own personal views on the whole question. I believe the Presbyterian Church has too many theological Seminaries scattered over the country.

Two Seminaries or three at the most, well equipped and manned with men scholarly and sound in the faith, and capable of training students along the lines of a practical

Christianity would be quite sufficient for our Church. As long as a man like Dr. Wilbur Chapman is quoted as follows, "Many of our institutions of learning are sending out men who are half skeptics and a number of theological Seminaries are doing the same thing." There is something radically wrong with the number and make up of our Seminaries—I believe the Moody Bible Institute is doing more good than any Seminary we have got, for after all, any one interested in the religious problems of the day is compelled to see that a stalwart aggressive consecrated Christian laity is the need of the church at the present hour more than men for the pulpit, I am compelled to ask myself the question, is the San Anselmo Seminary needed as a Theological Institution in the interests of either Presbyterianism or Christianity? I believe the majority of Synod would say no. Bear in mind I have not a word to say about the men there. I don't think I am personally acquainted with any of them. But no Institution of that kind will ever have the full confidence of the Church where any of the men are held in suspicion.

CONWAY B. ROGERS.

Marysville, Cal., Oct. 14, 1910.

I honestly do not know what to say in regard to the matter proposed. I love that alma mater of mine. I would do anything in the wide world to remove the difficulty that exists.

Of Dr. Day, personally, I have only the most affectionate regard. I was under him for three years, and while I do not coincide with his belief in all things, yet he taught so fairly that in all the years that I sat under him he did not in the least disturb my particular views regarding matters of faith. Of his scholarship and reverence I think there can be little doubt.

I do believe that your plan for a thorough reorganization is perhaps a good one indeed. All of the present organization are good men but even so if complete faith in their overlords is lacking, and a more representative board, having a larger measure of the confidence of the church is secured, then it is the part of wisdom to reorganize.

I used the phrase, "more representative," not in a critical sense, but because for a long time I have apprehended that in filling vacancies and the election of new boards, mere re-election has been the method rather than a deep concern to make the board truly representative.

Of course as in all things else the fault does not lay all on one side. But the confidence of all is necessary if the Seminary is to accomplish all that we desire. A "house divided against itself cannot stand," and any step that will obliterate the division unhappily obtaining should command the support of all.

WILL STUART WILSON.

Reno, Nevada, Oct. 14, 1910.

I am at a loss to understand how or in what manner the resignation of the trustees of the Seminary would solve the problem. You know and everybody else knows that the canker at the root of the whole business is not the Board of Directors but Professor Day.

For the good of the Cause Professor Day should resign from the Faculty on the same principle that the pastor of a church on discovering a division in his church resigns that harmony may prevail and the work go forward unimpeded. This appears to me to be the only honest and manly and feasible solution of the problem.

JAMES BYERS.

PACIFIC PRESBYTERIAN

Los Angeles, Cal., Oct. 14, 1919.

I most heartily approve of the move you have launched looking to a reorganization of the Seminary. I believe the brethren down here will all be with you.

J. R. COMPTON.

Placerville, Cal., Oct. 15, 1919.

I am surprised to hear that criticism of the Seminary extends to the Board of Directors. For years the Board was criticized for its financial management. Now it seems that they are asked to go when the Seminary is—better off financially than it ever was. Dr. Day is opposed by brethren who would oppose the Hebrew professors or the other seminaries. A new Board of Directors with Prof. Day still in the faculty would not satisfy brethren who are determined that—he shall go. I do not see that—your plan will bring peace and confidence. I exceedingly regret the situation which a few brethren have created.

E. E. CLARK

Vallejo, Cal., Oct. 11, 1919.

I am no revolutionist, or destructive critic, and have no insurgent. I do want the best counsel to obtain in the management of the Seminary. I want to see a policy adopted that will insure the largest efficiency and confidence. I am not sure that your proposed reorganization would secure the results desired. A year ago, when the Synod had the opportunity of changing the completion of one-third of the Board of Directors, I noted that the Synod without (I think, a dissenting vote, re-elected the same men, indicating either that it was satisfied with what was being done by the present management, or that it was asleep to the method that would soon correct the trouble. If the nine re-elected last year are satisfactory to the Synod, and the nine to be elected this year are made so, two-thirds of the management will be in harmony with the wishes of the Synod, and could control the policy of the institution, and the desired results would be secured without the friction of resignations and reorganization.

I did not hear President Landon's recent address, and do not know what is his mind as to policy of the Seminary. I should want to know this before expressing myself concerning the plan that you suggest. At present, it seems to me, to be the duty of every loyal member of the controlling Synods to support what we have until we are in position to make conditions better, and that the way to make better conditions, would be to elect men on the Board of Directors that we can trust, and in whom we have entire confidence, and whom we will support heartily.

D. A. MORLEY

Colusa, Cal., Oct. 14, 1919.

I would require a good deal more light on the situation before such a sweeping change could commend itself to me. I think it would be decidedly unwise to commit the affairs of the Seminary, or of any other institution, to a body of men, all of whom were new to the situation and unfamiliar with the duties involved.

H. T. DOBBINS.

Berkeley, Cal., Oct. 15, 1919.

Our present day problems and the greatness of the tasks before the Christian church and the new conditions overtaking us almost daily make a reorganization of our Seminary an imperative necessity if we are to be prepared to meet these conditions.

While the suggestion to request the present Board of Directors to resign may be an extreme measure, yet, it cannot be doubted but that their resignation would remove

a very great impediment in the solution of this whole question.

What is necessary is a recreation of confidence in the Seminary if it is to become one of the great educating and missionary forces of our beloved Presbyterian Church.

EDWARD KERR.

Los Angeles, Cal., Oct. 14, 1919.

In my own opinion you have touched the crux of the whole matter. Dr. Day is an incident, but only one incident of a series. The Board is handicapped in its present composition, so quite a few believe. I reorganization would afford a larger degree of encouragement than any other plan which occurs to me, and I should be glad indeed if your proposition might be taken up seriously and carried out. There are good men on both sides the present controversy.

A. B. PRICHARD.

Pasadena, Cal., Oct. 15, 1919.

In re your favor of the 13th inst. would say that I am and have been in very remote touch with the affairs of the Seminary; so much so indeed that I have not the inner light necessary to the formation of an intelligent and just opinion.

I have not heard the matter discussed down this way but I have no doubt that your recent editorial (which I read with deep interest) will bring the institution prominently to the front in the deliberations of Synod—and thus accomplish in part, the purpose for which it was written.

GEO. L. SPINNING.

Oakland, Cal., Oct. 15, 1919.

I like your suggestion concerning the directors of the Seminary. In addition Synod must decide upon a policy, and new directors must be elected who will carry out that policy. Better to line up for (or against) a policy than for (or against) a man.

J. H. LAUGHLIN

San Francisco, Cal., Oct. 14, 1919.

Your position on the Seminary proposition appears both reasonable and timely, but how effective, it is hard to tell as I fear we have gone so far that we may reach a serious crisis.

For years I was on this Seminary Committee, as Synod's Committee is made up of the Chairman of Presbyterial Committees, and becoming wearied with the long continued conflict, I withdrew from my official relation.

This coming from you as I understand it would commend itself much more than if it emanated from a faction which might be prepared to strike for mastery and win out by a well planned battle—but something must be done and that right early.

I may not be able to attend Synod.

JEROME F. TUBBS.

Santa Barbara, Cal., Oct. 14, 1919.

You have the courage of your convictions surely. The remedy you propose is radical to say the least, possibly a good remedial. If I did not know the personnel of the present Board of Directors and were therefore considering the question in a general way I would probably assent at once to your remedy. But knowing most of these men, and not knowing the ancient history of the Seminary I hesitate. Many of these men are the very ones I would name for Directors if that were my prerogative. Others I do not know at all, and some but slightly, and these I would probably not vote to return if the opportunity to vote were given me.

But even from my own point of view, I could not assume that the Seminary would be more wisely directed and its interests better conserved simply because it was being directed by men whom I personally knew and approved. Applying this same reasoning to the other members of Synod I cannot see that we would be assured of any better management than we now have if we were to create a Board de novo.

On the other hand, if it be true that there is widespread suspicion against the Seminary—a suspicion that is acting adversely to its interests (and of this, until now, I have never heard anything but the vaguest hints), then, I am sure, that these worthy men who compose the present directorate will not need any pushing out. Their interests in the Seminary are too genuine and vital. My suggestion, then, is to show the real attitude of Synod, and Coast toward the Seminary, and depend on the Directors to do the right thing.

WARREN D. MORE

San Jose, Cal., Oct. 17, 1910

Your suggestion to reorganize the Theological Seminary of San Francisco by an entire change in its Board of Directors, may be good and fine. If it would accomplish what you hope, "it is a consummation devoutly to be desired." I would not care, however, at present to commit myself upon such a proposition, for the reason that I would like first to hear the report of the Board's Committee.

In spite of the sanguine view of your editorial, I am unable to rid myself of the conviction that the problem of the Seminary will be handled in Synod with strict reference to the Seminary's teaching and not to its business management. If a new Board is to be elected, the question will simply be carried back to the old center of that body, and the members of Synod will be divided, in their choice, along the old line, with reference to the theological sympathies of the candidates.

But I am ready to be convinced. I will welcome anything that will settle the problem rightly, and restore confidence in the Seminary and lift it to its proper sphere of usefulness. Let us above all, go to Fresno in the spirit of Christ, with the conviction that we are brethren in the Lord, and with the prayer that He will help us in our difference and lead us into the light of His truth.

GEO. I. LONG

WASHINGTON FAVORS CONFERENCE. W. S. HOLT

I attended the meeting of the Synod of Washington last week when the proposed Coast Conference was discussed. It was voted by the Synod to favor such a conference, and the Moderator, Rev. J. R. Macartney of Bellingham with the Stated Clerk, Rev. Eugene A. Walker of Rindon, were appointed to confer with Committees from the other Coast Synods as to time, place and program for the Conference. Dr. Landon invited the Conference to meet with the Seminary. The Synod requested me to present their action to the Synods of California and Oregon, with the desire that they would report on separate Committees.

Later, California was held by the Synod of Oregon and Washington some years ago, and it was most successful.

Suffering, it was said by Aristotle, becomes beautiful when anyone bears great calamities with cheerfulness; not through insensibility, but through greatness of mind.

WOOSTER UNIVERSITY REFUSES TO GIVE UP LEGAL CONTROL TO SHARE IN CARNEGIE FOUNDATION FUND.

It is interesting to note, in view of the action taken by Occidental College, what the Presbytery of Cincinnati did when a similar proposition was presented to them. The resolutions speak for themselves and will doubtless be read with much interest by the California brethren. The resolutions were adopted with only two dissenting votes:

1. The Presbytery of Cincinnati regard it too great a sacrifice for the Synod of Ohio to give up its legal control of the University of Wooster for the mere sake of sharing in the Carnegie Foundation; that it would mean the surrender of her legal title to a magnificent property amounting to more than \$1,700,000, acquired through more than one-half century of prayer and self-denying labor on the part of our beloved Church.

2. That such a surrender of property committed to the synod as a sacred educational trust would mean the subordination of all the spiritual interests involved in the founding of the University of Wooster to a very small financial consideration, and would seriously compromise the faithfulness and dignity of the synod as a Church body, whose business it is to witness for Christ against the overwhelming commercialism of this materialistic age.

3. It is the sense of this presbytery that no consideration whatever should ever induce the Synod of Ohio to commit such a breach of good faith with the founders and patrons of the institution; that it would amount to a complete abandonment of the historic conception of the University of Wooster as a synodical college, and would render the synod unfaithful to the great Head of the Church, who committed this sacred trust to her care and keeping.

4. It is the sense of this presbytery that the better and more honorable way to meet the situation created by the Carnegie Foundation is for the synod to push the endowment fund up to a point adequate to the needs of the institution as a synodical college.

5. We recommend that, so long as there is an unavoidable deficit in the annual expense account of the University, our churches be asked to send their offerings for the College Board directly to our own synodical school.

6. That a copy of this action be forwarded by the stated clerk to the Synod's committee, reported to report on this matter at its next meeting.

EDWARD T. SWIGGETT, S. C.

RESOLUTIONS OF ESTEEM FOR DR. SPEECHER.

The Session of Calvary Presbyterian church, San Francisco, in meeting assembled October 12th, desire to express to the wife and family of the Rev. Samuel P. Sprecher, D. D., their very sincere sympathy in the great sorrow that has come to them.

Dr. Sprecher occupied the pulpit of this church from 1883 to 1887 and made a host of friends who remember him for his eloquent and scholarly sermons.

We shall always honor him as one who walked worthy of the high vocation with which he was called and showed himself a faithful minister of Jesus Christ.

Although he had retired from active work, we feel that Presbyterianism has lost one of its noblest exponents and greatest leaders.

In testimony of our sincere regard, this brief memorial is ordered spread upon our minutes.

CHURCHES

DR. MATTHEWS GETS CALL AT \$10,000 A YEAR.

The news comes from Seattle that Rev. Mark A. Matthews, pastor of the First Presbyterian church of that city, has received a call to the Second Presbyterian church of Pittsburgh, at a salary of \$10,000 a year, and some \$600,000 to erect such a church edifice as may suit his ideas of church work.

It is not known whether he has given his answer as yet, but for the sake of the great work he has built up in Seattle, and which no man known in the Presbyterian church could continue with such success, it is hoped that he will not leave the city in which he has built up this, the largest church in the United States. The present membership of the Seattle church is over 4,100, but this only enumerates the resident members; some two thousand other persons hold membership in the church who are not in the city.

Considering that Dr. Matthews took the church when it had but four hundred members, and that only some six or seven years ago, his work is most phenomenal.

HOW ONE CHURCH SOUGHT AND SECURED A PASTOR.

By John Willis Baer.

The Rev. Robert Freeman of the Lafayette Avenue Presbyterian church of Buffalo, has accepted the call of the Pasadena Presbyterian church to become its pastor, succeeding the Rev. Malcolm James McLeod.

No better proof of the unity of Pasadena church can be asked than the manner in which it sought out a man to fill its pulpit. Mr. McLeod had been with the church nearly ten years, and the people would have been glad to have had him remain for life. It was a hard blow to give him up to the St. Nicholas Collegiate church of New York city.

With confident hope, courage and faith, the congregation faced the difficult task of seeking a new pastor and placed the whole matter in the hands of a committee of five men—two elders, two trustees and one selected by the congregation.

That committee immediately took in hand the many suggestions, nominations and applications, and announced that the church should have as good preaching as possible during the interim of regular pastorates, but that no one would be invited into the pulpit who was a candidate for the pastorate. Supplies were arranged for three or four months in advance, and then the committee gave itself to most discriminating search for a pastor.

Almost at the very beginning certain members of the committee had their attention called to Mr. Freeman, but so quiet did they keep their investigations that it was not until August that he was approached. Knowing full well that the church would accept their nomination, the committee in its first call upon Mr. Freeman, after hearing him two Sundays, asked him to become their pastor and assured him that the matter was wholly in his hands. At first he politely and firmly declined to go to Pasadena and even look over the field. The committee refused to be satisfied with his decision, on the ground that it was not fair for him or fair to them to say "No" without seeing the field. Finally he consented to go out. Knowing this the committee immediately called a congregational meeting and the congregation enthusiastically and unanimously accepted the com-

mittee's recommendation, so that before Mr. Freeman left Buffalo on his visit of investigation he was notified that the official call would be placed in his hand upon his arrival. Mr. Freeman made a flying trip and gave his consent before he preached to the people. No man could be more cordially received than was this stranger who had been heard by only four men in the entire congregation.

The rapidly growing city of Pasadena, now 30,000 as against 9,000 ten years ago, its proximity to the great city of Los Angeles, the church with its 1,300 membership and Sunday school of 1,000, its relation to Occidental college and other institutions of learning, the great Pacific coast with its possibilities—are some of the things that led Mr. Freeman to give up a people beloved in Buffalo and undertake a work second to none in the country.

Mr. Freeman is to have a salary of \$7,500. All his moving expenses are to be paid by the church. An insurance policy of \$10,000 upon his life will be presented to Mr. Freeman upon his arrival. The assistant pastor, Rev. John G. Blue, has faithfully remained at his post and will be a great help to Mr. Freeman in his work.

It is not known by the Pasadena church when Mr. Freeman will take up his work with them, as they and Mr. Freeman desire to give the Buffalo church every consideration in adjusting their work to God's new plan for them.

TABERNACLE TIDINGS, WEST SIDE OILFIELD, PRESBYTERIAN COUNTY.—NOMAD.

The congregation of West Side Presbyterian church pitched their big tent, 35x65, known as Gospel Tabernacle on the Mea lease last May (1910). The tent will be moved this week to the S. E. Corner of Sec. 13, K. Tp. 6. One acre of land for Children's Park, chapel, manse, and Men's Club House, has been leased by Kern Trading and Oil Co. to Trustees San Joaquin Presbytery. The site is ideal, being midway, contiguous and parallel with six mile Derrick Boulevard, therefore in the heart of West Side Oil field.

Messrs. Cole, Fetzer and Chapelon were appointed a committee to supervise moving and flooring the Tabernacle. The Women's Church League, by means of box societies, and ice cream and candy festivals provided the money to procure the \$200 tent has funds in bank of Coalinga to buy lumber for floor and pay for labor.

Mrs. A. R. Hummel, Claremont, has recently returned from a six weeks' visit to the old homestead in Pennsylvania and kinsfolk in Ohio. Mrs. Hummel is a charter member of Old Derrick Sunday School, Women's League and West Side Presbyterian church, and is a zealous, indefatigable laborer in church circles. Last Sunday night at the close of the farewell Tabernacle service on Mea lease. Mrs. Hummel was accorded a warm and loving reception by her lady friends and co-workers.

Halloween night the Women's League will present in the Tabernacle a mirth provoking and side splitting play for the benefit of old bachelors, entitled "The Old Maid's Convention."

San Francisco, Calvary.—Sixteen new members were received the first Sunday in the month.

Riverside.—The Mexican Presbyterian church of this place was organized October 9th, with 17 members, 15 coming on confession of faith. Dr. Hunter and Rev. MacQuarrie were the committee of Presbytery for the organization service. Rev. Sam. L. Solomon, a former Occidental College student, is the minister in charge.

Long Beach.—The church observed Converse Day as recommended by Assembly and Presbytery. The new organ is a great attraction. The evening of October 14 there was a recital by Prof. W. F. Skeele, of U. S. C. It is to be repeated the 25th. Dr. Mason goes to Synod and plans a trip following the meeting. Dr. Moody is engaged for supply during his absence.

Baglewood.—At the October communion fourteen new members were received.

Santa Paula.—On Monday evening, October 3, Rev. H. C. Buell began a Pastor's Bible study class to meet each week for eight weeks of work in Genesis, designed for those of high school age and upward. The synthetic method is employed. On Sunday morning, October 8th, Mr. Buell gave a sermon on the creation account in Gen. 1, printing a synopsis of the sermon in the calendar for the day. This was in a way introductory to the work to be taken up by the class on Monday evening. For his evening sermons he is giving a series of "bird's-eye" presentations of the Bible or special portions of it. Such work is bound to lead in increased interest in and study of the book of books—God's Book.

Los Angeles.—The Ministerial association had a disappointment and a treat this week. Dr. Spinning was expected but could not come. His substitute was Rev. J. C. Stout, who is supplying the Pasadena First church this month. If he pleases them as well as he did the ministers they are having treats. He was accorded the rare testimonial of a request to return October 31 and speak again. That may be expected. He is pastor of the celebrated Memorial church of St. Augustine, Fla. Their building seats about 700, is always in the season full, and about half the congregation are transients in the city for only the one Sabbath. How to minister to such a procession to their interest and edification is a serious problem. The pastor has found that he can hold an unflagging interest by expounding God's word. He gives not only scriptural truth, but scripture itself. And to edify them he finds that the Cross of Jesus Christ, and nothing else, will do it. He is determined to know Jesus Christ, and to know Him as the Crucified One.

Los Angeles.—One of the interesting things in the recent meeting of Presbytery was the presentation made by Dr. H. P. Wilber, a member of the committee on foreign missions, concerning a very successful method adopted by a pastor whom he knew, for obtaining missionary offerings. In short it was this, that each month an envelope was given out to each member of the church, with the single, simple, reasonable request for a pledge—not of a certain amount of money, but of a willingness to pray about it before deciding on the amount to be given. In the church spoken of it had wrought wonders. Perhaps a general adoption of such a plan would go a long way toward removing the reproach sometimes voiced in the expression, "playing at missions." For even the Omaha standard, so-called, looks almost like that in view of the amounts expended for other purposes.

The Los Angeles public library has made quite an expenditure for some of the best new books on the subject of missions, and they are carefully arranged in charge of one of the attendants of the library in the Hamberger building, Eighth street and Spring and Broadway. It is very much desired that those interested in this subject should show their appreciation by using the books. If the call warrants the management will be glad to add still more in the same line.

The October meeting of the Highland Park Brotherhood had a treat in an address by Prof. E. J. Lickley, Superintendent of Evening schools under appointment of the City Board of Education, on the subject of "Juvenile Crime." In addition to his duties with the evening schools Prof. Lickley has charge of delinquent pupils in the city, and so on the subject mentioned he speaks not "by the book," but out of his own personal knowledge, and has something to say well worth the hearing.

Sunday evening, October 16, Rev. L. C. Kirkes was installed pastor of the Boyle Heights church, Rev. D. W. Hanna presided and offered the prayer of installation; Rev. A. B. Prichard gave the sermon on Is. 54:2, speaking of the need of enlarged vision, prayer and service. Rev. W. S. Young, D.D., gave the charge to the people, and Rev. W. D. Landis to the pastor. A large and interested congregation attended. The work under the new pastor is starting with encouragement. At the October communion nineteen new members were received.

The annual young people's rally under the direction of the Woman's Missionary society of the Presbytery of Los Angeles was held October 14 in the Third church, Los Angeles. Mr. George Brodbeer, the efficient secretary of Christian Endeavor work, had the matter in charge, and the gathering was a great success, despite the rain of the afternoon and threatening skies of the evening. But young people like Dr. Wishard (only in the eighties) and Rev. R. W. Clelland, who were on the program, are not afraid of a little rain; and it would take more than a little to keep away the youngsters in their teens when such treats as these men give them are in store; to say nothing of the delightful parts taken by Rev. H. H. Fisher, pastor of the church; the attractions of "individual lunch" with "free coffee," and other features. Nor was it all just for a good time, in the ordinary meaning of that expression. It was made a part of a farewell to Rev. and Mrs. S. C. McKee, who so soon go to their work in China.

SYNOD OF WASHINGTON IN THE HOME OF "THE BIG RED APPLE."—MASTERLY PROGRAM AND LARGE ATTENDANCE.

By Conrad Bluhm.

When the Synod of Washington adjourned its sessions one year ago in Westminster church, Seattle knowing once said its equal would not soon recur. Yet these selfsame prophets are first in time and emphasis to postulate that the Wenatchee Synod October 4-5 was easily its peer.

Rev. Walter A. Stevenson, Ph. D., is the big man in the "Town of the Big Red Apple." The past year he signalized with an addition of 27 to his church membership. Popular alike among citizens, business folk, and other church bodies, he is active also in the Commercial club which just now is known in eastern Washington as a pace setter in those publicity doings which bring to the world the merits of a good thing. The genial pastor's generalship of Synod is apparent in the choice of program and winning personnel. Lest the integrity of his plans be invaded by serious absences telegrams, ultimatums and other inducements succeeded in lining up a list of participators difficult to excel.

Entertainment of delegates was uniformly well arranged. The noonday luncheons by the church ladies were the occasion for most generous applause. And the ladies appeared joyed to note the gastronomic capacity that measured up to their gratuitous cuisine.

A parallel adjunct to the regular program was the Woman's Foreign Missionary Conference, on Wednesday, at the Baptist church. Among the speakers were Mrs. W. A. Stevenson, Wenatchee; Mrs. H. A. Vickner, Clarkston; Mrs. Calvin, Anacortes; Mrs. McCartney, Cashmere; Mrs. E. P. McLean, Portland; Mrs. McFadden, Spokane.

Synod opened up with a strong sermon by the retiring Moderator, Rev. A. L. Hutchinson, D. D., of Brighton church, Seattle. His key thought was taken from Ezekiel 3:17, "Son of man, I have made thee a watchman unto the house of Israel." With the warp of facts and the woof of logic Dr. Hutchinson made out a strong case against worldliness in general, extravagance and pleasure seeking in particular, and against destructive criticism. Against such depresses God appoints the ordained minister to stand as a bulwark in the cause of Zion.

The moderatorship fell to the lot of Rev. J. R. McCartney of Bellingham. His apt control of deliberations made him a leading factor in the orderliness and dispatch of Synod. His happy remarks on those sudden turns ever native to such occasions won him unanimous good will. Elder J. A. Gould, of Westminster church, Seattle, was appointed vice-moderator; William Chalmers Gunn, of Auburn, was elected temporary clerk, and Clyde R. McMillan, of Georgetown, reporter.

Wednesday and Thursday routine business went with dispatch. The communion service was thrice solemn owing to the report on necrology, which was made part of the service. Seven names were fittingly recorded by Rev. F. G. Strange, of Sedro-Wooley, the list including Rev. F. S. Feagles, of Seattle; Rev. James Lackey, Tacoma; Rev. Richard Powell, Tacoma; Rev. William Kirkhope, Seattle; Rev. James Thompson, Bellingham; Rev. James A. Laurie, Anacortes; and Rev. John McCroskey, Garfield. Of these Rev. Feagles had been a Presbyterian minister over fifty years, and Rev. Thompson met his promotion in the disaster at Wellington. A coincidence was the presence of the ministerial sons of Revs. Laurie and Thompson as members of Synod. Rev. Murdock McCleod's communion sermon was omitted, its place having been taken by the report on necrology. The sacrament was fittingly remarked by brief words from Dr. McLeod, of Tacoma, F. G. Strange, Sedro-Wooley, and Conrad Bligh, Spokane.

The Home Mission report emphasized the need of stronger comity ties, and urged a "Winona Lake" for Washington as a step for more effective evangelism.

Dr. Matthews presented a strong report on Foreign Missions, and urged the awakening of all Presbyterians in mission benevolences.

Conferences and symposiums holding close attention were: Evangelism, led by Rev. Arthur Newton Thompson, D. D., of Seattle. The remarks by Rev. James M. Wilson, D. D., were extraordinary, provoking vigorous applause. Rev. J. R. McCartney, and James H. Shields, of Spokane, lauded the work of Billy Sunday, the famous evangelist.

The symposiums on Sunday Schools, Rev. David Blythe leading, was featured with a solo by a Sunday School boy 96 years young, and by native sons of the Nez Perce quartette. Rev. William Lattimore, of Lewiston, spoke on "The Hope of Home Missions;" Rev. A. B. Van Zante, Snohomish, told of "Our Literature;" Rev. M. B. Loughlen, of Tacoma, made "Sunday School Evangelism," an item of interest, while "The Portable Building," by Rev. Morton, of Seattle, was neatly presented as an advance in Sunday School economics.

The Young People's banquet in the Methodist church will continue long to remind of choice viands and enthusiastic addresses. It was here Synod met and heard the

new pastor at Walla Walla, recently from Quincy, Ill., Rev. Edwin M. Clingan. His well chosen address marked him as one of Synod's strong men, whose work at the college town will be watched with the most cordial wishes of his fellow Synodists. Not P. T., but Rev. O. S. Barnum, of Charleston, and Rev. James A. Laurie, of Hoquiam, followed with wit and thought that elicited hearty approval.

Two hundred free covers were laid by the Commercial Club in their splendid edifice for the Laymen's banquet. Here the Wenatchee chefs were at their best, the diners not ceasing their labors till nature entered protest in negative dogma. Rev. T. H. Atkinson, of Entiat, presided in the indicative mood. Dr. Dennis W. King, president of the Commercial Club, in a thoughtful address assured the visitors that Wenatchee was the Paradise of America. That all agreed was shown by their applause. E. Ders George W. Burch, of Centenary church, Spokane, and J. A. Gould, of Westminster, Seattle, presented arguments favoring methods for church finance in line with successful methods in secular business. The Duplex Envelope, and annual subscriptions for both current expense and benevolence were urged by Dr. McFadden, of Spokane.

This feast of brawn and brains was preceded by an auto ride through the heart of the fruit belt. After the banquet delegates were invited to spirit away as many apples as they could freight. The ministerial adjournment looked like a procession of winter cellars.

The popular services Wednesday and Thursday evenings drew capacity houses, and more. On Wednesday Prof. Warren H. Landon, D. D., of San Anselmo, and Rev. William Hiram Foulkes, D. D., of Portland, were closely followed in their fascinating story of the Edinburgh F. M. Conference. Such evenings as this are rare, even at Synods.

The Thursday meeting was devoted to an exegesis of Practical Christianity outside the church. Mayor J. A. Gelatly on "Civic Righteousness," left no doubt of his personal desire for the principles of Jesus to become the paramount issue in civic life. Following the mayor came the most eagerly awaited address of the Synod. The topic assigned Dr. Mark A. Matthews, of Seattle, was "The Church's Civic Responsibility." In this phase of Christianity Dr. Matthews probably stands without a peer in America today. The cause of politics would find a lasting uplift if some public bureau leased the remaining years of the Seattle Divine and sent him up and down the land with his holy phillipic. At times the audience was roused to an almost irresistible impulse.

At the close of this address the business of Synod was rapidly led on through its closing chapter and adjournment agreed to reconvene one year hence in the First church Spokane.

"THE STORY OF CHRIST'S RETURN."

A copy of "The Story of Christ's Return," by Rev. I. M. Condit, D. D., has come to hand. It is neatly printed and is profusely margined with Biblical references, giving Bible students much food for thought and study.

This thoughtfully-written little book may be obtained free upon application to Dr. Condit, and will doubtless find many interested readers. The address is Oakland, Cal.

Caffein is the harmful ingredient in coffee, and the Germans who have discovered a means for extracting that from the bean are likely to profit greatly if they can continue to keep it a trade secret.

Sunday School

SUNDAY SCHOOL LESSON FOR OCTOBER 30, 1910.

The Anointing of Jesus Christ—Matthew 26:1-16.

SUGGESTIONS FOR STUDY.

By Lapsley A. McAfee, D.D.

Here are four pictures to be painted. Few words are used but they are enough for those who can quickly catch an impression. One fine opportunity given to you is to get your impression with the few words, and then develop the hints so that those who travel more laboriously will see the same picture which is now before you.

Picture Number One: Jesus surrounded by His disciples and discussing with them the foregoing details. Look back into the preceding chapter and see Him and them surrounded by the crowds. Now, after finishing His talk with them, He is alone with the disciples and the one theme so much talked over these days past comes naturally into prominence. The passover is near upon them. To assert that is to refer to history and to announce a calendar truth. Immediately He turns to instruction on the line with which they are not so familiar either by history or by calendar. Ask your pupils what expression of face those men must have worn when that declaration comes again. Three times He has spoken this in very plain words of His early death and that that death is to be tragical. Can you get that scene clearly before your pupils?

Picture Number Two: Chief Priests and Elders of the People with heads close together discussing a national interest; the scene is laid in the courthouse, but not out in the public rooms, rather in the Judge's Chambers; secrecy much characterize the scene for they are engaged in a discussion of weighty matters where popular sentiment is apt to work injury. In that picture the men are discussing how they can catch a man and how they can get strong evidence against Him. Strange to find the gathering in the Judge's Chambers with him in the center of the schemes.

Picture Number Three: A supper party of new close friends; the scene being laid in a suburban town of oriental surroundings and people and social customs; a woman comes in and treats the Guest of Honor in a way recognized by those present as fitting only for a royal person; dark looks of disapproval on faces with little groups of persons speaking strong words against the proceedings while the One singled out by the woman makes explanation of the real significance of the incident.

Picture Number Four: A group of men largely those whose faces were seen in the second picture, but notably one who was not in that but was in evidence in Numbers One and Three; money is being counted out; faces indicate that a bargain has been completed and eagerness is felt by the many that the one shall carry out his promises.

These seem detached and one by one. But there is a development in the four. One theme is being portrayed with its varying sides. The General Subject: The Time of Redemption Draweth Near. Divisional Subjects: Love's Warning Note; Darkness Planning Light's Death; Loyalty Accepted in the Face of Opposition: A Bargain with Hell.

But impress each pupil that the painting is not from imagination but from fact. Here are portrayed men eager for the accomplishment of a purpose and other men standing appalled before on-hurrying events and one Man quiet

in the midst of a storm in whose center He stands alone. And all this is according to history and according to age-long knowledge. What did I write? "According to history?" Why this is the very center of history. History of earlier days had been moving toward these very scenes, some people urging the cause along while others sought to stay the on-rush. Later history has emerged from these scenes, some vainly trying to disprove the application and the power of those central events while others joyfully viewed the vital connection.

The sands are running very fast now and we must walk softly in the presence of culminating forces. Yonder on the horizon is a cross and toward that cross we are watching the progress of One Whose name is Wonderful for He is God clothed in human flesh and truly man and He is planning to die as a Vicarious Sacrifice for His fellow-men. His enemies are trying to find a way to take Him subtly while He is watching their plans and preparing His followers for the approaching horror. He is overflowing with power and can protect Himself with word or with act, but He is telling those awe-struck disciples that He goes willingly.

Be sure to read Matthew's account very carefully in comparison with Mark's and John's. List the various points which each adds to the whole. Look over carefully Luke's account of that other time of anointing. His incident is in the second year of Jesus' ministry while the three tell of this anointing very near the end of His public work. Tell your pupils how the story of the woman's devotion is to-day being told among all peoples and almost in all tongues. Give a fair view of Judas; there is no word of apology to make for him; he sinned against light. That expression in verse fourteen "one of the twelve" almost makes one weep. Ask your pupils if Jesus is to suffer to-day in the circle of those who ought to be His most closely. Be very definite and tender. Keep to the heart of the lesson for eternal interests are centered here.

Mrs. Robert Maclaren Passes Away.

Daybreak of Sabbath morning October 16 came bright and clear after the storm of the preceding days; and that daybreak marked the entrance into rest and glory of one who with Christlike patience and fortitude had met the stress of long continued sickness and suffering. Sara Glover Maclaren, beloved and devoted wife of Rev. R. F. Maclaren, D. D., both widely known, highly esteemed, greatly beloved by very many, not only in California, but throughout the church and the land. Daybreak, rest, glory for her; bereavement, loss, sorrowing tempered by Christian resignation for the husband, daughter and son. Hers was a life of rare beauty and accomplishment and devotion, leaving a blessed memory and a lasting influence. Services were held at the residence, 1727 Hobart boulevard, Tuesday afternoon, October 18, conducted by Rev. J. M. Newell, D. D., who years ago was associated with Dr. Maclaren in the Presbytery of San Jose. Burial was in Hollywood cemetery.

In the evening there is weeping.

Lengthening shadows, falling sight;

Silent darkness slowly creeping

Over all things dear and bright.

In the evening there is weeping,

Lasting all the twilight through;

Phantom shadows, never sleeping,

Waking slumbers of the true.

In th' morning cometh singing,
Cometh joy and cometh sight,
When the sun ariseth, bringing
Healing on his wings of light.

In the morning cometh singing,
Songs that ne'er in silence end,
Angel minstrels ever bringing
Praises new with thine to blend.

THE CONSTITUTIONS AND GOVERNMENTS OF TWO PECULIAR LITTLE REPUBLICS OF EUROPE.

By Prof. Granville F. Foster.

Every American knows of France and Switzerland and has compared their respective governments with that of his own country, in which comparison he has learned that France is an example of a highly centralized republic. Switzerland an example of a highly popularized one while his own country holds an intermediate position as being an example of a federal republic based on an extended representative scheme; but every American does not know that there are two other republics in Europe of diminutive size, to be sure and yet because of their peculiarities in physical characteristics and in their constitutional and governmental forms, some of which are survivals of an earlier age, they afford much material for earnest, interesting study. These Republics are Andorra and San Marino, and they will be here separately described.

Andorra is situated high up upon a small plateau in the Pyrenees mountains, towards the southeast termination of the range. On the French side of the range, opposite Andorra, is the Department of Aviege and on the Spanish side is the province of Lerida. The plateau is much larger than the Republic, the former having an extent of 600 square miles and the latter of only 175 with a population which is estimated will reach at the census of 1911 eight thousand. The Republic consists of three valleys of the six which form the plateau. It is shut in on all sides but one by lofty mountains, and this direction is toward Spain. From the lofty snow-clad mountains the river Embaline or Balira flows through the pass into the Segre and this into the Ebro. These valleys are extremely fertile and though from 3,000 to 6,000 feet above sea level are capable of producing the fruits of the Temperate zone. The people are largely engaged, however, as workers in iron and lead mines, for which the mountains here are famous. The language in use among the peasants is a dialect of Castilian.

The Republic had a romantic origin. In 805 Louis Debonnaire was on his way to besiege Urgel, which lies on the Spanish side of the Pyrenees, just beneath Andorra, and he stopped a little time at this town conveniently on the road, and the inhabitants enthusiastically supported Emperor, he conferred half of the tithes of Andorra on the Bishop of Urgel, in whose see or bishoprick Andorra was placed, and the other half was given to the Count of Foix, which later reverted to the crown of France. Now in neither case did the right of collecting tithes confer any political sovereignty. In 1278 it was settled that Andorra should pay France annually 950 francs, a little over \$180, and to the Bishop of Urgel 450 francs, a little over \$55, and the plan has continued up to the present day.

Andorra is governed by a council of twenty-four, elected by household suffrage; that is each head of a house

his cause by a contingent of robust men of the mountains. The pleased monarch as a token of his regard conferred on them a charter or constitution that gave the Andorrans a practically free and independent government, the shadowy allegiance which the people were supposed to owe having little binding force. When Louis became king, he had a vote, but no man has a vote until he marries and becomes a householder. The executive consists of a Syndic General assisted by two inferior Syndics, all three elected by the national council. Two military generals, one nominated by France and one by the Bishop of Urgel, govern an army of 600 men, which army appears insignificant, but when it is understood that these 600 robust men placed at the only practicable ingress to the plateau might defy an army of several hundred thousand of men, as did Leonidas and his famous Spartan band at the pass of Thermopylae, then the number does not look so insignificant. These two Generals, or Provosts, have also judicial powers in criminal cases, in which they decide according to their judgment and conscience, and there is no appeal. Here we have a survival of the judicial forms of trial in vogue among the ancient Greeks and Romans, entirely innocent of juries and wrangling lawyers. Civil cases are tried before one or other of two aldermen, appointed by the Generals or Provosts respectively; but an appeal can be taken to a court of two judges, one appointed by France and the other by the Bishop of Urgel.

The people are all Roman Catholics and are strict attendants at mass and vespers, yet their co-religionists of France on the one hand and Spain on the other accuse them of being accomplished smugglers, but whether this be so or not, the little Republic had an opportunity a few years ago of becoming immensely rich. A large syndicate offered the nation a princely yearly revenue to make of it a Gambling Hell and the tempting offer was rejected and the gaming tables went to Monaco.

Almost every country of Europe has a legend of some town of the earlier centuries of the Christian era, sinking out of sight and reappearing again at stated periods, showing exactly the appearance, the very life and daily conduct of the people when the town disappeared. Of such a legend, Friedrich Gerstaecker has made much in his admirable novel "Germelshausen," the name of a town, which town is represented as arising from a swamp about 1842 with all the characteristics it possessed in the 13th century, and after remaining a day in the upper world, sinking again to the under world for another century. But we do not need to resort to legend to create a Germelshausen or even to unearth a Pompeii to know how people of former days lived, for we have a Germelshausen in the capital of this little mountain Republic, and indeed the illusion of rising out of the ground is well preserved, as one rides into the valley from Urgel in Spain. This city of the same name as the Republic has a population of 2,000, and their customs and manners have experienced no change for several hundred years. The common people live in the same kind of houses as their ancestors of the fifteenth and sixteenth centuries. Of the more pretentious buildings, there are two which may be called public, the cathedral and the palace. The cathedral was built in the 14th century and the palace in the 15th. This latter building is quaint, indeed. The second story has a council room, a court room, a public school room, a prison, but the ground floor is divided into a series of stables in which the various officers of the government keep their horses, for Andorra is innocent of railroads of any kind. The houses of even the rich are built of slate rock and

for this reason from a distance the city presents an old, weather-beaten appearance, much as Gerstaecker describes Gernmelshausen.

San Marino is situated amid labyrinth's of rocks in the Apennines in latitude 44 degrees, just 13 miles west of the important Italian city of Rimini. Some portions of the Republic are situated on the very summits of almost perpendicular rocks, to which a road here or there, hewn out of the rock, leads. The area of the Republic is only 36 square miles, but the population is almost 9,000, being more densely populated than Andorra. This population is spread over five valleys—Serravalle, Faetano, Monte Giardino, Lower San Marino, Upper San Marino. The Republic had its origin in the 3rd century, when Marinus, a converted stone-mason of Rimini, fled to the mountains to escape the terrible persecution inaugurated by the Emperors until the little commonwealth of San Marino perished Diocletian. Here Marinus was joined by other began by the framing of some laws as was done in the democratic cities of Greece, and as Addison says: "The Commonwealth of San Marino may boast at least of a nobler origin than that of Rome, the one having been at asylum for persons eminent for piety and devotion."

In traveling from Rimini to San Marino, one reaches the boundary of the little Republic ten miles from Rimini, then the town of Serravalle is reached from which a very steep, winding road leads to Lower San Marino, the aristocratic and commercial center of the little Republic. This part of the capital lies at the base of cliffs, on that side perfectly perpendicular several hundred feet, upon the top of which the upper town is perched, while still higher, at the very summit of a dizzy precipice, stands the castle of San Marino. In the upper city are a piazza, five churches, a theater and the council chamber. The inhabitants of this little Republic have a magnificent scene beneath them—the whole valley of Rimini, the Adriatic, and in the clearest weather even distant Dalmatia is visible; but what the citizens mostly prize is their liberty, which has come down as a sacred heritage through sixteen centuries; even the famous Congress of Vienna in 1815 did not interfere with that liberty. As a writer in the Encyclopedia Britannica says: "On the top of a mountain at the outskirts of the Apennines which overlook the sea at Rimini sat Liberty, the queen of a few hundred of citizens, surveying the muddy ocean of Franco-Spanish, Italo-Teutonic despotism, which drowned Italy through her length and breadth."

The Commonwealth is governed by a Council of Sixty (so called, for the number is variable like the College of Cardinals at Rome). This body, like the ancient Roman Senate combines legislative and higher judicial functions. The executive functions are performed by two Capitaneos chosen every six months. These are like the Roman Consuls in power. For ordinary judicial cases there is a Commission of Justice and for extraordinary cases, a native might be swayed by personal feeling, this officer is a foreigner, invited from the courts of some city of Italy and well paid for his services. In addition to these is the National Physician, making a Board of Health of one member.

MRS. GILBERT'S THOUGHTLESSNESS.

It was at a convention. No matter what kind of a convention. In those days of all sorts of women's conventions

daughters and sisters of everything, as well as philanthropic societies without number, conventions are of no unusual occurrence. This particular one was composed of delegates from all over the State. They were entertained at the homes of local members, and it had been found necessary to assign two ladies to each room.

The closing session of the five days' meeting was ended. Good-bys were being said, and there was the bustle of departure. In a retired part of the church Miss Ethel Buffington awaited the coming of her roommate. It was their custom to walk together. She knew that Mrs. Gilbert would be delayed, for Mrs. Gilbert was a very popular woman and much sought after. Ethel could see her at the farther end of the room, surrounded by a circle of admirers. One week ago she would have joined the circle, for at that time she had been one of the ladies most ardent admirers. The name of Alice Gilbert had suggested to her everything sweet and gracious and womanly. It had been hard to believe her own good fortune when she had learned that for five whole days they were to be associated in closest intimacy. But now

The first night had convinced her of Mrs. Gilbert's thoughtlessness—she had called it "thoughtlessness" then—when that lady had closed the window Ethel had opened before retiring, remarking that she could not sleep in a draught. "And I must have the right side of the bed," she added, "and this extra blanket is just what I need. I'm so susceptible to cold. And now, dear"—she always called her companion "dear"—would you mind turning off the gas?"

Ethel did as requested, though her own side of the bed was farthest from the light. The closed window and heavy blanket gave her a most uncomfortable night, but of course Mrs. Gilbert had rights, and of course she was doing what she thought was best for both. It was nearly morning when she fell asleep, and consequently nearly breakfast time when she awoke. Mrs. Gilbert was leisurely arranging her hair before the one mirror, and there she remained till the bell rang. Then, regardless of the girl's unfinished toilet, she asked to have her boots buttoned, exclaiming, as she left the room: "Do hurry, dear! It's awfully impolite to keep our hostess waiting."

The second night had caused Ethel to use a stronger word than "thoughtless," and each succeeding day had increased the list of adjectives.

The afternoon before, some of the ladies had stolen a little time from convention duties for rest and recreation. To her it had seemed a golden opportunity to visit the famous art museum of the city; but to her proposal Mrs. Gilbert had returned the astonishing assurance that not for all the art museums in the country would she miss the bargain sale at Ross and Langley's. "And do you know, dear, at the ten-cent store we can get souvenir post cards for ten cents a dozen. Just think of it!" So the bargain stores had consumed the precious hours.

It was growing late. From her quiet corner she could see the company dispersing. Snatches of conversation reached her. Just the other side of a pillar two women paused, and

"O, yes, the convention has been fine, the addresses inspiring; but, dear, I'm awfully glad it's over. Don't ask me who."

"What can you mean? Are you so tired of us all?"

"Not of you." The tone was one of affection and Ethel

knew so well the look and gesture accompanying the words. "Not of you, dear, not of the meetings, but, Mrs. Green, if you knew my roommate you wouldn't have to ask why. How they ever came to put me with her, I can't imagine. She's the most fidgety thing you ever saw—can't keep still a minute. I believe a week of her would give me nervous prostration. And her table manners! Actually she doesn't know half the time whether to use a fork or a spoon!"

The speakers passed on. Ethel sat like one paralyzed, amazement, indignation, anger, struggling for mastery. Mrs. Gilbert—the selfish, the vain, the trivial, the hypocritical Mrs. Gilbert—criticising her! It was unbelievable. The disillusioning of the past five days had been a very serious matter. This was worst of all.

But Ethel was not without a saving sense of humor. Now it came to her relief. There certainly was something funny in the situation. In a moment she sprang up with a gay little laugh. "Poor Mrs. Gilbert! Poor Ethel Bufington! Surely there are a big mote and a big beam somewhere. I wonder who has which."

The old sexton, lingering to lock the church door, said, "Yes, ma'am," to the remark of the last departing guest, addressed to nobody in particular:

"We'd have a great deal more charity for one another if we could just 'see ourselves as others see us.'"—Julia Terrill, in *Zion's Herald*.

PATTY'S PENNY.

By Georgia M. Root.

O, the beauty of that store window! Patty Price stood before it with her brown eyes round with anticipation of good things to come. Her bare toes burrowed into the sand and stones without feeling their hardness; her two short braids quivered with excitement, and one little brown hand clasped tightly the penny that was to purchase so much happiness.

What should it be? One thing she knew—it was to be candy, for it was so long since she had tasted any that her mouth watered for it. From the chocolate sticks, so tempting in their rich brownness, her eyes turned to the gayly-colored papers of peppermint and wintergreen lozenges, and then strayed on to brighten into determination as she saw a box of colored candy marbles, such beautiful marbles, and six for one cent! "Two for each of us," said Patty to herself, for she was a generous little soul and always remembered little brother and sister at home.

So intent was she on her choice that she did not hear the sound of wheels, nor did she see her good friend, the rural postman, jump from his delivery wagon with the big mail bag in his hand. But he saw her, and his jolly face broadened into a smile as he said:

"Hulloa, Patty! Going to buy Miss Brown out?"

Then she went up to him and slipped one hand confidently into the big one held out to her, saying, "See what I found this morning," and, opening the other hand, displayed the moist treasure within.

"Why, let's see that penny, Patty," said the postman with a twinkle in his bright eye. "Why, that looks just like the one I lost yesterday afternoon!"

Then it was Mr. Rice's penny and not hers at all! Poor Patty! her heart seemed to sink right down into her feet, it was such a disappointment. Well, one thing was certain, she wouldn't enjoy buying candy right under his very eyes with a penny that he had said was his. So she slipped away while the postman went on into the office never thinking again of his joking words.

She would go and ask mother if she ought to give it back to him. Mother always knew what it was best to do. So in haste she came into the room where her mother sat mending little garments in all stages of dilapidation, and with words tumbling over one another in their hurry, and with some tears, finally made herself understood.

Mrs. Price put her arm around Patty and drew her close, while her other worn hand gently smoothed the roughened hair. "Mother knows it's hard to give it up, dear, when you have so few pennies to spend for yourself, and she's sorry for her little girl. But mother knows, too, that you do not want anything that does not belong to you, and that you will be a brave girl and give the penny to Mr. Rice as he comes along. There he comes up the street now!"

Patty gave her mother a kiss, wiped some tears away, and hurried out to the gate where Mr. Rice stood, her standing as he came driving along. He saw her little outstretched hand, and, as he reined up his horse, heard her childish voice, "Here's your penny, Mr. Rice."

For the first time he remembered his words at the office.

"Why, Patty, child," he began, "did you think I really meant that that was the penny I lost? Bless your heart, I lost my penny in a village ten miles away. Now run right off and spend that one quick before anyone else claims it." And with a hearty laugh and "get up there" to his old horse he drove off.

Mrs. Price, watching from the window, smiled and said, "I guess it's all right," as she saw Patty's flying feet disappearing down the street, and a little later she was sure for Patty burst in vehemently demanding: "Where's Ruth and Bennie? I've got something for them."

Then with a big hug for her mother: "He was just joking, mother, and I didn't have to give it to him at all. But I'm glad I did what you told me to for I feel lots better inside."

And mother said, "I knew you would."

BRYAN ON MISSIONS.

Hon. William Jennings Bryan, the worthy and highly respected citizen of America, and all countries as for that matter, who always speaks wisely and timely on moral issues, rose to the occasion and well sustained himself as what might be termed America's great statesman, when, before the annual meeting of the General Assembly of Edinburgh, Scotland, touching the great Mission question, the one vital question of the Church today, he said:

"There is need to combat the doctrine that life is to be measured by material prosperity and that only a selfish ambition can urge one on to large achievements. The missionary cause furnishes an answer. Here is a field in which the highest ability, the greatest energy, and the loftiest purpose can find full and satisfying employment.

"As, according to the nursery tale, the traveler in the Alps saved his own life by the labor employed in keeping his companion from freezing, so the Church at home will find new strength and vigor in the effort it puts forth to carry Christianity to the uttermost parts of the earth—it is the scattering which increaseth.

"In recapitulation, it may be said that the two great lessons taught by the Conference are: first, that the non-Christian world needs Christ and His conception of life; and, second, that the Christian world needs the stimulating enthusiasm which flows back from the mission field to strengthen faith, purify life, quicken the spirit of brotherhood, and purge governments of their inconsistencies."

"COME ON IN; THE WATER'S FINE!"

Bishop McIntyre.

O vision of my vanished youth, O placid far-spread pond,
Sleeping beneath the summer skies, with
sloping hills beyond,
High over thee in circles wide, the hovering hawk doth go,
And deep within thy mirrored breast its image saileth slow.
There all the boyhood playmates whom my happy fancy sets
In that picture of the past, like nude, slim statuettes,
Stand ready for their leader's call, upon the grassy shore,
The whispering woods behind them, the elm trees bending o'er,
When up the diver dripping comes, beyond the water line,
And flings the ancient challenge, "Come on in; the water's fine!"

Sweet is the song of that swift stream, which pleasantly doth plash its way toward the mossy mill, and sweet the limpid dash
Of that slow wheel, which all day long doth toil amid the foam,
And sweet the laughter of the flood which leaps from out its home
In that high dam, and with its soft of soft-descending spray.
Shot through this warp of slanting light, weaves sunset banners gay,
Sweet is the cadence of the birds amid the beechen boughs,
And sweet the bells, when lowing herds come to the brink to brouse.
But sweeter far than stream or wheel, cascade or bell or kine,
Is that old cry, of days gone by, "Come on in; the water's fine!"

Dear leader of our youthful band, since you have gone up higher,
Do you think of those who loved you, in "the land of heart's desire?"
As I stand again in memory, by our well-known swimming place,
You seem to rise before me, brave in all your boyish grace;
And I dare speak unto you, as when I first felt your loss
For I am drawing nearer to the river I must cross,
And say that when my feet dip down at last to Death's cold tide,
And I stand alone and shrinking upon its earthly side,
It would comfort me, my comrade, it would cheer me, brother mine,
To hear you calling to me, "Come on in; the water's fine!"

A TRAMP'S TESTIMONY.

A tramp asked for a drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed:

"Stop! make us a speech. It is poor liquor that doesn't loosen a man's tongue."

The tramp swallowed down the drink, and as the liquor coursed through his blood, straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at you and myself, and it seems to me

that I look upon the picture of my blighted manhood. This bloated face was once as handsome as yours; this slumping figure once walked as proudly as yours, for I was a man of the world of men. I too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine, and, like Cleopatra, saw it then quaffed it down in the brimming draught. I had children sweet and pure as the flowers of spring, and saw them fade and die under the blighting curse of a drunken father. I had a home where love lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations that soared as high as the morning star, but I broke and bruised those beautiful forms and strangled them that I might hear their cries no more. Today I am a husband without a wife, a father without a child, a tramp without a home, and a man in whom every good impulse is dead. All have been swallowed up in the maelstrom of drink.

The tramp ceased speaking. The glass fell from his nervous fingers, and shattered into a thousand fragments on the floor. The doors were pushed open and shut again, and when the group looked up the tramp was gone. And this, gentle reader, is a true tale, the tramp at one time having been a prominent attorney at Tiffin.—Woodville News.

PRIZE YOUR FATHER AND MOTHER

By J. H. Rush.

There are usually two periods in our lives when we think much of father and mother. The first is the early years, from the time our eyes first look into the faces of those who love us and who would if necessary give their lives for us. We never know the time when we start to love them in return and place our childish confidence in them. Perhaps the first ten years of our lives, perhaps the first fifteen, are years of implicit love and trust in them.

The other period is when our loving parents are bowing beneath the weight and care of years. Time has spun out its silken thread with them until we know they cannot long remain with us. We begin to count the acts of kindness they have strewn so abundantly along our life's pathway. We begin to measure, or try to measure, that tender affection which has been theirs to bestow and ours to receive all through our lives since we saw the first peep of day. We look back to the times when we have grieved them. We did not see how it hurt at the time; it was only having our way—the best way, we thought, as, of course, our father could not possibly be so wise as we. Ah! how we would blot out, if we could, from their memory and from ours, too, the unkind word spoken in a heated moment, the disrespectful act which made mother's heart ache.

But how sad it is, and yet how true, that there is a period in the life of almost every boy and girl, usually when well on

in their teens—sometimes earlier—that father's way of thinking and plans of doing are all too slow and out of date for the clever young son. Mother's wise counsel is a-together too restrictive for the haughty young daughter.

Father may make mistakes, mother may seem a little too careful, but, remember, they passed over the road you are traveling long ago. They saw the pitfall of bad company, they saw the danger spot of careless companionship of boys and girls, too, whose lives and thoughts were not of the purest. They look back, just as you will do if you follow in their footsteps and thank a kind Providence who guided them into a straight path which leads on and up to victory through the blood of Him who loved and gave His Son to die that we might live.

Young folks, do what you can to make father's life easier and mother's care less heavy to bear. You won't have them long at most. If you are living away from home, don't forget they would like to see you. Make the old home a sure mark for at least part of your holidays every year. They know your off time is much taken up with other things, but they prize a thoughtful act and a refreshing visit. You owe it to them. Honor yourself by honoring them with your presence as often as possible.

Don't forget to write to mother. She is worthy of the best letter you can compose, and just as regular and often, too, as you would write a friend of your own age. Joyful reflection is better than regrets of a neglected past. You have it in your power to make for yourself whichever you choose.

"BETTER THAN BIG ORDERS."

"What's wrong?" said the paperhanger, snappily, at his end of the telephone. All day he had heard nothing but complaints, and one man of his force was home with a sick mother, and the rest were driven so with the work that the paperhanger fairly scowled into the receiver.

Then the clerk saw his face change. Over his worn countenance there flashed a look of rest and satisfaction. "Thank you, marm," went his answer. "It's very kind of you, we're much obliged. We're very glad."

"Big order?" asked the clerk, as the paperhanger turned to him.

"Better than that," said the proprietor. "I can get orders any day, but I never get the like of this before. Why, it's that Mrs. Brown whom we had such hard work to suit over the shade of green for that sitting-room, and she just called up to say that she's delighted with it, and that everybody admires our work. 'Nothing wrong,' says she, 'all very nice, indeed, and much obliged for the great pains you took, and thought you'd like to know we're enjoying it so much.' Well, she is a lady, and a mistake. I feel just good as if I'd had an ice-cream soda."

Appreciation for a kindness shown, whether it is a business kindness or a

friendly one—and the two are not far unlike—is due from every one of us, and is as true debt as that of money itself. It cannot take the place of an unpaid money debt, but neither can cold cash in any degree take the place of genial appreciation expressed in plain words, such as every one of us has at his command. It is far more rare than gold, far more lasting than gold in its effects. He who fails to give it freely fails in justice as well as in generosity.

Selected

THE NEED OF GREATER SPIRITUALITY AMONG THE YOUNG PEOPLE—HOW TO ENCOURAGE IT.

D. J. Givan.

Never has there been an age when there was greater need for spirituality in our young people than the present. This is an age of wealth and culture and social facilities—an age when the world is holding out with delicate hands in golden waiters many social entertainments, some of which appeal to the sensuous nature of man and are in their many character detrimental to the spiritual growth of our young people. Therefore they need to be more spiritual that they may be able to resist the temptations that will come to them. That when Satan would desire to have them to sift them as wheat their faith fails not—that their brethren be strengthened.

This, too, is an age of great spiritual activity and responsibility. The church was never so organized, never so active as at present. There were never so many demands on the young people nor ever so many young people in the active relation of the church. The Sunday school, the Epworth League, the missionary societies, and the brotherhood are filled with the young members who are actively engaged in the dethronement of Satan and in the advancement of the Kingdom of our God. As the Church marches on to victory with the responsibility of these various organizations grappling with the great problems that confront her; who would dare say that she needed not a greater spirituality in the young men and the young women who constitute a part of this great army for God and his kingdom? With all of the piety and spiritual energy of our young people of the church, there is the need of greater consecration and more holy living. May we get into such a living receptive attitude to the Lord Jesus as did the poet when he penned this verse:

"Here I give my all to thee,
Friends and time and earthly store,
Soul and body thine to be,
Wholy thine forever more;
Jesus comes, he fills my soul;
Perfect in him I am;
I am every whit made whole,
Glory, glory to the Lamb.

When this shall have come to pass the revival fire will burn as never before, the coming of the kingdom of our God will be hastened, the dawning of the millennium will be seen, then the governments of this world shall become the governments of our Lord and King. Young hearts that now are throbbing for the world and the questionable amusements of the world will have the God-like zeal of David when he said, "As the hart panteth after the water brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? David loved God, therefore he loved the church. The natural sequence of the man who loves God is that he will love the church of God. With the poet he will sing:

"I love thy church, O God!
Her walls before thee stand
Dear as the apple of thine eye,
Graven on thy hand.

"For her my tears shall fall;
For her my prayers shall ascend;
To her my cares and toils be given;
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion solemn vows,
Her hymns of love and praise."

One of the secrets of Gen. Grant's success as a general and soldier he had been trained at a military academy. He understood the tactics furnished by the military education. Therefore he was able to train his men in the military knowledge and for the victories on the battlefield which made his name so famous with the Union patriot and soldiers.

If we would encourage our young people to be more spiritual, we need as members of the church to whom they are looking for spiritual food and guidance to be more spiritual ourselves. We want to be versed in the spiritual military tactics that we may impart the same to them. As we look to the apostolic church and glean in her spiritual fields and life as they gleaned from the Savior's life; so will our young men and women in the church of today look to our lives for spiritual food to make them stronger in the Lord. May they be able to say of us that we are Christ-like.

Again to stimulate in them a greater spirituality we should commend them to a fuller consecration and a more active service in the various organizations of the church. The Christian must not only believe in God, but work for God and his glory. What a great field do we find in the Epworth League for spiritual growth. Early in the morning while the dew is feeding the

delicate petals in the flowers and whilst the sun is kissing them into fragrance and color we may be kneeling in the morning watch, in the reading of the Scripture, in meditation and prayer for the dew of life—the Holy Spirit, the essence of God, the Father, God the Son whose smiles and kisses transforms us into the fragrance and color of the saints of old. Feeding the hungry, visiting the sick, strewing flowers on the pathway of the living and Christ-like virtues. Taking the wings of the morning and flying to the uttermost parts of the earth with songs upon our lips and the message of Life written upon our hearts to teach the heathen that Jesus Christ is their Savior and their God. The reading of that kind of literature that will tend to the glory of God and the building of Christian characters. Truly there are in the departments and polity of the Epworth League means by which we may become more spiritual. We feel with the poet:

"I need thee every hour
Most gracious Lord;
No tender voice like thine
Can peace afford."

THE DREAM.

The Little Boy smiled in his night.

As he wandered to Twilight Town;
And his face lit up with a heavenly light

Through the shadows that drifted down.

But he woke next morning with tear-stained eye

In the light of the gray dawn's gleam,
And out of the still we hear him cry:
"I've lost my dream—my dream!"

And he told us then, in his childish way,
Of the wonderful dream he'd known—

He had wandered away from the Land of Play

To the distant Land of the Grown,
He had won his share of the fame and fight

In the struggle and toil of men,
Yet he sobbed and sighed in the breaking light:

"I want my dream again."

As the years passed by the Little Boy grew

Till he came to the Land of the Grown.

And the dream of his early youth came true—

The dream that he thought had flown,
Yet once again he smiled in his sleep—

Smiled on till the gray dawn's gleam,
When those near by might have heard him weep:

"I want my dream—my dream!"

For he dreamed of the Yesterdays of Youth.

And the smile of a mother's face;

A hearth of old-time faith and truth
In the light of an old home place.

He had won his share of the fame and fight

In the struggle and toil of men;

Yet he sobbed and sighed in the breaking light:

"I want my dream again."

—Grantland Rice, in *Christian Guardian*.

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PERHAPS.

By Willa Fraser.

You struck a note, my child, this day.
That smote on a sensitive ear;
And over the melody of your lay
It shed its discordant tear;—
Perhaps your harmony, soft and sweet,
Will drown its tone some day;
Perhaps, through your music's mirth
replete,
That note will vibrate away.

You spoke a word, my child, this eve.
That wounded a loving heart.
And e'en where you meant a balm to
leave,

It played its traitor's part;—
Perhaps, some day, 'midst your great
love-work,

That word will forgotten be;
Perhaps, in a moment of woe, 'twill
lurk

Like a lark's dull shade in the sea.

You did a deed, my child, that smote
On the nerve of a sensitive soul.
Who looked to you, in all she wrought,
As one standing nearer the goal;—
Perhaps that thread in thy web so fair
Will be lost in a flood of light;
Perhaps through the fabric of beauty
rare

Will stream its undying blight.

—Christian Guardian.



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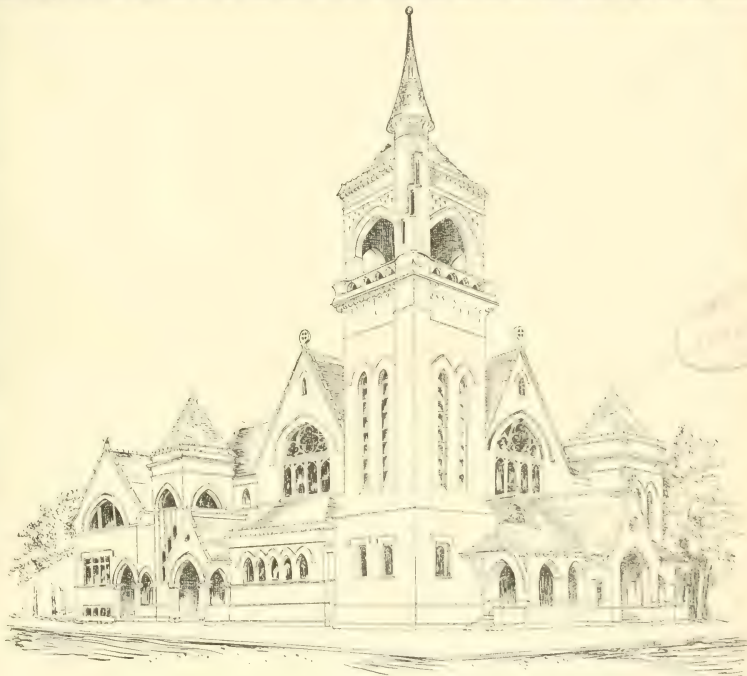
PACIFIC PRESBYTERIAN

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VOL. VIII.

SAN FRANCISCO, U. S. A., OCTOBER 27, 1910.

No. 43



First Presbyterian Church, Fresno. Where the Synod of California Was Entertained.

A HALF CENTURY MILESTONE.

THE PETTY ANNOYANCES OF LIFE.

SYNOD DISAPPROVES OF DR. DAY'S ANSWERS.

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ANCIENT EGGS GREET MEMBERS OF OREGON SYNOD

Pacific Presbyterian

Published weekly by Earl S. Bingham, editor and manager, at
447 Minna St., San Francisco, Cal.
Telephone Douglas, 1510.

MANAGING EDITOR.....Earl S. Bingham

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LOS ANGELES REPRESENTATIVE

Rev. Enos P. Baker, 4951 Pasadena Avenue Telephone Home 39147

Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second-class matter January 6, 1909, at the Post Office at San Francisco, Cal., under the act of March 3, 1879.

SYNOD DISAPPROVES OF DR. DAY'S ANSWERS.

Desire for Reorganization of Seminary Indicated by Election of New Men in Place of Old on Directorate.

Nothing interests men like the vital facts of religion.

The believers wish to have them verified, while the scoffers hope to see them overthrown.

It is not to be wondered at that the whole country watched with eagerness the controversy at Fresno, while the Synod of California wrestled with the answers which Dr. Thomas F. Day, Professor of Hebrew Exegesis and Old Testament Literature, in the San Francisco Theological Seminary had given to certain questions the previous Synod had propounded to him.

Some yellow journalists attempted to make it a heresy trial, but they were not viewers of the debate, or cognizant of the Christly Spirit that ruled it.

The majority voted decidedly disapproving of his answers, but there was no intimation from anyone that he withdraw from the church, and no vote asking him to leave the Seminary.

Synod said it did not want these things taught to its students and left the Professor to decide what course he should take in view of their action.

Following the vote on the final question Synod passed a resolution saying: "It is the judgment of this Synod that every Professor shall be accorded, and shall enjoy the largest possible liberty in prosecuting the work of his department, consistent with a faithful adherence to the standards of the church."

A more considerate treatment of one with whom the majority so decidedly disagreed could not have been possible.

The only regrettable part of the debate was the vehement utterances of a few of those contending for Dr. Day's position, and who, after being out-voted, lost their heads and said uncalled for and foolish things. These sentiments were drowned in a roar of disapproval that showed Synod had no patience with any such remarks.

The action of the Synod in refusing to reelect old members of the Board of Directors, even when the members of the Board made the strongest possible plea for them, but put in new men, was a clear indication of the wish of Synod for a reorganization of the Seminary. The whole matter of readjustment of affairs is in the hands of the Directors, and it is expected that they will arrange matters for the best interests of all concerned.

THE PETTY ANNOYANCES OF LIFE.

Rev. John E. Stuchell.

"The little foxes that spoil the vines, Song of Solomon 2:15."

Our happiness is affected not so much by the great ordeals of life, as by the incessant onset of petty cares and annoyances. For the great emergencies we can summon the reserve forces of our nature, while there seems to be something heroic in enduring them; but it is hard to be patient when things go at sixes and sevens; when the flies buzz around, or a platoon of mosquitoes pounce upon you when you seek to sleep; hard to be serene when the cats begin to serenade at midnight, or your neighbor's rooster salutes the morn; hard to be heroic when yeast is bad or the milk sours or you just miss your trolley or ferry. Happening in the early part of the day these things often spoil all the rest of its hours. A cross word. A broken shoe string, or burnt toast often induces a mood from which we do not rally. Hercules might perform a thousand wonders but even a Hercules must succumb at last before countless needle pricks; or find his strength vain confronting mere threads whose multiplicity exhausts him.

A really great character, then, must be one that can meet not only the supreme experiences of life with fortitude, but bear its ceaseless round of little annoyances with equanimity. It will be easier for us to do this if we observe these two directions:

1. Cultivate a species of obtuseness. Keep your snorium in the inside where your Creator placed it, not on your sleeve where every fool chafes it. Don't notice things intended to annoy you; ignore slights; be deaf to unpleasant words; indulge yourself in a wholesome indifference; "what's the use" of getting worried, perplexed, or annoyed by this, that or the other. You cannot afford to give your enemies, much less inanimate objects, too much power over you. It is too costly in the drain of your vitality and nervous force. Toughen your skin so that it will not feel the pricking and goading of the unpleasant.

2. Then, strive to acquire serenity and poise of mind. Meet each day with some such meditations as: "Now I am going to run across disagreeable people; I am going to be subjected to various experiences, some of them annoying, but they cannot affect my inner self. I will not allow myself to be surprised or disturbed by them. I will not allow my feelings to be enlisted in trifles. They shall affect me no more than the pattering of the rain on the ocean. I will be equable, serene, strong, regardless of what comes." This morning bracing up of the mind will do it as much good as the morning bath does the body. Persistence in the custom will do much to relieve life of its friction, especially if, in addition to them, ours is the good fortune to believe that in God's great scheme of things even trifles and annoyances have their place, and tend to bring character to perfection, just as sand paper serves to bring out the exquisite grain of the wood. Yea, it may be possible for us to obey the poet as he sings,

"Then welcome each rebuff

That turns earth's smoothness rough;

Each sting that bids us not sit nor stand, but go!"

In other words, we will meet the annoyances in a manly way, and feel that this effort, like all honest effort, is not in vain.

The Synod of California, after sitting in continuous session for five hours, took recess at 12:40 A. M. Saturday, on motion of Rev. W. J. Fisher "till after breakfast."

ANCIENT EGGS GREET MEMBERS OF OREGON SYNOD

Saloon Keepers Try to Scare Off Presbyterian Ministers
Who Work for "Oregon Dry 1910."

The Synod of Oregon met with the Presbyterian church of Pendleton October 13-16. There was a set program, but Oregon Synod is not a body of "stand-patners," they are "insurgent" and progressive and if something better came along the program was immediately amended to catch up. This was a very varied meeting of Synod, but none the less of great power and influence in all the state, even tho' the Stated Clerk's official program was black with interlinings. This is hardly a report of Synod's meeting but a summary of impressions and influences that radiated from Synod in the city and in the state. And if the whole meeting was to be summed up into one phrase it would read like one of Mr. Roosevelt's remarks—"We had a corking good time," though we didn't pull any corks, we did get some eggs, because of the interest the whole Synod took in the "Oregon Dry 1910" campaign. For Synod made it plain just where it stood on the question, for numerous street meetings were held both day and night by the whole Synod. And to this was added, to rub it in, a strong report on temperance, and a final monster mass meeting in the interest of temperance with choice speakers. In all these street meetings it was a wonder to all to see the biggest men of Synod down in the streets working like Salvation Army men, pouring out D. D., and L.L. D., shot into the strongholds of rum. And it was one of these meetings that brought on what the local paper called a "near" riot when a crowd of "wets" cried out in opposition to the speakers for the space of nearly an hour, similar cries to that of long ago. But Diana is dead, yet Bacchus dies hard, so his devotees added some eggs which Rev. C. W. Hays of Portland received in the eyes. But no town clerk came out and stopped the riot, though now they wished they had, for those were costly eggs for the "wet" cause in Oregon. And one man estimates that they made 4000 "dry" votes in the state at large, for before morning it was read by all in the Portland Oregonian, and others passed on the news. Line upon line, precept upon precept, here a little and there a little, was added to the temperance sentiment till one editor in a Pendleton daily humorously added this editorial note, "Gently, gently, brothers."

But this is only one side of the enthusiasm that characterized this meeting of Synod. Dr. W. S. Holt, D. D., Dr. Wm. B. Noble, D. D., L.L. D., and Rev. Ernest F. Hall representing both home and foreign missions were present with their messages. To this was added three graphic reports of the World Missionary Conference at Edinburgh last June given by Dre. Wm. Hiram Foulkes, D.D., and Warren H. Landon, D. D., and Rev. Henry Marcotte, which carried us all right into the very midst of that great meeting with all its enthusiasm and power of the Spirit. So the interest of Home missions and World wide missions were brought to the front. So a campaign was inaugurated to visit all the churches in the state to arouse them along the line of missions and benevolences of the church. And in line with this movement, Rev. J. G. Dickson, the Indian minister of Tutuila, will invest two weeks from Oct. 27-Nov. 10, in speaking in a number of the larger churches in and near Portland, in the interest of a larger vision for the Indian work. Mr. Dickson is a man with a message in his own way and words and is a live wire, and will do much good wherever he speaks. He will also ad-

dress many street meetings in the interest of temperance as he did in Pendleton during Synod, for he has had much experience in this street work while at Moody Bible Institute. Through the courtesy of the Commercial Club of Pendleton Synod in a body was taken to the Tutuila Indian Mission, six miles from Pendleton, on Sabbath afternoon October 16th, and between the hours of 3 p. m. and 4:30 p. m. worshiped with the Indian congregation in their regular prayer meeting, conducted by their pastor, Mr. Dickson, in which many of Synod mingled their words of testimony with the Indians. At the close of the prayer and praise service, the annual Synodical Communion was celebrated, as arranged, with the Moderator, Dr. W. H. Beakney, presiding, and Dr. W. S. Holt, D. D., of the Home Board, and Rev. Ernest F. Hall, of the Foreign Board, officiating with the elements, which was significant to all as recalled by Dr. Holt. He reminded all that the first Presbyterian church on all the Pacific Coast was that organized at Wallilatpu by Dr. Marcus Whitman, H. H. Spaulding, and Rev. Grey, of which this mission was a lineal descendant. But that was organized by the Foreign Mission Board, as foreign work, but now it was under Home Mission control.

Here Home and Foreign Missions lap over, and their representatives stood there together. A mission offering was taken at the close of the service as is always the wont of the Indian people after a communion service, and is called the "Lord's Money," and sent to the work of the Boards. This offering was \$20. All went away after viewing the Mission and greeting the people, to take part in the mass temperance meeting to be held Sabbath evening in the M. E. church which will seat about 500. The people were there, and those who had been a little faint-hearted were enthused anew by four or five terse, telling and not-to-be-refuted speeches. At the close of this meeting, before the mixed crowd, Synod held its annual Consecration service. All Synod came forward at the word of the leader, Dr. W. S. Holt, and clasped hands in a great circle about the chancel. And there, with fitting and careful words by the leader, consecrated themselves to the work anew, to go back to their respective fields, in the strength of the Master, to face unflinchingly the problems before the church, the state and the homes. Still with clasped hands all knelt in prayer with the leader, and arose to sing "Blest Be the Tie That Binds." And if one asks you if the Synod of Oregon is still in session, say "Yes," for though the motion prevailed that Synod would stand adjourned after the Benediction Sabbath night, that benediction was never pronounced, unless you call the "Oregon Dry 1910" yell a benediction. For at the close of the song named above, so bubbling over and progressive was the Synod of Oregon in its enthusiasm, that at the instigation of the irrepressible Charley Hays, famous for his "deal in eggs," the Synod once more joined in the yell, and Synod stood adjourned. No, no, it continues.

J. M. C.

Rev. Chas. R. Brown, pastor of the First Congregational church, Oakland, has resigned on account of failing health. He will go East to take up work there about December 1st. The First church is the second in size on the coast. The death of Rev. Geo. Adams, pastor of the First church, San Francisco, recently leaves this pulpit also vacant. Thus far, no successor has been selected for either of these prominent churches.

SYNOD DISAPPROVES OF ANSWERS OF DR. DAY.

California Commissioners Indicate Desire for Reorganization of Seminary by Electing New Men as Directors.

Pacific Presbyterian Gets Some Good Advertising and a Unanimous Endorsement.

To fully report the California Synod in the space it is possible to take in the Pacific Presbyterian is impossible. The daily papers that each day devoted a page to it only skimmed the important events.

It was a remarkable meeting and one that will become famous in church history.

The interest in the Seminary matter did not prevent the transaction of much other important business, as a reading of the record will indicate.

Fresno, the entertaining city, was an ideal place for



Rev. Thomas Boyd, D.D., Moderator.

the meeting and the church there left no work undone to secure the comfort of her guests.

The pastor of the First church was unanimously made the Moderator, and he directed the business with no little skill and without restriction. At the times when the Seminary matter was up he turned the reins over to the vice-Moderator, Rev. B. Gantz, as Dr. Boyd is a member of the Board of Directors.

Synod Convenes.

The Synod met at 7:30 p. m., October 19th, and listened with profit to a sermon by the retiring Moderator, Rev. J. T. Wills, of Sacramento.

Rev. Hugh Dobbins, of Colusa, and Elder T. M. Wright, of San Jose, were elected temporary clerks.

Thursday Morning.

The devotional services of half an hour each morning were conducted by Rev. L. A. McAfee, of Berkeley, and proved most profitable. The attendance was large, and Dr. McAfee's presentation of Thessalonians enjoyable and helpful.

After roll call the Moderator announced the standing committees as follows:

Bills and Overtures. Revs. J. T. Wills, H. H. McQuilkin, William Rader; Elders Robert Henderson and C. S. Stevenson.

Judicial. Hon. H. K. Law, Revs. W. C. Sherman, Warren Moore, Elders D. W. Patton, C. N. Nye.

Finance and Milage. Elders C. E. Cornell, Geo. C. Turner, H. L. Shideler, Revs. Carl H. Klass, G. C. Butterfield.

Correspondence. Revs. T. V. Moore, J. M. Swander, Elder D. L. Roach.

Pulpit Supply. Revs. Duncan Wallace, W. B. McElwee.

Minutes of General Assembly. Revs. W. B. Grantz, James Thompson, Elder Alex. Waldie.

Leave of Absence. Revs. E. K. Strang, E. L. Rich, Elder D. W. McLeod.

The committees to examine the records of Presbyteries were also named at this time.

The Board of Trustees of the Synod reported, their report approved, and the trustees reelected. They are: Revs. J. T. Wills, W. D. More, W. S. Young, Elders Robert Henderson, and F. H. Babb.

It was decided to unite with the other Pacific Coast Synods in holding a conference, and the Moderator and Stated Clerk were appointed to act with representatives of other Synods in making the necessary arrangements.

The permanent committee on Ministerial Relief, Rev. H. H. McQuilkin, chairman, reported that the average amount paid was \$290 to ministers of the Honorary Roll, and \$250 to disabled ministers not on the roll, and \$170 to widows. This Synod received last year \$10,900, and only contributed to the Board \$3,225.

Long Beach to Have Next Synod.

Long Beach presented an invitation for the next meeting of Synod. This was accepted and the Session of the church was appointed to act as a committee of arrangements. Rev. H. O. L. Mason is the pastor of this church.

Rev. Arthur Hicks, Synodical Sunday School Missionary read his report, which stated that Rev. F. H. Robinson is continuing his work in Nevada; Rev. Geo. C. Butterfield in Los Angeles Presbytery; Rev. E. E. Fix has begun work in San Joaquin Presbytery. The work outside these Presbyteries is cared for by the Synodical Missionary. About 160 Sunday Schools have been visited. About one-fourth of these were Mission schools; 36 schools have been organized with 1011 scholars and teachers; five churches have been organized from schools established by the Missionaries; one chapel has been built this year; 50 Presbyterian churches have been organized from Mission Sunday Schools in California and Nevada.

Rev. Geo. C. Butterfield and Rev. F. H. Robinson spoke briefly of their work. Rev. Mr. Hicks was re-elected to the office of Synodical S. S. Missionary.

The permanent Committee on Publication and Sabbath School work, reported that the 324 Sunday Schools of the Synod have added 2,779 pupils the past year, and 1,407 members of these schools united with the churches.

Four of the Presbyteries have held institutes as directed by the Board. Rev. H. K. Walker, D. D., addressed Synod on behalf of the Sunday School Board.

Mr. W. H. Webster, manager of the Board of Depository in San Francisco, made a short statement.

Rev. Wm. Noble, D. D., Synodical Missionary, read his annual report, after which he was re-elected for the ensuing year.

The Permanent Committee on Home Missions presented its report through Rev. Wm. Martin, which called up the question as to the right of a Presbytery to substi-

tute a chairman of a Permanent Committee after the name has been presented to Synod. It was decided that a Presbytery could fill such vacancy by the Stated Clerk reporting the name to Stated Clerk of Synod.

The report of the Committee showed 19 new churches organized, 18 new churches built. One manse and 5 churches attained self-support.

There has been on the whole an absence in contributions to the Evangelization work.

Dr. Noble was elected the Synod's member of the Advisory council of Church Extension.

The selection of the Committee on Home Missions was referred to the present committee, who later reported the name of W. D. More as chairman. Rev. D. D. Hall, Field Secretary of the Board then addressed the Synod.

Thursday, 1:30 p. m.

The Historical Society reported the death of Rev. Theo. Burnham, the secretary and treasurer of the Society, and named Prof. G. C. Patterson for the position. Rev. James Curry was named for president, and Rev. Thos. Day, Secretary.

History of California to be Printed.

Rev. J. S. McDonald, D. D., the historian of the Synod, reported that he has finished completing the data for the History of the Synod of California, and it was ordered that Synod appoint a committee of ten Elders, one from each Presbytery to arrange for publishing the report. The following persons were named as the committee:

T. M. Wright, San Jose; Alex. Waldie, Santa Barbara; Scott Ingram, Sacramento; Robert Henderson, Riverside; Rev. Geo. H. Greenfield, Nevada; Jerome Forc, Los Angeles; H. L. Van Winkle, San Francisco.

The permanent Committee on College Board made a report, and President J. W. Baer, Rev. W. K. Walker and Rev. S. E. Wishard made addresses.

President Baer of Occidental College took occasion in his address to vehemently condemn the editor of the Pacific Presbyterian for saying that Occidental was no longer a Presbyterian College and that the money which had previously been contributed to it by churches could now be used for other objects. He declared that for the paper to say this was un-American, illogical and un-Christian.

Dr. Baer said that it was treason for the Pacific Presbyterian to suggest two Synods in California, or that differences of opinion were marked by territorial lines. He then told of the world athlete Will Thompson, a graduate of Occidental, who was now on his way to an Eastern Seminary to fit himself for the ministry. (Why Eastern?)

Dr. S. E. Wishard of Los Angeles, then took the platform to correct some of the statements made by President Baer. He said the reason the Los Angeles Presbytery approved of the new charter for Occidental was because there was nothing else to do as the charter had been adopted by the college before the matter was brought before the Presbytery, and nothing could be done to change it. Dr. Wishard said: "It is not a Presbyterian college—not a word about Presbyterian in the charter. It has been a Presbyterian institution from the first as the statement of its founding in the annual reports shows. The Presbyterians have given a million and a half dollars to it with the belief that it was a Presbyterian institution."

Dr. Wishard then read from the catalogues issued by the College which stated the College was founded by clergymen and Elders of the Presbyterian church, one of these catalogues being issued by President Baer as president.

Dr. Wishard asked President Baer if the reason he with-

drew the College from Presbyterian control was not because he did not want to be under Presbyterian control, to which Mr. Baer assented.

Turning to the statement that Mr. Baer had emphasized so strongly that the members of the Board of Directors should all be members of evangelical Christian churches, he asked if the Presbyterians had outgrown these things.

President Baer replied to Dr. Wishard by saying that the college was now Presbyterian, because its Board is controlled by Presbyterians. He further said:

(1) "A college, in my judgment, can do a greater work for God without denominational (Presbyterian) control."

(2) "I do not believe a committee from Presbytery could be of any real or practical assistance to a college in administration affairs."

"I would trust twenty men more than any Presbytery."

Rev. J. W. Lundy of Stockton then asked Mr. Baer: "Are the Presbyterians under any more responsibility for the support of Occidental than the Methodists, Congregationalists and other denominations?" To which, Mr. Baer replied: "I go to all for support."

The recommendations of the committee that each church make an annual offering for Occidental of 25 cents per capita, and that Synod affirm its confidence in the College as a Christian college of the highest type, was passed.

Rev. H. H. McQuilkin reported for the committee to attend the Theological Seminary examinations, and the report was accepted. It commended the work of all the professors except Dr. Day, and of his work it said in part: There was much to commend, but the examination of the Middle Class was very unsatisfactory. It was occupied with three related things: (1) The Book is not the work of Moses, but of some unknown author in the time of King Josiah; (2) Reasons for holding this view; and (3) Methods of defense against the conservative positions. It appeared to your committee to be a clear case of a professor coaching his students to hold that a portion of the sacred Scriptures are a forgery, imposing on an unsuspecting people, and to defend themselves in so doing. To us the whole proceeding was astonishing and deplorable."

Rev. F. S. Brush of Alameda presented the report of the Board of Directors in the absence of President Wales L. Palmer. He opened his remarks by declaring, with some heat, that the statement in the Pacific Presbyterian that the Board would "sit tight and fight for their lives," and that they had copyrighted Dr. Day's answers was vandalism, and demanded, "Is this Presbyterian?"

The Report of the Committee on the Theological Seminary was read by Rev. O. E. Hart. The report was received and on motion of Rev. G. I. Long, the discussion of them was made the first order of the day Friday.

President Landon then gave an address. He said: "There are only two young men in all the college of the Northwest who have decided for the ministry. The trend of modern education is toward the practical. My ideas of what a seminary ought to be are: (1) Listening to the voice of the Church. It is the agent of the Church and ought to do the work of the Church. (2) But it is a school, also, and ministers must be educated men. I hear of no demand for lowering standards of education. The minister should not be a man of one book, but he should know the Book of Books thoroughly."

The report of the Board of Trustees of the Seminary show the assets to be \$784,811.19. The receipts are \$30,571.84 and the balance on hand \$6,608.98.

The Board of Directors reported the following as the number of students: Juniors, 9; Middlers, 3; Seniors, 5; Alumni, 1; total, 18.

Thursday Evening.

The popular meeting in the evening was in the interest of Foreign Missions. The addresses were by President W. H. Landon and Rev. H. K. Walker, D.D., on the World's Missionary Conference, and by Rev. Hugh Gilchrist, D.D., on "The Indian Cause."

Rev. W. B. Gantz, the vice-Moderator, presided, and Rev. Alvah G. Fessenden read the Scriptures and offered prayer.

Friday Morning.

Following the devotional service the Bills and Overture Committee reported an overture suggesting the appointment of a committee on Church and Labor, and the Moderator was instructed to name a committee of five, which was later announced.

The Foreign Mission Committee made its report through its chairman, Rev. H. K. Sanborne, and on motion, Synod requested the Pacific Presbyterian to print the same. The following persons also made addresses: Rev. E. F. Hall, Rev. J. H. Laughlin, Rev. Andrew Beattie and Rev. Clarence Herriott.

Mrs. L. A. Kelley, general secretary of the Occidental Board of Foreign Missions, presented bonds, which she asked the members to take to their churches and sell, to liquidate the balance of the debt of \$4,000 on the Presbyterian Mission Home in San Francisco. Synod commended her efforts, and the plan.

By a vote of 133 to 102 Synod voted to consider the answers to Dr. Day's seriatim.

So much of the answer to the first question as is embraced under section (a) was proved as satisfactory.

It was moved by Dr. J. W. Dinsmore that the part of the answer under section (b) be declared unsatisfactory, because incompatible with the standards of the Presbyterian Church in the United States of America, as interpreted by her highest courts.

Under this motion Dr. Dinsmore then presented the history of the case, and the reasons why the answers were unsatisfactory. He said:

"In 1907 an overture came from the Presbytery of Los Angeles asking for an inquiry into the teachings of the Seminary. A committee was appointed of which the speaker was chairman. The committee not being able to make a complete report at the next Synod, the committee was reappointed, and at the last Synod propounded to Dr. Day the questions now before us. These he refused to answer to Synod. The board of directors were then instructed to submit the questions to him, and you now have his reply.

Dr. Briggs was cast out of the church because he did not believe Moses wrote the Pentateuch, and other men have been cast out for the same reason. Dr. Day's answers are a brief and he quotes his authorities. When a court of law looks at the references and finds them not authorities on the matter before it, does it not refuse to accept them? Dr. Day's authorities are not recognized by our Church or by any other evangelical Church.

His answers are an effort to take the irrational out of the Scriptures. When the Church has foes without she need not fear if her people are faithful, but when from within her people begin to burrow under her walls she is gone.

Rev. Lynn White moved that Dr. Day be heard from first, after adjournment for lunch.

Friday Afternoon.

Rev. H. H. Bell, of San Francisco, representing the California Sunday School Association, addressed Synod regarding the International Sunday School Convention, which is to be held in San Francisco in July, 1911.

At 2 o'clock Dr. Day took the floor to explain his answers. Taking up question 12 first, he gave his reason for not making answer to it, because it was not in his department. "I was answering to the Board. I was answering for the Board. I want to answer affirmative as to my belief in the virgin birth, and do so."

As to the other questions I ask Professor E. A. Wicher of the Seminary to speak for me. Professor Wicher, in presenting the argument in favor of Dr. Day's position, said:

"I believe in the deity of Jesus Christ, and in the Bible as the only infallible rule of life and conduct, and also in the doctrines of the Presbyterian Church. I am not here to defend unorthodox views. There is nothing in the doctrines of the Church against these questions, as there has never been an overture sent down to the Presbyteries and affirmed by them, touching these matters. There has been so change in the doctrinal point since the document was first made, and there is nothing in the Confession of Faith against what Dr. Day says. The Church has never changed the Confession of Faith. The only question is, Dr. Day's loyalty to the Presbyterian Church. If you stop a man from thinking that man is dead. I plead for liberty for Dr. Day to think and teach. If liberty is gone, all is gone."

Dr. Day then said, the question is whether the Church standards say Moses wrote the Pentateuch, to which Dr. Dinsmore replied: "The Confession of Faith does not say who wrote any book, but the Bible teaches that he did, and the Confession of Faith affirms the authenticity of the Scriptures. In more than two score places the Bible states the authorship. There have been few amendments to the constitution of the Church because of the difficulty of amending it, and because of this difficulty of making a new law it has expounded the constitution, by acts in cases brought before it. We all believe in liberty, but we mean liberty bounded by law, and when the time comes that a man feels bound by the liberty that confines him he may ask to be relieved of them. I am not afraid of the Church dying, but I am afraid of men losing their souls. Higher criticism has not all the scholarship of the world. Did you ever see a soul-winner who was blessed of the Lord who went before the people with a faltering regarding the word of God?"

The vote on section (b) of the first question was taken on roll call, and resulted in 168 votes disapproving of the answer and 92 favoring.

Rev. Lynn T. White of San Rafael then stated that there was an effort to make a peace offering of Dr. Day, and that a prominent clergyman had said that it was necessary that one should suffer for all. The members of Synod roared out their disapproval in a manner that left no doubt as to their opinion of such sentiments, and they did the same thing again when Mr. White, proceeding, said that this act was the piling up of the fire of persecution around Dr. Day, and if necessary, another thirty year war would be started to secure liberty.

Synod voted to dispose of the popular meeting that the consideration of the remainder of the answers of Dr. Day's question might be taken up. Recess was then declared.

Friday Evening.

The following was made the form of the motion under which the remainder of the answers were considered: "Resolved, that the answer of Dr. Day to question No. —, as representing the teaching to be given the students of his department in our San Francisco Theological Seminary, be disapproved." The questions and answers being copyrighted, we are not at liberty to reprint them.

On four of the answers he was sustained, and on the other ten not sustained.

The following resolution was then passed:

Resolved that it is the judgment of the Synod that every professor in the Theological Seminary shall be accorded, and shall enjoy, the largest possible liberty in prosecuting the work of his department, consistent with a faithful adherence to the standards of our Church.

The report of the Permanent Committee on Theological Seminary was then taken up and the following recommendations in the report adopted: Approving the election of Warren H. Landon, D.D., as president; the election of Rev. W. B. Gantz of Los Angeles, Rev. Warren D. More of Santa Barbara, and Rev. James Curry of Newark, together with Elders Robert Dollar and Chas. H. Fish of San Rafael, and A. B. Cheney of Sacramento, as directors to serve till 1913, was approved; also confirming the election of the following as directors from other Synods: Rev. H. N. Mount, Eugene, Oregon; William Ladd, Portland, Oregon; and Rev. Edward M. Sharp to take the place of Rev. W. S. Holt of Portland, and Prof. James F. Ewing in place of Robert Livingston, and Rev. Murdock McLeod of Tacoma. In place of John R. Hartman, Elder J. Grier Long of Spokane was named, and these were declared elected, after which Synod, on motion, adjourned "till after breakfast."

A substitute list of directors was presented and urged by Rev. F. S. Brush, who stated that they were prominent alumni of the Seminary, and had proven most valuable and active members of the Board, and that without their support of the alumni, no such institution could hope to live. Other members of the board plead for the re-election of the men named who were members of the old Board of Trustees.

Dr. Dinsmore opposed their re-election on the ground that the Synod had, by a decided vote, said that it wished a reorganization of the Seminary, and the election of the new men to the directorate would be in line with the carrying out of that direction. After further debate it was so apparent that the substitute list of names would be defeated that they were withdrawn, and the report of the Permanent Committee adopted, as above stated.

Saturday Morning.

The publishers of the history of Synod were given permission to borrow \$500 from the treasurer of Synod for one year, if it was needed.

Rev. F. A. Doane, superintendent of the Presbyterian Orphanage, presented his report, and Synod adopted a resolution requesting the churches to present the claims of the orphanage on the second Sabbath of December.

Rev. J. M. Gandier presented the report of the Temperance Committee, which commended the work of the Temperance Committee of the General Assembly, Miss Marie Brehm, for her efficient work, and asked the General Assembly's committee to supply the secular newspapers with articles bearing on the temperance work.

The Pacific Presbyterian was commended by Rev. Arthur Hicks, Rev. L. A. McAfee, and Rev. H. O. L. Mason, and a resolution passed approving of it and its editor.

The members of Synod were taken for a ride through the orchards and vineyards of the valley by business men of Fresno during the afternoon.

Saturday Evening.

A popular meeting was held at which Rev. F. S. Brush of Alameda, presented a stereopticon lecture on the Passion Play.

On Sunday the Sacrament of the Lord's Supper was administered in the First Church, and other members of Synod occupied the pulpits of the other churches of the city.

Sabbath evening a popular meeting was held in the First Church and members of Synod addressed other congregations of the city, after which Synod was declared adjourned, to meet next year at Long Beach, Cal.

A HALF CENTURY MILESTONE.

This young twentieth century of ours, which seems sometimes but the entrance to an undreamed future, has early proved to be the goal of many hopes and prayers of the past hundred years, and has already witnessed several gatherings which would have been deemed little short of the miraculous by the men and women who long ago with sublime faith, began preparing the way. The campaign of the Laymen's movement, the Laymen's convention in Chicago which was its culmination, and the Edinborough conference formed a stately succession, crowning the missionary endeavor of the century, drawing together all those of whatever name who are bearing the cross into lands where it has not been lifted up, and pointing out yet more clearly the way that is yet to be traveled.

In line with these other great movements of this good year of privilege is what is known as the Women's Foreign Missionary Jubilee movement—a series of meetings to be held in thirty large cities of the United States during the fall and winter and spring of 1910-11—in celebration of the fiftieth anniversary of women's organized work for missions. Organized effort by women for women began in America on the shores of the Atlantic at New York, the gateway of the continent, fifty years ago, but its jubilee celebration began on the Pacific coast by the new gateway looking out to the Orient; and Oakland, California, had the privilege of the first meetings of the campaign, whose dates, October 12th and 13th, 1910, will not cease to be remembered by those who felt the inspiration of their hours. Certain things were suggested and certain results expected by the central committee in Chicago; which plans and expectations it might be well to review as those to whom the illumination of another vision has come turn to every day tasks again. The suggestions included a program sketched by the central committee, beginning with a meeting held on the morning of the 13th at the Young Men's Christian Association of the University of California in Berkeley. This meeting was addressed by Mrs. Helen Barrett Montgomery, of Rochester, New York, who might be called the Campbell White of the Women's Jubilee movement, and by Mrs. Mae Chisholm Brown, of Foochow, China, who gave throughout ringing messages from the field—here was struck the keynote of the hours to come—the doing of the will of the Father and the contrast between doing and inward life. With this exception and one other, the meetings were held in the First Congregational church of Oakland. Mrs. L. H. Kelley, of the Occidental Board of Foreign Missions, presiding, the exception being a parlor meeting held on the morning of the 13th at the home of Mrs. Wells of Oakland, Mrs. Crekroft, presiding. It is impossible to speak in detail of these days. There was inspiring music, and uplifting devotional services, stirring addresses on the work of the Women's Christian Temperance Union, the Student Volunteer movement, and the Young Women's Christian Association. There was a supper at which more than four hundred and fifty people sat down in interdenominational fellowship. There were words on Japan and China and Korea and India and the Moslem countries, and a vision of world-opportunity. There were denominational rallies with presentation of their needs and their supply, and then message after message from Mrs. Montgomery, gathering into one remembrance and realization and resolve. So much for the plans as carried out; for the certain results also looked for by the central committee, their own words as sent to the local committee may be quoted:

"It is especially requested that very earnest and constant prayer be offered: that God may be honored, and that His work for oppressed womanhood may be increased; that

the spirit of unity among His children be advanced; that Christian women may have a new vision of the greatness of their task; above all, that all women may pray and work more earnestly, intelligently and effectually for the coming of the kingdom."

Great spiritual experiences are measured by their effect not upon emotions but upon actions, and whether these things so evidently held in mind by the leaders as the essential outcome of these meetings are being realized in experience is a question which all who come under their influence might well ask themselves—a question which can be answered, in part, only by summing up definite impressions and results. Of impressions of the messages of these jubilee days there seem to be three in particular which might be briefly stated in some such way as this:

1. The Splendid Past.

The jubilee of women's organized work for missions is organized work, for long before the Women's Boards or even the Women's Union Missionary Society came into being, perhaps another fifty years earlier, quiet, godly women, looking timidly out into the need, but dimly guessed, of a great lost world, began to pray that sometime in some way, by the infinite mercy of God, the world might be saved. "Our grandmothers," said Mrs. Montgomery, "were women of faith, of self-denial, and of prayer"—and looking back with reverent hearts their daughters thank God it was so. "The first missionary meetings were meetings for prayer—our meetings are better—have more in them, but some how they have lost out the heart." "We will ask Mrs. Blank to pray because it is the only part she can take in the meeting." Was this jubilee year made possible just by "interesting missionary meetings; The women's prayer circle for the evangelization of the world, which met on the first Tuesday of every month for sixteen years, beginning in 1846, was but the child of other prayer circles and "Harmony Societies" in which a loving, lovely sisterhood met from 1814 for many years after. And of their fruits? A great thrill went through the audience as there stood before them Mrs. Brainard Taylor, who fifty years ago went as the first woman missionary to India under the Women's Union Missionary Society of Baltimore—one of the first sent out by the way the Master went—and here and there in the church sat some of the first who helped send, with hearts rejoicing at the crown of fifty years. But the present seems to press upon us—to demand of us—and the second strong impression might be called

The Insistent Present.

How much we have today, said Mrs. Montgomery, that our grandmothers did not know—daily newspapers, and cheap postage, bringing the world to our door. Easy and universal travel, opening our door into all the world—best of all, a "changed spiritual climate" in which to work. And yet, do we use these opportunities as they used theirs? Are we not prone to "hire somebody to do our self-denial for us"—to hire somebody to push while we are the passengers. "Are we not the passengers?" We have had enough of pre-digested facts in missionary meetings—very small and very dry. It is the day of mission study; of going down to the root of things and seeing why and wherefore these great movements in other lands of which we have had glimpses. Can it be they mark the overturning before the coming kingdom of which the Master spoke? Let us study to discover. And to study is to be called into the work. "Called," said Professor Patterson, "not by a conscious want, but by our unconscious need."

And the third impression might be called that of

The Radiant Future.

Summed up in a word by Professor Patterson when he said, "No more surely do the tides rise under the drawing of the moon than does the life of humanity rise under the thought of God." "Do you believe?" said Mrs. Brown, "do you believe that Jesus meant what He said?"

And from these days of blessing there must proceed certain very definite results, among which might be mentioned, first—

A New Feeling of Unity.

The committee, from all the churches, working together from the first as one, and its members never again able to feel widely separated; so into the larger meetings came the same spirit of rejoicing that the first women's missionary organization was the Women's Union Society, and that under different names and cherishing different ideals, women are still drawn together into the one service.

Secondly, there must result a new feeling of responsibility. "We rise no higher than our national ideals." What are they? Shall others know them?

Thirdly, there comes a new perception of opportunity. To look on the neighbor's task and on one's own is to see everywhere the great broad fields ready for harvest—and the laborers are few, and the great word for it all is "now." Are the mothers holding back? Are the children seeing the fields? The missionaries, the substitutes who have gone to the front, and who are "just folks" like us, do we remember? The missionaries also come home with stories that burn to tell, and who see on the programs "Mrs. Blank, China, 15 minutes;" is it not a desperate case? Are we ready to hear? Do we deserve to hear? Look on our task, and on yours—and yours—are they not great, these tasks our mothers gave us to do? Let us call all the daughters to the doing, for in it is life. And at the last, because those with whom there has been close companionship these days are His own servants, there comes a renewal of fealty to Him, the Master, and to the way of the cross, which is found, they tell of us, in self-sacrifice, in joy and in love—the love that conquers all things. "Do you believe in miracles?" "Do you?" Who can forget the miracle of the changed life in China, and the changed village, and the changed idol—and Christ enthroned. "Do you believe?" and go out to do His will, one always in the service; "workers together with God"—out and out and out to reach the last women with the good news of the kingdom.

H. L. H.

TWIN FALLS PRESBYTERY.

The Presbytery of Twin Falls met in the First Presbyterian church of Boise, Idaho, on Tuesday morning, October 11th. Rev. R. J. Koffend was elected Moderator, and Elder J. C. Beauchamp, Tem. Clerk.

Revs. H. H. Hayman, J. K. McGilvray and W. J. Mitchell were received respectively from Wooster, Southern Utah and Wenatchee Presbyteries. Rev. C. C. Weller was dismissed to the Presbytery of Portland.

The Overtures sent down from the General Assembly were all answered in the affirmative except No. 6. The Presbytery expressed its disapproval of the change of time in the Ecclesiastical year from March 31 to December 31.

It voted to unite with the Presbytery of Nassau in requesting the General Assembly to direct the Stated Clerks of Presbyteries to follow the alphabetic order in enrolling the churches. Presbytery voted to unite with the Presbytery of Kendall in requesting the Board of Home Missions to commission a Presbyterian Evangelist for work in the two Presbyteries.

NOTES FROM THE SEMINARY.

There were nearly forty members of the alumni association present at the meeting of the Synod. A large and interesting gathering was held after the popular meeting on Thursday evening. The following officers of the association were elected: President, Rev. Herbert E. Hays, '04, of Oakland; Vice-President, Rev. William Nat Friend, of San Francisco; Secretary and Treasurer, Rev. Arthur B. Dickerson, '09, of Coalinga; Orator for Commencement, Rev. Robert S. Eastman, '00, of Berkeley; Alternate, Rev. Edward P. Shier, '98, of Scotia.

The following committee on the Alumni Fellowship was appointed: Rev. Robert E. Hayes, Rev. A. B. Dickerson, Rev. Charles G. Patterson, Rev. J. R. Macartney and Rev. Harry H. Pratt. On Friday evening when the ladies of the Fresno church served a bountiful supper, the alumni and the faculty and their wives had a room by themselves, and had a very enjoyable hour.

Rev. Edward P. Shier, '98, is in charge of the recently organized church at Scotia. There is a great opportunity here for work among the lumbermen.

Rev. J. Robertson Macartney, '96, of Bellingham, was moderator of the Washington Synod and Rev. William H. Bleakney, Ph. D., '99, of Freewater, was moderator of the Oregon Synod.

Rev. Robert M. Hood, '06, of Connell, Washington, has accepted an invitation to Madera, Cal., and will enter upon his work there in November.

BELLINGHAM PRESBYTERY.

The Presbytery of Bellingham met in adjourned session at Concrete, Wash., October 18, 1910. Mr. T. H. S. Simpson, a recent graduate of Princeton Seminary, having accepted a call to become the pastor of the Mt. Baker church of Concrete, and having passed a creditable examination, was duly ordained and installed. Rev. E. M. Calvin, the Moderator, presided, preached the sermon and propounded the constitutional questions. Rev. A. B. Van Zante charged the pastor and Rev. F. G. Strange addressed the people. Mr. Simpson has served the Concrete people since June 1st with growing acceptance, and the new pastorate opens with bright hopes for increasing success.

F. G. STRANGE, S. C.

SOUTHERN OREGON PRESBYTERY.

The Presbytery of Southern Oregon met in the Third Church of Portland on Wednesday morning at 9 o'clock.

After a short devotional service led by the pastor-evangelist, the Rev. S. C. Adams, the meeting was constituted with prayer by the moderator, the Rev. W. F. Shields.

The Rev. J. K. Baillie, D. D., was received from the Presbytery of Newton, and the Rev. S. C. Adams from the Presbytery of Willamette. After sustaining a satisfactory examination, the Rev. Frank H. Adams was received from the Congregational Association of Portland, and the Stated Clerk authorized to enroll him as a member upon receipt of his letter of admission from that body.

The Rev. Joel C. Lininger was dismissed by the Presbytery of Pendleton.

A special committee appointed to organize a church at Butte Falls, Ore., reported that the organization had been effected. The Stated Clerk was instructed to enroll the same. Petitions were read from Prosper and Lakeview, Ore., asking that Presbyterian churches be organized at

those places. The matter of organization was placed in the hands of committees appointed for that purpose.

The following were nominated for commissioners to the next General Assembly, the election to occur at the Spring meeting: The Rev. J. E. Burkhart, principal, and the Rev. L. M. Anderson, alternate. Elders, W. W. Thackrah, principal, and J. B. Martin, alternate.

The Rev. G. Wm. Gibbney, D. D., resigned as Sunday School Missionary, and his resignation was accepted.

The Home Mission Committee reported that the Rev. Wm. A. C. Condon had been secured as missionary for the southern part of the county. It was decided to transfer the commission of the Home Missionary for Josephine county to the newly organized church of Butte Falls, until the Spring meeting. A special request for \$300.00 for the work at Coquille from the 1st of October to the 31st of March, was recommended to the Home Board. A special appropriation for the new work at Lakeview, at the rate of the rate of \$1,000 was also asked of the Board.

The overtures were answered as follows: Nos. 1, 2, 1 and 5 were answered in the affirmative; and Nos. 3, 6 and 7, in the negative.

Two candidates for the ministry, Messrs. L. A. and A. R. Jones, appeared before Presbytery to be taken under its care. They are both students of Albany College.

The Rev. J. E. Burkhart was re-elected to the office of Stated Clerk.

It was decided to merge the offices of Pastor-Evangelist and Sunday School Missionary, and that the Home and Sunday School Boards be asked to jointly commission and support them.

The place of the Spring meeting was left in the hands of the Executive Commission to arrange.

J. E. BURKHART, S. C.



Rev. W. J. Clifford, who has been serving the church at Livermore, Calif., has received a call to the pastorate, which he has indicated his willingness to accept.

The Moderator of the California Synod, Rev. Thomas Boyd, D. D., and the Vice-Moderator, Rev. W. B. Grantz, were commenced by a vote of thanks for their good work.

The members of the San Francisco Ministerial Union will meet next Monday at the First Congregational Church in the Union Meeting and listen to an address by Rev. Ernest F. Hall on "The Present Status of the Laymen's Missionary Work."

Rev. John E. Stuchell, pastor of the church at Piedmont, Cal., has been elected principal of the Piedmont public school. He will direct its affairs and that of the church, and at the wish of the directors, will attempt to bring the best in Christian education into use in the public school.

Rev. W. W. Holloway, D. D., of the Memoria' Presbyterian church, Dover, N. J., is visiting with his daughters in Oakland, Calif. He very acceptably filled the pulpit of the Oakland First church for several months during Dr. Baker's absence a few years ago. Dr. Holloway will do some supply work among the churches about the Bay.

Rev. J. Miles Webb, pastor of the church at Merced, who tendered his resignation in the hope that the two churches might, under a new man, unite, has received a

call to the church at Monterey and will soon take up his work there. The Merced church, of which he was pastor, was formerly the Cumberland church.

There will be Bible exposition and evangelical services held at the Trinity Presbyterian church, San Francisco, commencing Sunday next, and continuing for ten days, conducted by Rev. J. R. Pratt, of the Bible Institute, Los Angeles, and Mr. and Mrs. Paul Brown. To these services the public are invited. The meetings will be held each afternoon and evening.

Hoopa, Cal.—We have had our first church wedding. On the afternoon of October 15th, Miss Jeanette Horn was united in marriage to Charles Beaver, both of Hoopa. The church was prettily decorated with growing ferns and begonias, and cut flowers were brought from South Fork, by friends of the bride. Miss Ida Koon and Chester Beaver acted as bridesmaid and groomsmen. The bridal party entered the church from the back and marched to the platform to the strains of a wedding march. Rev. Samuel Gilman said the words that made the couple man and wife, and near relatives congratulated the bride and groom before they left the church. A fine turkey dinner was served at the home of Mr. and Mrs. Dave Martin, where twenty-six guests enjoyed the hospitality of Mr. and Mrs. Martin. Mrs. Beaver was for several years a pupil at Carlisle, where also Mr. Martin was a student for a term of years. Mr. Beaver has lived in Blue Lake most of his life, where he attended the public school. Mrs. Martin is a pupil from Phoenix, a petite mother of four attractive children. A together, one would hardly look for a prettier ceremony, a more satisfying dinner, and cordial reception than that afforded by the marriage of Mr. and Mrs. Charles Beaver. The bride's heavily embroidered white gown was sent to her by her sister, from the East. May the Lord prosper them in their new life.

M. E. CHASE.

Sunday School

LESSON FOR NOVEMBER 6, 1910.

The Last Supper—Matthew 26:17-30.

Golden Text: "This is my body which is given for you; this do in remembrance of me." Luke 22:19.

SUGGESTIONS FOR STUDY.

By Rev. Lapsley A. McAfee.

First of all you will need to go carefully over the four accounts of these incidents. Read all that Matthew has to say on the subject, then turn to Mark and to Luke and to John. I suggest that you have a tablet by your side and that on it you note the various additions given by each. You will thus get the entire revelation before you. Be sure to begin far enough back in each reading and go far enough forward to get the full account. Do you know that the four writers take up space for the giving of only three incidents in common previous to this: The Ministry of John the Baptist; the Feeding of the Five Thousand; the Triumphal Entry? There must be some significance in the fact that this establishment of the Lord's Supper and the thrilling events immediately following are told by each gospel writer when they are so careful of their space as to give so little in all four writings. You may find it helpful to have one member of your class read one account of the

others follow by watching other accounts. You can thus guide the class in catching up the various details. But be careful not to take up too much of your time in this. A great help will be that you will teach them how to study their Bibles.

There are four divisions in the lesson: (1) The Preparation, verses 17-19; (2) The Table-talk, verses 20-26; (3) The Lord's Supper, verses 26-29; (4) The Going Out, verse 30.

The first division will tax your time for there are several things which must be noted. Call by their names the two men who were sent to the city. Describe the way by which they were to recognize their host. And thus detail each part of the incident. But let the emphasis be on one expression in verse 18: "My time is at hand." Remind your pupils that the beginning of the end is here reached. Run back in few words to bring up the thought of His trip to Jerusalem and the intent. Now His time is at hand. Also in dealing with the preparation do not overlook that which Judas did. Some fail to read of his bargain-making before the supper and thus feel that Jesus dealt severely with him at table. Notice that three of the writers mention his dealing with the temple authorities as previous to the sitting down to supper and the fourth says "the devil having already put into the heart of Judas." Don't fail to mention that Judas need not have entertained the devil's suggestion. Also call attention to what John says of the careful way in which Jesus speaks to Judas. No one knew what Jesus meant by what He said to Judas. Jesus did not provoke Judas to his act by public criticism and suspicion.

At table the talk may have been of many things and probably was. But it came around to one theme for that has been for days the theme of talk and of much thinking. Jesus again labors to get them to understand the thing He has so often said. Note that Judas' conduct up to this time has been so guarded that no one of the eleven realized that he was a traitor. Call attention to the true love the eleven had for Jesus as it manifested itself when He spoke of His betrayal and that by one of them. Also dwell upon the saying concerning the inevitableness of the betrayal but the personal disaster to the betrayer.

In the third division you will emphasize Jesus' request: "Eat, drink." Make it personal as He did. It will be well to note that He calls the contents of the cup "the fruit of the vine" after He had called it His blood. There is no hint of His changing the substance of the bread and the wine. He makes them memorial. You may be surprised to find some of your pupils confused on that subject and needing your careful words to clear up that confusion. Let the main strength of your day's teaching be on this part of the lesson. Encourage each pupil to free expression of thought and question about the observance of this ceremony. By the way never allow a question of a pupil on any subject to be bottled up. If you cannot answer say so and refer to some one who can or promise to have an answer later on or ask the questioner to come to you for private discussion. But never make any one feel that asking questions is improper. Rather encourage the free and full inquiry into all themes. Doubt and skepticism slip in where ignorance is demanded. On this subject of the Lord's Supper there is great need of allowing full inquiry.

Be sure to speak of the out-going after the supper. Find that record which tells of the experiences to which they went out. Mention that Jesus went out with them to meet those experiences with them. But call attention to Judas' out-going into the dark leaving Jesus behind him.

Fit this lesson into the general theme: Jesus is going

toward the cross and there is a reason for His going. Relate this to the whole journey and discussion.

SUNDAY SCHOOL CONVENTION.

The annual convention of the San Francisco County Sunday School Association will be held in the First Baptist Church, Market, Waller and Octavia streets, Tuesday afternoon and evening, November 1, 1910. At the afternoon session interesting addresses will be given by Marshall A. Hudson, International President of the Baracca Philathea Union, Mr. J. C. Astredo, Mrs. B. D. Hageman and Mr. C. R. Fisher. At 6:15 p. m. there will be held a banquet in the church parlors, to which all Sunday school workers and members of Adult Bible Classes in particular are eligible. Those desiring to attend the banquet are requested to notify Harry C. Allen, 536 Mills Building, San Francisco, Cal., Monday, or sooner, as the number of places is limited. The evening session at 7:30 p. m. will be an Adult Bible Class Rally and will be addressed by Marshall A. Hudson of Syracuse, New York, a man who gave up business to organize the great Baracca work for men.

BLESSED ARE THE MERCIFUL.

"Oh, Harry, I wish I had an orange." Two little feverish hands were clasped together, and a wan, flushed face looked up from the pillow with a piteous appeal in the child's blue eyes.

"Dear Nellie, I'd do anything to get you one," said the little boy, coming over to the side of the bed and dropping his head on the pillow beside Nellie's.

"Don't you suppose you could somehow?" asked the thin, parched lips. "Isn't there a single penny left in the drawer?"

"No, not one, father took the last one this morning. You remember he came in after mother'd gone to Mrs. Benson's to do the washing."

"Yes," said Nellie wearily, "and Mrs. Benson's got an uncommon big washing to do today, and mother won't be back until most night, and maybe I won't want any orange then, but I do now so much—oh, so much."

"I might go down into the street and see if I couldn't earn a nickel in some way, only—"

"Only what?" asked Nellie eagerly as Harry paused.

"I promised mother I would stay with you until she came back. She's so worried about you and she don't want you left alone."

"But I wouldn't mind being left alone. I'd be thinking about the orange all the time, and I know that mother'll be glad you went. My mouth is so hot and dry, and the water isn't one bit good."

"Oh, I don't wish that father would not drink up all the pennies," sighed Harry.

"So do I. But, Harry dear, won't you go, please?"

"Yes, Nellie." Harry bent over and kissed the hot face of his little sister, and then he turned quickly away.

The hot August sun beat down upon him as he passed along, and he thought of that close room where Nellie lay waiting for her orange. Yes, he must take her one, somehow. Harry had large blue eyes and a look of suffering rarely seen on the face of one so young. Glancing from the child's pale face to his slender form, you discover that he is slightly deformed, that his back is not right, and had you taken the trouble to inquire at any of the houses, you would have been informed that the curse of his misfortune lay at a drunken father's door; that once Joe Lea, with infuriated rage, had struck the helpless child a cruel blow

while the little one was half way up a ladder, and losing his balance, he had fallen to the ground. His spine was injured; the doctor said that he would never wholly outgrow the effects of that blow and fall.

Any one in the village could have told you this story, because it was not a large place and everybody knew Harry's sad story.

Sick little Nellie must have an orange; but how could he get it for her. He thought he would ask the widow Hopkins to let him split wood for her; but as he passed her yard he saw an older and stronger boy doing the work, and remembering his weakness and helplessness, he sighed and passed on. A little further he saw Mr. Simpson, the butcher, bargaining with a drover for the purchase of a down at the roadside near the butcher shop. At first Harry thought he would ask the kind-hearted butcher for a few ox, which overcome with fatigue and heat, had dropped pennies to buy Nellie an orange, but at that moment happening to glance across the street, he saw his father coming from the saloon, wiping his mouth and reeling along in an unsteady manner. A crimson flush spread over the boy's face and he shrank back behind some bushes. Father had spent the pennies for drink that mother had left for Nellie's orange. Harry's sensitive nature would not allow him to ask Mr. Simpson for money now. Mr. Simpson had seen his father, he felt sure of it. No, he could not ask him, he must think of something else.

"Poor thing," thought Harry, as his eyes fell upon the ox which lay by the roadside with its red tongue lolling out, looks so warm and thirsty, I'll get it a drink."

Taking his cap from his head, he filled it with water and held it under the tired beast's nose. A moment later and the ox had accepted of the cool drink, which the kind heart of the little boy had tempted him to offer.

"Well, now," said Mr. Simpson, "that was real kind. How did you happen to think of it, lad?"

"I don't believe in paying boys for doing acts of kindness; but a little encouraging don't hurt 'em any," said the drover as he slipped a nickel in Harry's hand.

"Oh, thank you, sir," he cried with animation. Nellie shall have her orange now."

"Did Nellie want an orange?" asked the butcher kindly.

"Yes, sir, she's so sick and feverish," said Harry, earnestly, and she's been wanting an orange all day. I came out to get one for her. I didn't know how I could, because I had no money, but I thought that maybe God would help me, and He did."

"Yes," said Mr. Simpson, "because He gave you the good little heart that prompted you to do an act of kindness to a poor beast. Just step into the grocery with me and I'll see that you get a nice large orange." The grocery was next door to the meat market. Mr. Simpson told Harry to wait for him at the door while he went and spoke to Mr. Hughs. A few minutes later he came up to Harry with a small basket in his hand.

"There," said he are four nice oranges, three lemons, and two bunches of grapes. Go home and help Nellie eat them. And Mr. Hughs says he would like to engage a nice thoughtful boy to do some light chores about the grocery for him. Eh, Mr. Hughs?"

"Yes," said Mr. Hughs, "and I'd pay such a boy a dollar a week at first, and more if he proved handy and learned the business readily."

"But you don't think I'd do, Mr. Hughs, do you?" asked Harry breathlessly.

"Yes, I think you'd do nicely; when could you come?"

"Monday, if Nellie gets well so that she can go with

mother, and I guess she will, after seeing these."

His eyes rested lovingly on the basket as he spoke.

"Well, don't leave Nellie if she needs you; I'll keep the place for you," said Mr. Hughs as Harry turned joyfully homeward.

I wish I could say, right here, that Harry's father became a temperance man; but alas! he had no thoughts for anything beside how to obtain drink. His course was a short one, however, and a few years later he died a drunkard's death, and his family were relieved from his presence which had proved more of a curse than a blessing.

After Joe Lea's death, the people of the village united in assisting the destitute family, and soon the widow and her children were in far better circumstances than they could ever have hoped for had Mr. Lea lived, and still continued his downward course, which in all probability he would have done.—Exchange.

BANE OF THE BUSY DOORBELL.

Once, while James Russell Lowell was minister from the United States to the court of St. James, his old friend and his successor in the editorship of *The Atlantic Monthly*—Thomas Bailey Aldrich—wrote and asked him for a contribution, a paper about Richard Henry Dana, who had been Lowell's schoolmate and his friend for fifty years. Dana had just died. Lowell replied:

"If I could, how gladly I would! But I am piecemealed here with so many things to do that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a setting hen should have to mind the doorbell."

In concluding the letter he entreats Aldrich: "Whatever else you are, never be a minister!"

It is not often that a man allows himself to be put in a position where the trifling demands of persons unimportant to his scheme of life can fritter away his time and keep him from accomplishing his real purposes. It is not often that a woman can emancipate herself from "the doorbell," and doubtless no feminine reader who has poured over that mine of pleasant things, Lowell's Letters, has failed to thank him for that simile of the setting hen. The doorbell and all it typifies is the busy woman's bane. Infrequently does she have anyone to stand between her and the actual running between front door and back. And if she does, at least half the calls have to be referred to her for decision.

A great majority of housewives are in their homes alone during many hours of the day; and every one of them knows what the tyranny of the doorbell costs her. Does she get her hands deep in the bread-pan? That is the inevitable moment for the vegetable peddler to ring the back doorbell. Has she milk scalding for a custard? That seems the psychological time for her dearest friend to "ring her up" for a leisurely telephone chat. Does she sit down to sew? Count how many times in the course of an hour she drops work, thimble, needle, thread, tape, scissors, to take the meat from the butcher boy, to assure a woman canvasser that she does not want her picture taken, to glare at an old clothes man who calls her to the back door, to answer the 'phone and tell some one how to find a washerwoman or how to make cheese soufflé.

Does she select a sunny morning to shampoo her hair? The minutes she is most "besudged" are sure to be those

in which a neighbor rings the back doorbell to ask the loan of a cup of sugar and a spoonful of baking powder. And these are not self-indulgent occupations that we have mentioned, but for the most part those services a woman renders to others, "nor dreams of doing otherwise." For her personal gratification she scarcely expects peace from interruption. And yet many persons wonder why she does not keep her music up, why she does not read more, why she does not keep a serene mind. A worker with a recognized economic value is safeguarded, wherever possible, from the time-wasting fret of foolish interruptions.

But the housewife finds no respect shown for her time. There ought to be some things she could do, or that could be done for her. It is an abomination for a busy woman to be called from her sewing machine thrice in a single week to tell agents she doesn't want a machine; for her to drop her work at least as often weekly, to tell the same "old-clothes" man that she never sells old clothes; to reiterate that she does not buy unknown flavoring extracts at the back door, or crocheted lace at the front. A woman could ask her friends not to call her on the telephone during certain hours of the day. She could, without giving offense, ask them not to "run in on" her during those same hours. The coming of the necessary tradespeople would be harder to regulate, but an ingenious woman should be able to do something toward concentrating it.

A helpful act for someone who disconsolately sits and thinks her useful days over, to perform for a busy housewife would be to volunteer "door service" for two mornings and two afternoons a week, leaving the distraught "slave of the bell" long hours of guaranteed freedom from interruption, in which to practice, or study or read or sew. Women who write or paint or do other such things for a living, have to learn to protect themselves against the invasion of their work time. Why should not housewives learn to do the same?—Clara E. Laughlin in the Interior.

THE GLOW-WORM'S LESSON.

Beatrice was spending the holiday with her grandmother, who lived in the country. She had a delightful old garden, that the little girl loved to linger in. At the foot of the tall elm there glided a brook, calm and clear as the sunshine that glittered on its surface, and the swallows from the old barn dipped their joyous wings in its tiny waves. To this quiet spot Beatrice now came. The drowsy murmur of some late working bee, and the scent from the spicy pine tree near, seemed to challenge her attention, and over all was the golden glow of the setting sun.

She leaned back against the lofty elm and gradually became unconscious of the sights and sounds about her. Presently a tiny voice close to her startled her. "Of what use is my light or who sees it down here in the grasses?" it said in a discontented tone. Beatrice carefully turned her head to see who was speaking. There, curled up near, lay a little glow-worm. "If I could shine up there in the sky now, like that beautiful moon or the stars, or even if I could fly about in the air as the fireflies do, I might brighten the world a little, but what good can I do here?"

"Why," thought the little girl, "I know just how the poor thing feels. I've often felt that way myself."

"I will curl up here and sleep, and nobody will miss me," went on the sad little voice. Ah, children, the little glow-worm was very wretched just then. Then, to the watching girl, it seemed as if the worm slept for hours and

hours. Then she heard a confusion of sounds. Listening attentively for some time, she at length became able to distinguish some of the words.

"I wonder where he is?" said one.

"This is the garden he has always lived in," said another. "I wish he would come," and so on.

Whom were they speaking about? Who was missed so much?

At length she heard the sleepy voice close to her say "Heigho! I am tired of this. I believe I will light my lamp and go out once more for a stroll." Then, after a little stretching and yawning, the worm started off.

"O, here you are at last," cried the cricket. "Wherever have you been? I can't enjoy my practicing half as much as usual, when your light is not showing."

"Glad to see you," called the daisies and grasses. "The fireflies flit over our heads, but none but yourself thinks of lighting our feet. Where have you been so long?"

The glow-worm flushed at this praise, and was beginning to falter a prey, when he was saved the necessity of an explanation by the lilies who called out cheerily: "O, we are so glad that you have come," and they rang a merry chime to welcome him. "We are so glad you are here."

"Why, you have the moonlight and the starlight and the fireflies to give you light; you surely do not miss my humble glow," said our friend, who in spite of his former depression was beginning to feel that the world was not a bad place, after all, and that he had many friends, where he had thought no one cared for him.

"Yes, we know that the stars and the fireflies are overhead, but we cannot see them, for we cannot lift our heads, our necks are so slender. So, you see, we always watch for your cheery light down in the grass." And all the lily bells pealed another chime, gay enough for a fairy wedding.

"Well, well!" thought the glow-worm, "I will let my light shine after this. I will teach the world to trust, to hope, to work on, to thrust self aside, and who knows but my name may be handed down as one who has at least done his duty."

Just then Beatrice awoke with a start, for grandmother was calling her. "Yes, I'm coming," she said. "What a nice dream I've had!"—Christian Guardian.

LITTLE PRINCE BAREFOOT.

Into the glorious radiance of the great cathedral, along with the proud, richly-dressed throng, passed Little Prince Barefoot, the proudest and richest of them all.

What did he care that his jacket was ragged or that his poor bare feet were blue with the cold? He was not thinking of these things at all. He was thinking how rich he was; in the possession of the tiny blue card, which he clutched tightly in his hand, as though fearing some mischievous elf might spirit it away. And no more dreadful calamity could have happened to the little newsboy, for that little slip of paper, was the outcome of a whole month's careful earnings, the open-sesame to the one thing for which his child's soul had starved, ever since he could remember. He did not notice how coldly the hurrying crowd brushed by him, nor how reluctantly the haughty usher received his card, looking askance at the thinly-clad figure, as though he questioned his right to be there and finally assigned him to a seat in the rear-most pew of the temple.

Little Prince Barefoot had no thought for any of these things; his mind and heart were filled with wild ecstatic dreams of the music that would presently fill the temple.

Oftentimes he had listened to the faint far-away echoes of beautiful anthems that had issued from behind the closed door on a Sabbath morn; but he had never dared to enter; and now that he was at last to gratify the intense longing of his child's nature—nothing else mattered.

His little companions had failed to understand his strange passion for music as they had failed to understand other traits which somehow made him different from the rest of them and so, because of his quaint, in perilous ways, which had nevertheless endeared him to the heart of every newsboy, they had dubbed him the Little Prince Barefoot; and while they spent their savings for a rousing Christmas dinner, Little Prince Barefoot had been content with a couple of buns and a glass of milk, that he might buy a ticket to the children's cantata which would be given that night in the most magnificent church in Brooklyn.

The organ was beginning to play softly as he entered. The low tones trembled and vibrated with emotion through the solemn stillness, then suddenly burst into a full, rich crescendo of sound that echoed in volume from every dome, and at a sign from the choir-master, hundreds of children's voices took up the glad refrain,

"Hark! the herald angels sing,
Glory to the new-born King."

Little Prince Barefoot thought the white-robed throng must surely be angels, and in his excited glee at the angelic sweetness of their voices, he sprang to his feet and leaped far out into the aisle. His face illumined, his long, yellow curls fell about his slender form, and all unconscious of the pretty picture he made, the little street waif seemed transformed into an angel of innocent beauty. He stretched out his arms appealingly to the children, as though he longed to be among them, but dropped them quickly to his side again as he remembered his ragged clothes and bare feet.

He sobbed aloud in his loneliness and grief, "Oh, why must he be shut out from all the warmth and love that come to other children?"

They were singing softly now—singing of the lowly Christ child and as he listened, the feeling of loneliness melted away and a strange sweet peace crept into his heart.

"Oh Little town of Bethlehem

How still we see thee lie;

Above thy deep and dreamless sleep

It seemed to Little Prince Barefoot as though he had always known the words, they mingled in his dreams with a face that bent over his cradle in babyhood, the one dim vision of his mother that he could recall.

The vast audience sat wrapped in thought, as the clear, childish voice sang on. Perhaps they were thinking of another Babe, to whom they had given no place in their lives and in this holy hour perchance they hastened to lay at the foot of their rightful King the gold, frankincense and myrrh, of their proud hearts.

But their solemn reveries were destined to-night to have a rude awakening; for suddenly, high over the heads of the children a tall Christmas taper which lighted the altar, wavered and fell from its place, igniting the green festooning suspended between the massive pillars, directly above the head of the little girl who was singing, all unconscious of her danger.

Almost before any one else had realized what had happened, Little Prince Barefoot had fled down the aisle, scaled the tall pillar, and tearing down the blazing evergreen from its place flung it far over the heads of the frightened children, down upon the marble floor below, where the flames were quickly extinguished.

Kindly hands received the little hero as he slipped half fainting to the floor. The mother of the little girl, who had been so near the fatal fire, crushed him almost fiercely to her bosom, crying: "Oh, my darling boy, my brave boy. How can I ever repay you? Tell me what you would like more than anything else in the world and you shall have it."

Raising his grave eyes to her face, Little Prince Barefoot said earnestly. "I would like—more than anything else in the world—to sing."

"Then you shall, my child. I am rich. I will take you to the best masters of the day. You shall have every advantage which money can procure. But where is your mother? I must see her first. You shall take me home with you. Where do you live?"

"On the street, mostly. My mother is dead."

No home, no mother. She glanced down at the bare, cold feet.

"Why, child, you are half frozen. You shall come home with me. Yes, you shall be my son. And one of these days you shall come and sing in the temple here. Would you like that?"

Again the wide blue eyes looked into hers. "I would like better to sing for the poor, who can't buy a ticket to the temple; there are so many of them."

"You shall have your wish, my noble hearted boy. Oh, I see now how utterly selfish I have been. But I will atone. I thank God it is not too late." And so she did.

In after years when the whole city rang with praises of the sweet tenor voice breathing its message of peace and good-will toward men, the kind-hearted singer was found to be none other than Little Prince Barefoot, now grown to manhood, the pride and joy of his foster mother and a blessing to the poor wherever he found them.—Ex.

THE HAPPY DAY.

The twins were wishing for things. They often did that, and when they went back to their playthings somehow everything went wrong. The toys were not nice and the dolls had ugly clothes and the books were ragged, and nothing was very pleasant. Mamma never liked to have Max and Molly begin the wishing game, but the children played that nearly every day.

"I wish Geraldine Matilda had a long, white silk train and a trunk full of pretty clothes," said Molly, taking the poor old doll up with a jerk. "Geraldine Matilda, you are a perfect fright." The doll was too polite to hint that Molly had allowed her to stay out in a rainstorm and ruin the only dress she had, so the little girl went on with her unkind remarks. "I guess I'll put you in the next missionary barrel and send you way way off. You aren't fit for anybody but heathen folks to play with."

"Why don't you wish for something nice?" said Max. "Who cares for old doll clothes? I wish we could do exactly as we please all day. That would be fun, wouldn't it?"

"Yes, it would," said Molly, tossing the poor doll into a corner. "I'd stay up late in the evening and not go to bed till midnight, and I'd—"

"And I'd have candy and popcorn and peanuts and"—Interrupted Max.

"And I'd play in the dirt without having to wash my hands. What a happy day we'd have!"

"Well, you can have a happy day if you want," said mamma, who had been listening. "Of course, you can get go downtown by yourselves, but you may have your wishes granted as far as possible if you think you will have a happy day."

"Goody! Goody! Goody!" screamed the twins. "Let's go out and paddle."

There had been a little shower, and the gutters were brimming with water. The twins were soon having a fine time dabbling in the mud, with no one to tap on the window and tell them to be careful. Their clothes were soiled, and they had mud in their hair, but all the time they were laughing and having a good time together.

"Now, let's have some candy and cookies," said Mollie, after a long time spent in splashing and playing in the water. "I'm hungry."

"Come children," called Miss Ethel, from across the garden fence. "You know this is the day we are to have our long ride on the trolley and eat our lunch at that pretty house out in the country where we pick flowers. Hurry up, for we want to start in half an hour."

The twins looked at each other and then at Miss Ethel. "We'll have to get mamma to wash us up," said Molly. "We forgot all about the ride."

"I never could get you ready in half an hour," said their mamma. "You said you would be happier if you didn't have to be washed, so run and have a good time."

"It isn't a happy day at all," sobbed Max. "The sand in my hair doesn't feel good, and I'd rather have clean hands to eat cookies. I wish I had been a good boy."

"And I wish I never had wished," wailed Molly.

"What's all this?" asked Miss Ethel. "I'll get Molly ready if Mrs. Pope will attend to Max. You can go without your hats, and the hot sun will soon dry your hair. Don't cry."

So it turned out to be a happy day after all, but the twins did not fret about the things they had to give up to go to the little picnic. And since that time they never play the wishing game any more, nor tease to do as they please all day. Can you guess why?—Herald and Presbyter.

THE DREAM SHIPS.

"The ships on which we never sail

O'er tranquil oceans bravely press

Toward lands of light and cities bright,

And amorous winds in gentleness

Sway each tall mast-head to and fro

As softly on the good ships go.

They sail to sunrise-realms unknown.

To isles uncharted, fair and kind,

With trees and flowers more rich than ours,

With welcoming harbors; and, behind,

Like white birds fluttering in the spray,

Our sad dreams float and fade away.

Yet if on those proud vessels we

Made sweet adventure, thunderclouds

Would rise and loom, and through the gloom

Of crashing seas and tattered shrouds

The ships to some strange bourne would steer

Of darkness, fantasy, and fear.

Why wish, then, if 'tis but to find

The hopelessness of common days.

This sombre quest to lands unlost?

For ever on their lonely ways

They glide to countries bright and frail—

Those ships on which we never sail."

Of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts manufactory to its hands, 400 by the following Tuesday were deposited in the bank by the saloon-keepers.

THE LITTLE TIN ROOSTER.

There was once upon a time a little tin rooster which stood very high on the top of the town hall steeple. He was a new little rooster with a very long tail. He shone and glittered in the sun, and he thought himself, as he stood there so far above all the other roosters down below in the barnyards:

"Now, this is because I am made of tin, and have such a very long tail. They put me up here on the steeple for all the world to see."

The little tin rooster stood perfectly still, and felt very proud, and spread out his tail in the pleasant sunshine. He did not remember that he should be of some use in the world. He was thinking only of how pretty he looked in the sunlight. He was vain of his tin feathers, and he began to make a great deal of trouble for the people down in the village.

Out in the harbor the old sailor had anchored his ship. He was going for a long voyage to foreign ports when the wind blew in from the west. There he would buy silk dresses for the grandmothers, and sugar and spices for the cooks, and great round oranges for all the little girls.

"Aboy, aboy, up there!" the old sailor called out to the little rooster on the steeple. "What way is the wind? Will it blow from the west soon?"

"Cock-a-doodle-doo! Cock-a-doodle-doo!" said the little tin rooster. "Now, how should I know anything about the wind? I stand here that all the world may see how my tail glitters!"

And the little rooster on the steeple stood quite still and never moved. As for the old sailor, why, of course, he couldn't sail that day.

Down in the meadow the busy farmer stood ready with his scythe to cut down his hay. Before he swung it over his shoulder though, he looked up at the rooster on the steeple.

"Halloo, up there!" he said, "which way is the wind? Will it blow from the east today?"

"Now, how can I tell?" said the vain little rooster. "It is no affair of mine which way the wind blows. I stand here that all the world may see how brightly I shine in the sunshine."

The farmer swung his scythe. Swish, swish, it went, and the yellow hay lay in great rows along the field. Then he raked it into round haycocks; but, just as he had finished—spash, spash—patter, patter! Ah, the wind was come up from the east, bringing the rain, and the farmer's hay was quite spoiled, all because of the foolish little rooster.

In the wee cottage by the lane, mother dear was washing the baby's clothes. Caps and socks and frocks and tiny

jackets there were in a red tub and covered with snow white soapuds. Mother dear had her sleeves rolled up to her elbows, and as she sudsed and rinsed and wrung the pretty things, she looked through the vines that grew round the cottage door and up at the little rooster on the steeple.

"Will there a soft south wind today," she asked, "to dry the baby's clothes?" "I don't know, I'm sure," said the little tin rooster. "You see I have no time to attend to such affairs. I am up here to be admired, and not to watch for the wind."

So mother dear hung all the baby's clothes out on the line; but, alas; no soft south wind came by. The clothes did not dry at all that day, which was partly the fault of the proud little rooster.

Then Billy came out in the village street to play with his fine new kite.

"O ho, little rooster on the steeple!" Billy boy called, "will you tell the old North Wind that I want him?"

"Not I," said the little tin rooster. "I should have to turn myself about for that, and then my fine tail would not show so well. I am up here for all the world to see."

"Who-o-o-o said that?" It was the old North Wind who had heard the little rooster. "Who-o-o-o said he would not turn for me?"

"I did," said the little rooster, quite bravely. "I am not going to turn for anybody!"

"Whee-ee-e, we'll see about that," said the North Wind.

So the North Wind blew and blew, but the little tin rooster never moved from where he stood on the steeple. Then the North Wind blew and blew and blew some more.

Crash! Down went the proud little rooster to the ground. There he still lies, with his pretty tin feathers all covered with rust. There is a new weather vane on the steeple, which always turns with the wind.—Carolyn S. Bailey. In Kindergarten Review.

THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. If a brother or a sister be naked, or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance.—Watchman.

GOING WITH THE CROWD.

"But all the girls went, mother. I don't like to be the only one left out. Besides, when I said I wouldn't go, they

It was Wednesday morning, before school time, and Anna was dreading to go back to school, dreading to meet her teacher. The day before a circus had been in town. At recess, while the children were in the playground, they heard the noise of the band, and one of the girls said

"Let's go and see the parade."

"All right," said Anna, "I'll go and ask the teacher if we may go."

"No, don't ask her, she might say no. We can get back before the bell rings and she will never know that we left the grounds."

Anna and one or two of the girls held back. They all knew it was against the rules to go off the ground at recess, without permission.

When the girls saw the parade pass at one point, they wanted to see it once more, and away they went through a cross street to the corner before the procession. School was forgotten and when they did remember, it was long past recess time and too late to go back.

The next morning, as Anna stood in the kitchen, talking it over with her mother, her little heart was very heavy. She knew she had done wrong. She dreaded to go to school and she was very unhappy.

"Perhaps," said her mother, "if you had been brave about not going, the other girls would have stayed on the school grounds, too. Or, if you had asked the teacher, I think she would have let you go; but whether she did or not, it is never safe to do a thing just because 'all the rest do it.' Going with the crowd is not a safe plan unless you are sure the crowd is going in the right direction. The only wise thing for you to do is to be sure you are right and then stick to it and never mind what the crowd does."

"I didn't mean to do wrong," said Anna, as the tears started to her eyes.

"I know that, my dear," said her mother, "but you were more afraid of being teased than you were of doing wrong. I hope you will remember from this day forward that the brave girl is not the girl who dares to do wrong, but the one who does what she knows to be right, in spite of the taunts and jeers of her playmates."

"What shall I say to my teacher?" asked Anna in a low voice, as she dropped her head.

"Oh," said her mother, kissing her, "you go right straight to your teacher and tell her that you have done wrong and that you are sorry for it. Ask her to let you say so before the whole school. Be sure to beg her pardon and promise not to do it again."

Little Anna did as her mother told her. That afternoon, when she came back from school, she ran to her mother's arms and said:

"Mother, I'm so happy. Teacher forgave me, and I mean to be good."

And the smile on Anna's face spoke plainly of a happy heart.—Floyd's Flowers.

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"Something I know is changed; it may be the world; it may be my heart; there is a great change somewhere. I'm sure; for everything is different from what it once was."

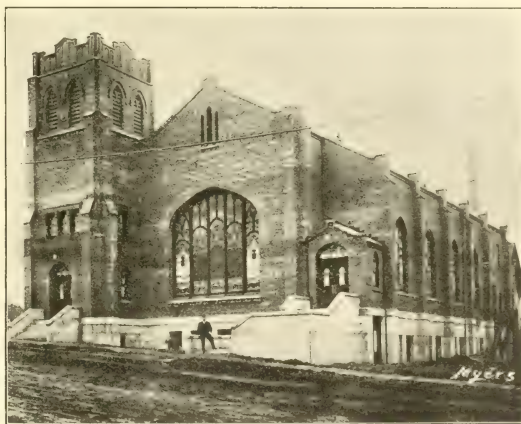
PACIFIC PRESBYTERIAN

University Library
University of California

VOL. VIII.

SAN FRANCISCO, U. S. A., NOVEMBER 3, 1910.

No. 11



NEW PRESBYTERIAN CHURCH, EVERETT, WASH



Pacific Presbyterian

Published weekly by Earl S. Barnham, editor and manager, at
431 Market St., S. F., California, Cal.
Telephone Douglas 3416.

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Subscription price, \$2.00 per year in advance, \$2.50 when not paid in advance. Clergymen and missionaries \$1.50 in advance.

Make checks payable to the Pacific Presbyterian.

Entered as second class matter January 5, 1905, at the Post office at San Francisco, Cal., under the act of March 3, 1879.

"MANANA."

Not a little sport has been made of the Spanish-speaking people of this western land, who, with a shrug of the shoulder and the one word, "manana," meaning tomorrow, put off the doing of a task today.

We think them indolent, and ascribe their lack of success to this ever putting off of duty that they may take another "siesta" and enjoy the luxury of not working, but there are others besides these bronzed skinned descendants of sunny Spain that with equal indifference put off the responsibilities that present themselves.

Have you ever heard a person say: When we get a job started I will do so and so, when we get our new church, I will take hold; when the hour for Sunday school is not so early, or right after church, I will take a class or send the children; when I get something fit to wear, I will go; when the children get older; when the weather gets pleasant; when my husband does not have to work so late Saturday night, or get up so early in the morning, I will do so.

We have all heard these bromide expressions, and probably some of them from our own lips, but perhaps we never thought of calling them excuses. We probably classed them as reasons; perhaps they were but "manana's."

MIGHTY ISSUES AT STAKE.

It is with no little apprehension that the people who desire the right to triumph view the coming election in some of the States where the temperance forces are compelled to wage war with the "rummies" to maintain the exclusion of the damnable stuff.

Money is being spent like water to effect the defeat of the temperance forces, while the latter are compelled to defend themselves with a small treasury and but little outside help.

Oregon, Oklahoma, Missouri, and Florida are voting on the question of prohibition. Oklahoma on the repeal of the Dry laws, and the others on the constitutional amendment.

There is real danger that we may lose these four States in one day. To do so would be a severe blow to the cause throughout the nation.

We of the West are particularly interested in Oregon, and pray that her voters may rally as never before to the cause of right and vote out this curse.

The difficulty in such an election as this is that there are so many offices to vote for, and few take enough interest in the amendments, that the latter are apt to be overlooked and not voted on at all. At such a time as this the Christian voter must do double duty by voting himself and seeing that his neighbor votes on the question.

The great work Miss Brehm has been doing in Oregon will have much to do with the success in that State. Her telling addresses and the street parades in the cities will make hundreds of votes for the cause. The egg throwing at the members of Synod will prove a boomerang to the saloon keepers and we doubt not the work done by the Presbyterian ministers, both in and out of the pulpit, will arouse many to vote right.

The Permanent Committee on Temperance has sent Prof. Charles Scanlon into Florida to campaign till after election, and Miss Marie Brehm is doing heroic work in Oregon. We wish them both success.

Voting Machines Will disenfranchise Many.

In some of the counties the supervisors have put in voting machines at great expense to the voters, and at this election will compel the voters to use them to register their votes. This means disenfranchisement to many, as not one in ten can vote a "scratched" ticket in the two minutes allowed, which compels a man to vote a "straight" ticket or only a part of his ticket. This is what the machine politicians want as they have framed up the ticket, and want it voted "straight." In our opinion a man who votes a "straight" ticket is nearly as direct of duty as the one who does not vote at all. The public officials who put in the voting machines ought to be tarred and feathered, or else the men who select them to office should be.

Defeat Melvin.

Elect Judge Lawlor.

Judge Melvin should not be returned to the "bench." Judge Lawlor, his opponent, is a far superior man in every way, and should be re-elected. Lawlor's name will be found on the Democratic ticket and Melvin's on the Republican. Lawlor gave all the favorable decisions in the famous graft cases in San Francisco. Melvin is "one of the boys."

Johnson Will

Win Handsomely.

Despite all the dust William Randolph Hearst is trying to throw in the faces of the voters, and the San Francisco Sun's statement that "Hiram" stole his speech from Bell, the people are not going to be fooled into putting Bell into the Governor's chair in California. Johnson went out and fought for the nomination on a straight platform of taking the control of the California politics away from "Boss" Herrin, and won out; now for Bell to come in and say "me too," and declare that he is the only Simon pure reformer, is "no go" with the voters. Johnson will win handsomely.

Let E. White a Good

Man in the Assembly.

The attorney for the San Francisco Church Federation, J. E. White, is a candidate for the Assembly in the 39th district and he should receive the support of every voter who desires a honorable man in the office. White will be a very valuable representative to have at Sacramento, as through him much good legislation can be introduced. Vote for White as often as they will let you.

Wallace for Lieutenant Governor. A Good Churchman.

The only things that are being said against A. J. Wallace, candidate for the office of Lieutenant Governor on the Republican ticket, is that he does not drink and that he goes to church. The saloon, and immoral interests do not want that kind of a man to be the speaker of the Senate, as in his hands would be the appointing of the committees, and he would never name such a committee on Public Morals as has disgraced the State in years gone by, when it was composed of the most openly avowed opponents of reform. The Democrats have no hope of defeating Johnson, but hope to hinder his work by electing a Democrat Lieutenant Governor, and have made alliance with all the liquor interests to do it. Hit the schemers with your vote.

THE HERMIT NATION—THE WORLD'S INSPIRATION.

If that Presbyterian physician and his few friends who twenty-five years ago gained entrance into the Hermit nation, Korea, could have been present at the quarterly meeting of the San Francisco Bay Missionary Union October 31st, the things there related would certainly have possessed for them the marvel of an apocalypse. The speaker was Dr. S. A. Moffett, who sails next Tuesday, returning to Korea, and his message was that Korea is today the world's inspiration in evangelistic method and Christian activity and enthusiasm.

When the kingdom of Christ moves forward it over-reaches human credulity and outstrips human faith. This is the age of miracles. See Korea!

The entire force of leaders in the Korean church, missionaries and pastors, are being pressed forward into their work "from behind" by the laymen in the ranks. These men using their after business hours in personal work with unbelieving neighbors and friends, are gathering converts by tens of thousands—faster than the leaders can train them. The members are the revivalists, they furnish the enthusiasm, they gather the souls; the ministers follow, caring for the harvest. Of the "million movement" Dr. Moffett said, "We may not enroll one million converts this year, but beyond doubt there will be one million souls measurably affected by the Gospel of Christ directly through the evangelistic effort of the church membership during the year." The Korean church is pitifully poor, but the idea originated in their Bible conferences that a man who had little else to give might "subscribe preaching," and so they have given freely, some one day, some a score of days, to this work of repeating and explaining the invitation of Jesus to the lost. Last year there were thus subscribed 150,000 days of personal, individual, soul-seeking activity on the part of the laymen. And the million souls will be reached.

This story makes it easy for the American church to diagnose its present malady. Dr. Moffett stated it this way: "The ranks of the church at home have never gripped the idea that it is the business of every man every day to work for the spreading of the kingdom. This is the message of Korea to us." He admitted that the condition with which the leaders in the home church were contending, the constant effort necessary to arouse the laity to some form of Christian service "is depressing" to one coming from Korea, with its membership that overwhelms the ministry with the recruits brought in for training. The home church a source of depression—the Hermit nation an inspiration!

Let us be inspired—in our own particular churches.

The pastor will not object to a little crowding "from behind," Korean-wise. Suppose we circulate a paper, and "subscribe preaching," two, five, ten days of it after each name—we may be far less effective in the work than our fellow laymen in Korea, we have less knowledge of the way to appeal to men and less experience in doing it. But a thousand days of lay preaching in 1911 would regenerate our church, and move our corner of town, so that the man in the street would feel the motion. And a week's Bible study class, training the men who participate in the work would give them personally a new grip on the life eternal.

Rev. W. C. Scott has taken up his residence at Cayucos, California.

Rev. C. C. Babbidge has removed from Prineville to Baker City, Oregon.

Rev. E. L. Jones has removed from Albany to Portland, Oregon. His address is 401 Board of Trade.

The address of E. C. Ray, D.D., of the College Board, New York, is changed from that city to Santa Barbara, California.

Rev. W. A. Hunter, formerly pastor of the First church, Los Angeles, has been preaching for several Sabbaths to the people of the Santa Rosa church.

Rev. James S. McDonald, historian of the California Synod, has returned to his home at Corte Madera, having been for four months supplying for Rev. C. S. Tanner at Richmond church, San Francisco, while Mr. Tanner was visiting in Missouri.

Rev. Arthur Pierce Vaughn, M. A., D. D., of Las Cruces, N. M., and formerly pastor of the Presbyterian church of that place, is making a brief visit in San Francisco. Dr. Vaughn is a writer of some note, his illustrated articles appearing in a number of the Eastern magazines. This month's Review of Reviews has an article on Japan, as also The Continent; last month's Sunset had a poem from his pen entitled "Idaho." Dr. Vaughn may engage in literary work on the Pacific coast.

The regular monthly meeting of the Occidental Board of Foreign Missions will be held Monday, November 7, at 10:30 a. m. and 1:30 p. m. at 920 Sacramento street, San Francisco. The secretaries will give semi-annual reports, and at 12 o'clock there will be a missionary prayer meeting. All are welcome to attend. Lunch at noon.

Those who were at the Indian Conference at Mt. Hermon this year and those who read of the meetings will remember how Mr. and Mrs. Collett volunteered to go as teacher and missionary to the rancharia near Colusa, in response to the earnest plea made by their captain and Chief Thomas Odock. A letter to Mrs. S. W. Gilchrist, president of the California Indian Association, from Mrs. Collett, says that Mr. Collett is very dangerously ill and asks those interested to pray for his recovery.

The first copy of the "Labor Temple Bulletin," which will be issued weekly, is at hand. This will keep all informed as to the progress of the work that the Board of Home Missions is conducting in lower New York, and where they are successfully working out the principles which

apply to the problems of downtown work. Any of our readers may have this Bulletin sent to them regularly by paying the necessary postage. Address Charles Stelzle, 156 5th avenue, N. Y.

The Boy Scouts of America will be the topic for discussion at the San Francisco Ministers Union next Monday, when Raymond Hanson, the boys director of the San Francisco Y. M. C. A. will present the matter. Last Monday the Presbyterian ministers united with the other pastors of the city in the union meeting, when Rev. E. F. Hall, Western District Secretary of the Board of Foreign Missions of the Presbyterian church, gave a stirring address on the Laymen's Missionary Movement. Dr. Moffett also gave an address which is reported elsewhere. The constitution of the San Francisco Bay Missionary Union was adopted and the meeting arranged for the fifth Monday of each quarter. Rev. J. W. Gresham was made president, Rev. G. A. Char-nock, secretary, and Rev. A. E. Street, publicity secretary.

THE ARGENTINE REPUBLIC.

By Prof. Granville F. Foster.

The people of the United States generally know far more of Europe and even for that matter of Asia than they do of South America. The prevailing idea is that all the Latin States of America, save Mexico, are so turbulent that their respective forms of government are not worth the knowing, and to cultivate kindly relations with them would be a waste of attention, but all this is a very great mistake. We have no right to judge of all the nations of South America as being the same in character with that of Central America that have for more than half a century been a source of worry to the government of the United States. It is absurd in the highest degree to think of Argentina being on the low level of Nicaragua, or of Chili measuring down to the standard of Costa Rica. The governments, too, of Brazil, Paraguay, Uruguay, Peru and Bolivia are progressive. There is some turbulence in the United States of Columbia and Venezuela, but little as compared with what we see from time to time in the Central American States. Argentina, however, leads all the Latin States in the liberality of its constitution, in the wise and judicious manner in which for nearly sixty years that constitution has been administered. During all this time every citizen has been absolutely unmolested in life, liberty or the pursuit of happiness, and grand has been its growth and prosperity in consequence. It will be a surprise to some of the readers of the Pacific to learn that, next to Paris, both in size and beauty among all the Latin cities of the world, stands Buenos Ayres, the capital of Argentina. At the last census this magnificent city had over a million of inhabitants and at the next to be taken next year it is estimated it will have not less than one and one-half millions. Then there is its beauty—first beauty of situation, and secondly that of its architecture. Situated in latitude $34\frac{1}{2}$ south on the La Plata river, where it is so wide it is impossible to see the opposite side in the clearest weather, it is near enough to the ocean to feel its influence, while too far away for fogs or piercing winds. Its mean annual temperature is only 64 degrees. Though founded in 1535 by the Spaniards and though it remained a Spanish city till 1816, today there is not a distinctly Spanish house or edifice within its borders. Indeed the whole nation has entirely broken away from the mother country and there is nothing left to remind one of it, save the language

and that is farther from Castilian than California English is from that spoken in London. Around the Grand Plaza are the principal public buildings, but not one built in Spanish style. Here are the Government House, partly on the style of the French Tuileries and partly Italian, the Custom House, the City Hall, the Metropolitan Cathedral, the Archbishop's Palace, the Colon Theater and the Bourse. There are several magnificent parks, the most beautiful of which is the Palermo, of such size that as many as 3,000 carriages, including the automobile, are often to be seen in the driving roads. It would be impossible in this brief article to describe its many attractions, which by the way remind us of the Park of Daphne in ancient Antioch, as described by Edward Gibbon in the Decline and Fall of the Roman Empire. No city in the world of equal size can compare with it for the number and extent of its street railways. From the very center of the city spring numerous tracks that have already been extended in every possible direction scores of miles into the country, uniting thus villages even a hundred miles away with the capital. The reader will see that such enterprise as this does not agree with the prevailing opinion of the people of the United States that there is not a city of South America which has as yet arisen out of the Spanish backwardness of the Middle Ages. Nor is Buenos Ayres the only city of Argentina that has felt the thrill of the modern era. Rosario, about 175 miles northwest of the capital on the Parana, the great affluent of the Rio de la Plata, has 250,000 inhabitants, and too enjoys all the modern improvements. Tucuman, towards the north of the Republic in latitude $26\frac{1}{2}$ degrees, south, has over 80,000 inhabitants. Here is the Philadelphia of Argentina, the city in which July 9, 1816, the Declaration of Independence from the galling tyranny of Spain was made. The building in which Congress convened, like Independence Hall in the city of Brotherly Love, is kept in perfect order, forming a museum of patriotic relics—making a sort of Mecca to which all faithful lovers of their country must sometimes go to pay their respects at the shrine of their nation's birth. But these are old cities, very old, judged from the standards of municipal age in the United States, and yet there is one great city in this Southern Republic that is only twenty-eight years old and in that time it has grown to the rank of the third in the nation. In 1882, it was thought best to isolate the city of Buenos Ayres, from connection with any province or territory, to make it like Washington, a Federal District, with the exception that it should have its representatives in the national councils. This deprived the Province of Buenos Ayres of a capital and another one had to be located. To avoid jealousy and strife between cities competing, it was resolved to found a new city on a perfectly barren waste five miles west of the placid La Plata with not a house or a farm nearer than a score of miles away in the midst therefore of a wilderness, about 35 miles southeast of the nation's capital, on the 19th day of November, 1882, the corner-stone of the capital of the Province was laid. It now has a population of over 100,000. Within two years after the founding, there arose as if by magic, a city of palaces, plazas, broad streets and parks. Among these early buildings were the magnificent edifices for the province—the Government House, the Treasury Building, the Provincial Bank, the Municipal Hall—with long marble corridors, tessellated courtyard, with foundations and conservatories and gardens. Let not the boastful Yankee any longer look down with contempt on the barbarians of the region of the De la Plata!

The Argentine Republic or Argentina, the Silver Land,

extends from $21\frac{1}{2}$ degrees south latitude well within the Tropics to Cape Horn 55 degrees south latitude, a considerable above 2,300 miles in length, with all varieties of climate, and corresponding varieties of plant production. In width it extends approximately from 51 degrees west longitude to 74 degrees west longitude with an area of very nearly one and one-fifth millions of square miles. On the west, separating it from Chili are the mighty Andes with one peak, Acacagua, reaching an altitude of nearly 25,000 feet, about 11,000 feet higher than Mount Whitney in the Sierra Nevada mountains. In addition to Acacagua, there are at least six peaks, each over 20,000 feet in height, and a multitude of peaks besides which in height are less than 20,000 but over 15,000. On the north lies Bolivia; on the Northeast Paraguay and Brazil; on the east is the great river De la Plata, which, with its longest affluent, is 3,200 miles long and is a river far deeper and broader than the Mississippi. Near the mouth this river separates the Republic from Uruguay. The Southern boundary is that part of the great body of terrestrial waters which unites the Atlantic with the Pacific. The eastern half of Tierra del Fuego belongs to Argentina, the western half to Chili. The description of this island and of the Patagonian Indians would be an article in itself, indeed, in a late issue of the Popular Science Monthly there appeared a long and most interesting article on the wonders in fauna and flora of this region, including the peculiar denizens of the sea in the vicinity, as revealed in the researches of a recent scientific expedition into this region. With the exception of the lofty mountain region of the west and the highland region of the north, the most of the country is an extensive plain—the Pampas extending from the foot of the Andes to the Rio de la Plata, with soil of surpassing fertility. The writer wonders how many people of the United States know this fact that Argentine exported last year three times as much Indian corn or maize, nearly twice as much wheat and more than twice as much frozen cattle than did the United States, and this record, we are promised, is to be greatly exceeded this year.

The history of the Republic is intensely interesting, but only the briefest outline can here be given.

In 1516, twenty-four years after the famous voyage of Columbus, that revealed new lands in the far west, Juan Diaz de Solos, pilot in chief to the King of Spain, entered the Rio de la Plata, and in 1535 Don Pedro de Mendoza continued till the Man of Destiny came to the Head of Affairs in France, and Spain being now in fact a province of France, and England being in war with France, a British expedition was sent to Buenos Ayres and in two separate encounters the natives, unsupported by the home country, fought and conquered the British. As a memento of this struggle the Argentines have treasured up in the grand cathedral of the capital city the flag of the 71st British Regiment, the very regiment which gave unusual trouble to Napoleon in every encounter in which the veterans of the French had to meet the veterans of England. Now, for the first time, within the breasts of the Argentines, there sprung up aspirations for freedom, for it was everywhere said, "If we can conquer the Mistress of the Sea for the benefit of Spain, we can conquer Spain for our own benefit." In ten years from this time the famous Declaration of Independence was made at Tucuman, as referred to before. But after three centuries of virtual serfdom, the Argentines knew not how to use their newly found liberty. Citizenship was a term, the full meaning of which they did not understand. They entertained somewhat misty ideas of their rights, but possessed no ideas of their duties. What wonder was it that this early period was one of commotions

and revolutions, but there were, notwithstanding, some brilliant men of those times, whose respective lives and examples shine forth all the more splendidly, because of the general darkness of the period, and one of these deserves the title he bears of being the Washington of Argentina, namely Don Jose de San Martin. His life is a romance in interest, and needs no fiction to make it so. Born in Argentina of humble parents, he enlists in the army of Spain and soon, by bravery alone, rises to be a colonel, doing valiant deeds for Spain against Napoleon, but when his country sought her freedom he resigns all his hopes of still higher preferment, by casting in his fortunes with his native land, which at the time was girded with the armies of Spain. A large force lay at Montevideo, the capital of Uruguay, only a few miles from the border; another great force was at Santiago, the capital of Chili; and a third was in Peru; and all of these were already prepared to move. Brazilian Portuguese made a move towards taking Uruguay and this chained the Montevideoan army, and instantly Martin conceived the idea of Hannibal in his famous passage over the Alps, and took his army, mainly of Gauchos, native Indian cow-boys, through the exceedingly lofty and perilous pass of the Andes, several thousand feet higher than the one by which the famous Carthaginian general sought to reach Rome, and in the battle of Chacabuco, the Spanish army was absolutely annihilated. Not waiting, he immediately pushed northward to Peru and here another Spanish army simply vanished. Argentina was free. San Martin was offered the Presidency, but he absolutely refused all civil offices in his own land or in Chili or Peru, both of which countries offered him the Presidency. Content with the title of General, his name stands indeed with Washington, Bolivar, Arnold of Winkelried and others who have freed their respective countries from the sway of tyrants for love of home and native land and not for gain or for power. Chili has erected in the plaza of Santiago a famous statue of San Martin and near it stands another one, allegorical of the city of Buenos Ayres, and Peru, too, has in her capital city a beautiful statue of this same great general.

In 1829, an adventurer, Don Juan Manuel de Rosas, by intrigue and help of partisans, made himself a dictator, and this rule lasted till 1852, since which time Argentina has become the most progressive republic of South America. The Constitution of the Republic is most excellently worded with a view to prevent the undue preponderance of any one division of the government over another. Indeed here, Argentina has gone beyond the United States. The president, at the close of his term, cannot be then re-elected for another term, though it is inferred he might be a lawful candidate after the intervention of a presidential term. Any one of the six members of the Cabinet can be compelled to be interpellated in either branch of the Legislative Assemblies and he must answer the questions asked him, and he can be censured for his actions by a majority vote, though as in the United States he can only be turned out of office by being dismissed by the President.

The President and Vice-President are elected for a term of six years and are installed on October 12th of the presidential year, which day is the anniversary of the discovery of America. February 12th, every two years, are renewed the third part of both the Chamber of Senators and the Chamber of Deputies. On April 12th every sixth year each province elects twice as many electors as it has members in Congress. These electors meet in the capital of the province and vote as in the United States for a candidate for President and one for Vice-President. Whenever a candidate has received an absolute majority for either

office he is immediately nominated by Congress, but if no one receives the majority of all the electors, Congress elects from the two who received the most electoral votes for President the one who is to serve in that office and the same in the case of Vice-President. There is here, however, no voting by Provinces as by States in the United States.

The divisions of Argentina are called Provinces and Territories, of which former there are fourteen and of the latter ten. The Senate represents the fifteen practical Provinces, the capital being here reckoned as one Province, and the membership of the Senate is 30, two Senators from each Province. The House of Deputies at present consists of 120 members. The rights and privileges of each branch of the National Assembly, or of Congress as it is called, and the rights and privileges of each member are almost the same as those which appertain to the two branches of Congress in the United States and to the members respectively of these branches.

The population of the Republic is about seven and one-half millions, about the same as that of Canada, but nearly one-half of the adults are illiterate. Education in the true sense is just beginning here. There are now besides numerous excellent primary and high schools, 45 Normal Schools, over one thousand industrial schools, two national universities, three provincial universities, one school of mines, one of agriculture and one military academy.

There is an army of 17,000 men. The navy consists of 4 armed cruisers, 3 ironclads, 2 monitors and 4 small cruisers. All of these vessels are poor and inefficient and to this fact the government has waked up, for there are being now constructed two new cruisers of the first class, equal to the best in the world.

Argentina is troubled with anarchists who have hitherto made it a sort of headquarters. With the exception of plots from these from time to time and a somewhat serious question with Bolivia, Argentina has no difficult question with Bolivia. Argentina has no difficult questions to deal with.

The Republic has in operation 20,600 miles of railroad, the longest single line being 888 miles long, between Buenos Ayres and Valparaiso. A journey on this road is thrilling for it ascends the eastern flank of the mighty Andes to a great height, passing round mountain points, with heaven-high cliffs on one side and almost unfathomable abysses on the other, across bridges that seem at a distance to hang in the air, so high are they above the roaring torrents beneath, and at last it passes through a gigantic tunnel 9941 feet long and then descends the western flank of the mountains to the plain of Chili.

The Republic has 16,000 miles of telegraph wire stretched. Last year there were over eleven millions of messages sent and there were receipts of nearly three millions of dollars.

The trade with Europe is immense, and is hardly anything at all with the United States. Last year the port of Buenos Ayres alone was visited by 2003 steamers and 229 sailing vessels, aggregating almost five millions tons burden—Great Britain represented by three millions, Germany by 600,000, Italy 500,000, and the rest by other countries. The United States was represented by only four insignificant vessels, in all only four thousand tons. This last condition of things is humiliating—indeed shameful, for it is the fault of the United States and not of the great South American Republic. Years ago Argentina made overtures to the United States for trade, but the North American Union, despising the people of the South American Union as hardly better than savages, did nothing to cultivate kindly relations or trade, and in the meantime, the people of the

latter looked to Europe. Blaine, when Secretary of State, did what he could to better this condition, but he was not seconded by the business men of the country and in fact, the earnest Secretary of State was mercilessly lampooned for his broad-mindedness and real patriotism. We are reaping only what we have sown. We have but an insignificant trade in all South America and we might have had the greatest share. It is not yet too late to change our policy—to study what South America wants and to supply what is wanted in a better shape than Europe can do it, and trade would follow as a matter of course.



**SPLendid CHURCH BUILDING DEDICATED AT
EVERETT, WASHINGTON.**

**"Billy" Sunday Starts a Revival That Adds Twelve Hun-
dred to Churches, and Stirs Temperance Sentiment.
Presbyterian Church Prospering Under Care of
Dr. McLeod.**

During the month of June and the first week of July the churches of this city united in a union evangelistic meeting under the leadership of Rev. W. A. Sunday. Since then 1200 new members have been added to our churches, and accessions still continue in most of them nearly every Sabbath. As it is now nearly three months since the evangelist and his co-workers went away we can more safely estimate the enduring results of such a campaign.

To say that the whole moral and spiritual lift of the community received a mighty uplift is a fact that is evident to all. The religious atmosphere was cleared and it will be harder to do wrong and easier to do right in this city for many years to come.

Mr. Sunday has a message and a style all his own. With startling boldness and fierce denunciation he attacks the social, political, and moral evils peculiar to modern times. His sincerity, earnestness and eloquence command the attention of friend and foe. He punctures false hope in morality, flays foibles and fads, and is merciless in handing the hypocrite his dues. He is a master in the use of humor, ridicule and invective. He fights sin with sledge-hammer blows that strike terror to the heart of every guilty man before him.

But he is just as effective in pointing to the cure and applying the balm of the gospel. It is needless to say that he is thoroughly evangelical and orthodox, and best of all he makes his views popular to the great detriment of unitarianism, and all the "isms" and "ologies" that have become blighting fads in the religious world of today. He makes young and old feel that it is a manly thing to be a Christian; to be sober, honest, industrious and considerate in every relation of life. As an apostle of temperance, he is without a peer, and his arguments are unanswered and unanswerable. As a result of his talks to men along this line while here, a petition was signed by 1700 voters demanding that local option in this city be made an issue at the polls at the November election. Everett has over 30,000 people, and forty-two saloons. An organized campaign is now on and the outlook for a dry city in the near future is good. The saloons hate and revile "Billy" Sunday, but he is loved by clean, sober, noble men wherever he is known.

The pastors and people of Everett are praying that God may continue to bless and mightily use Mr. Sunday in his

commemorate this writer, and to thirty years to come he will be leading the church of God to the first of King.

The First Presbyterian church received one hundred and sixty members since the revival in July. On September 11th our people dedicated free of debt a beautiful new church costing \$25,000, on lots valued at \$15,000 more. A pipe organ to cost \$5,000 will be placed in the church the first of the year. A new piano to accompany the organ in public worship was recently purchased at a cost of \$450. The singing in the church is led by a choir of forty voices, trained by one of the most competent directors on the coast. The church has an equal number in a children's choir that is to help occasionally in sacred song services. An orchestra has been organized to help in Sunday school and the evening church services.

The auditorium of this church is made especially attractive by its nine large memorial art glass windows, containing a scheme of the life of Christ. One window is 19x23 feet, and cost nearly \$1,000. The subject is Christ giving the parable of the lilies, with twenty life-sized figures gathered about Him. The church is seated with oak pews in circular form, and is heated with hot water radiators. There is a pastor's study, choir room, fourteen Sunday school rooms, kitchen, dining room, cloak room, with all modern equipment. The building is an imposing structure of clinker brick on a high elevation in the heart of the city.

The pastor, Rev. W. E. McLeod, D. D., was assisted on dedication Sunday by Dr. W. S. Holt, of Portland, Oregon; Dr. J. M. Wilson, of Seattle, Washington; Dr. Murdoch McLeod, of Tacoma, Washington; Rev. A. B. Van Zante, of Snohomish, Washington; and Rev. Hazen Murray, of Mukilteo, Washington. Three services were held during the day, and each was attended by a full house. The sum of \$4,000, needed to cover all indebtedness, was raised without difficulty under the skillful generalship of Dr. W. S. Holt. A leading citizen presented the church with a magnificent bell weighing 2,280 pounds. Upon discovering that the old bell would chime with the new one, both were placed in the tower, and now a set of chimes calls the people at the hours of worship.

GOOD NEWS FROM THE CHURCH AT POPE VALLEY.

Last Sunday Rev. J. A. Spencer baptized and received into the communion of the church fifteen persons, young people and adults. Rev. Spencer has almost completed his third year as pastor of the church, and almost from the first he was bitterly opposed by the saloon element of the community. Almost one-half of the population of the place grew grapes for the adjoining wine cellars. He found the church in a very peculiar condition. For years the boast of the saloon men had been that if a preacher incurred their displeasure he must leave. After viewing the situation, Mr. Spencer made public this statement that a Presbyterian church that could not stand upon its feet without aid from the saloon had forfeited its right to live; he then started in to create a public sentiment for the church as against the liquor interests. For some time the opposition he encountered was of the most strenuous kind, and sad to relate this opposition was not confined altogether to parties outside the church. When an acute stage of the struggle was reached he was asked by a well-meaning brother, who did not seem to understand the nature of the problem or the solution of it, to compromise with the opposing forces or he would surely be compelled to resign. He replied that between a radical good and a radical evil no ground for a compromise could exist, and as

for resigning, he felt that God had placed him here to do a certain work, and if God so willed it was his intention to see the work through.

Many attempts were made to drive him from his field—bullets were fired through the doors of the church, all entertainments and public gatherings having to do with the church were boycotted by the saloon classes and their friends, a rough dance hall was hastily erected adjoining the cottage where Mr. Spencer lives, and here boisterous revels were carried on throughout Saturday night and Sunday morning to the accompaniment of firing of guns and throwing of missiles against the house. This was done for the purpose of intimidation and to banish sleep, that the pastor would be in a condition totally unfit for his Sunday work. A band of men met together in council and even went so far as to consider the advisability of tar and feathers. Rev. Spencer made no complaint, he simply worked on, using all of these incidents to assist him in moulding a sentiment that would be for the cause he represented. The last outrage attempted was on Sunday morning when, upon stepping into his barn, a gun was discharged at him by a party of half-drunk men who drove rapidly away. A hole more than an inch in diameter was torn in the side of the barn, the contents of the gun passing within a few inches of the pastor's head, covering his person with splinters.

Still he made no appeal to the authorities, although earnestly importuned to do so. He worked on and waited for results. He has absolute confidence that there is much more of good than evil in the human heart, and was heard to say that the time would soon come when the hand of every self-respecting man, woman and child would be raised in protest against such ungodliness. His prophecy has been fulfilled, the crisis is past, the church is stronger than it has ever been since its foundation, and men who make no pretence of affiliating with us speak in terms of respect of the church "that is doing things."

Rev. Spencer takes no credit to himself for the outcome of this three years' contest. "God is with us," he said, "and as a matter of course we came through; He is with us and gave me the sympathy of my people, who backed and supported me with the utmost loyalty, otherwise we should have failed."

Stockton.—An enthusiastic and interesting company of men gathered in the parlors of the First Presbyterian church last evening to take preliminary steps in the organization of a brotherhood. Many helpful talks on the movement were given by different men present. W. C. Mayne, of the Central M. E. brotherhood was the invited guest, and he gave many helpful suggestions. A supper of tamales, hot coffee and French bread was served. The entire affair was arranged and prepared by the men, no ladies being present. All expressed themselves highly pleased with this preliminary meeting and great things are anticipated after permanently organizing.

Oakland, First.—The Men's Brotherhood enjoyed a banquet last Tuesday evening, at which Hon. H. N. Norris, National Bank Examiner, and one of the trustees of the church, gave an address on "Banking from the Examiner's Standpoint." The meeting was well attended and the address profitable. The Sunday school has placed Miss Lucy Coe as a visiting secretary in the field to secure new pupils and look after the absentees. The school employs a carry-all to convey the smaller pupils to and from the school. A branch of the Boy Scouts of America has been formed with a membership of thirty. A women's Bible society

class has been organized with Miss Isabel Smith, general secretary of the Y. W. C. A., as teacher. The sessions are held each Friday at 2 o'clock. Next Sabbath evening the pastor, Rev. F. L. Goodspeed, will begin a series of sermons on "Biblical Women as Types of Modern Womanhood."

LOS ANGELES.

The Mexican church celebrated the sacrament of the Lord's Supper October 30th, receiving six new members. Mr. A. M. Salcido was ordained to the office of ruling elder. Pastor D. A. Mata was assisted by Revs. G. C. Butterfield and E. P. Baker. The day was the anniversary of the organization of their C. E. society, and beautiful floral decorations were in evidence. The attendance was beyond the seating accommodation, as often. A friend recently gave some chairs, but better accommodations are urgently needed for this splendid work.

Dr. Fishburn is pushing the work in Grandview vigorously since his entire recovery from illness sometime ago. At the October communion he had the pleasure of welcoming five on confession and twenty-one by letter.

Our good brother and elder, Rev. Revel Dodd and wife had a surprise birthday party for Mrs. Dodd on October 22. It was reported that the aggregate ages of six guests present amounted to 466 years, the oldest one having recently celebrated his 91st birthday. This aged guest was Mr. Jas. C. Henler, father of Mrs. John Johnson. The party were friends who had known Mr. and Mrs. Dodd years ago in the East.

Rev. and Mrs. Sam C. McKee left October 29 for San Francisco to sail for China November 1. Mr. McKee's brother accompanied them to the sailing port.

Dr. H. K. Walker gave at the Occidental College assembly last week what was considered by some one of the very best talks ever given here—and only high grade speakers are invited. It was about some features of his world trip. Those who heard Mr. Fred C. Thomson a few days previous thought that he measured well up to the Occidental assembly standard. It was a farewell talk before starting for an Eastern Theological Seminary, and he gave some of the reasons for entering the ministry. It is worth while to pass on two thoughts: One that a big job always appealed to him, and he thought that the ministry offered full scope for the best that is in a strong man; another that the constraining motive of his life was his devotion to Jesus Christ, and he thought that he could best serve Him in that work.

Rev. H. W. Gilchrist, D. D., was the speaker at the Y. M. C. A. meeting Sunday afternoon, October 23. His topic was "Christ for San Francisco." He gave an intensely interesting and very instructive survey of a careful study made of the religious and moral forces at work in that city, pointing out what he considered virtues and defects in various ones; and closed with a plea for personal devotion to Jesus Christ in service for San Francisco and the world—anywhere, everywhere that influence could be given. He has spoken also at the Bible Institute and in various churches.

Highland Park people are pleased at the tributes paid to Rev. W. B. Gantz for his efficient service as Vice-Moderator of Synod. The Sunday-school of the Highland Park Church is growing so that an addition to the building is planned. Miss Lillian Wood, a successful Bible teacher, sometimes connected with the Bible Institute, is just beginning a Tuesday afternoon class for ladies.

Boyle Heights Brotherhood held a meeting last week, the men of the B. H. M. E. Church joining with them. The

speakers were Dr. H. K. Walker, Prof. T. C. Knowles, and the pastors of the two churches, Drs. Kirkes and Tilroe. Dr. H. W. Gilchrist spoke at a recent meeting of South Pasadena Brotherhood.

Some fine District Missionary meetings have been held recently—that of the First District at Azusa, October 26, under direction of Mrs. C. M. Fisher, and the Fourth at Knox of Los Angeles, October 31, under care of Mrs. E. P. Baker. At the former Drs. H. K. Walker and H. W. Gilchrist were present. Monrovia Church alone sent 25 ladies. At the Knox Church meeting Rev. W. L. Tucker was on the program for some words about the Edinburgh Conference, and girls from the Mexican School sang.

Mrs. J. J. Gilchrist and her daughter are the new matron and teacher at the Mexican Girls' Boarding School, and are taking hold of the work splendidly. Mrs. Gilchrist's husband was for a long time a missionary among the Mexicans of New Mexico, a brother of Dr. H. W. Gilchrist. Although many efforts were made during the vacation to find a new location and get the means to procure one, they were unavailing, so the old building on Macy street is again used. Prayer may well be made unceasing that the Lord will raise up some steward of His means, who will provide for the great and needy work among this people to whom we owe such a debt in the Gospel. Church and school accommodations are both utterly inadequate. It seems an awful pity that right here young people should be, in the Twentieth Century, denied the priceless privilege of a Christian education, because there is no room for them in the inn; and that many more might be reached by the preaching and teaching of the Word in the Church, if only there were room and provision.

Dr. A. K. Baird, well known throughout the Church, with Mrs. Baird, is back in Los Angeles again, located now at 1728 South Bonnie Brae street.

Rev. J. C. Stout at St. Augustine, Fla., gave an uplifting sermon on I Pet. 2:7 at the ministers' meeting, October 31. Next week, November 7, will be given to echoes of Synod.

November 11th the monthly all-day meeting of the Evangelical Prayer Union will be held in Central Presbyterian Church. The general subject for the day will be "The Divine Presence."

NOTES FROM THE SEMINARY.

Dr. Wieher gave his illustrated lecture on "Archaeological Explorations in Palestine" before the Church Federation of San Francisco in the Hamilton Square Baptist church on Monday evening of last week. The attendance was large.

When former students visit San Anselmo they will miss the old railroad station which has stood since before the seminary was located here. It has been torn away and replaced by a neat temporary building located a little farther to the north, which a little later is to be replaced by a fine permanent station. This will be in keeping with the new concrete bridge and the brick and marble bank now under construction and other improvements in the neighborhood.

The Old Stone church of Cleveland, Ohio, has recently been celebrating its ninetyeth anniversary. Its pastor is Rev. Andrew B. Meldrum, D. D., '84. This is the ninth year of his pastorate, which has been happy and successful.

SYNOD OF IDAHO.

The Synod of Idaho held its second meeting in the First Presbyterian church of Boise, of which the Rev. Charles L. Chaffant is the popular and successful pastor, October 11-13. As the pastor of the church was the re-

tiring Moderator, the Rev. Hugh W. Jones, of Idaho Falls, preached the opening sermon. The Rev. Joseph Y. Stewart, of Kendall Presbytery, was elected Moderator, and the Rev. R. J. Koffend, of Twin Falls Presbytery, Temporary Clerk.

The Rev. David A. Clemens resigned the office of Stated Clerk, and Rev. John Gourley, D. D., was elected his successor. There was a good attendance, especially of ministers. The reports presented showed good progress during the year, with a hopeful outlook for the future.

Popular meetings were held in the interest of Home and Foreign Missions. The Rev. R. M. Donaldson, D. D., Field Secretary of the Inter-Mountain District, delivered a most interesting and instructive address on Home Missions.

The Rev. E. F. Hall, D. D., Field Secretary of the Pacific coast, presented very forcibly the claims of the foreign work, and the Rev. William H. Foulkes, D. D., of Portland, gave a graphic and impressive account of the Edinburgh Conference.

Rev. W. H. Landon, D. D., President of San Francisco Seminary, was present and addressed Synod on the work of the Seminary and its relations to the churches of these far Western Synods.

The College of Idaho, which has entered upon a new era of prosperity and of enlarged work in the interests of Christian education, was taken under care of the Synod.

The Rev. Hugh W. Rankin was recommended to the Board of Sabbath School Missions for reappointment as Synodical Missionary.

The Rev. J. H. Barton, Synodical Evangelist, presented an interesting and encouraging report of his work for the past year, and was recommended by the Board of Home Missions for the appointment of Synodical Superintendent.

The Rev. John A. Gourley, D. D., was elected to represent the Synod in the Advisory Council to meet in New York, November 16th.

Pocatello was chosen as the place of the next meeting.
JOHN GOURLEY, S. C.

PRESBYTERY OF SAN JOSE.

The fall meeting of the Presbytery of San Jose was held in the church at Santa Clara. It was a very interesting and successful meeting. The retiring moderator, Rev. Richard Messenger, preached a helpful sermon. The Rev. W. W. Kilpatrick was elected moderator.

The Presbytery was incorporated and the following were elected trustees: Rev. J. W. Dinsmore, Rev. Walter Hays, Rev. E. C. Phillio and Elders F. H. Babb and T. M. Wright.

Steps were taken looking towards self-support as a Presbytery. It was decided as soon as the way be clear to build a chapel at Carmel.

Mr. Charles L. Teller was taken under the care of Presbytery as a candidate for the gospel ministry.

The meeting closed Tuesday evening with an address by Rev. Hugh Gilchrist, D.D., of Mount Hermon, on "The Evangelization of Santa Clara County," which was a very inspiring address and all went away with a desire to go to work to win Santa Clara county to Christ.

PRESBYTERY OF SANTA BARBARA.

The Presbytery of Santa Barbara met at Santa Paula October 17. Rev. James Thompson was elected Moderator for six months. The overtures sent down by the General Assembly were all answered in the affirmative, but the change in the ecclesiastical year was not approved.

Rev. Edward C. Ray, D. D., was received from the Presbytery of Morris and Orange, and Rev. J. J. Bostick

from the Presbytery of Fort Smith. Dr. Ray will reside near Santa Barbara, while Mr. Bostick has taken charge of the church at Arroya Grande. Rev. John W. Dorrance was dismissed to the Presbytery of San Joaquin.

The church at Oxnard reported having built a manse the past summer, while Carpenteria is building one, and Fillmore is building a church. JOHN A. AINSLIE,
Stated Clerk.

Sunday School

LESSON VII—NOVEMBER 13, 1910.

World's Temperance Lesson.

Matthew 24:32-51. Commit verse 44.

Golden Text: Watch and pray, that ye enter not into temptation. Matthew 26: 41.

SUGGESTIONS FOR STUDY.

By Rev. Lapsley A. McAfee, D.D.

The selecting of temperance lessons is always attended with difficulty. Not because there is little definite teaching on that subject in The Book. But rather because it is difficult to put before immature teachers those passages which plainly deal with great principles. The Lesson Committee has shown true wisdom in this selection for it presents one of the greatest arguments possible. If, however, a teacher jumps to the conclusion that the whole teaching is to be taken from the five words that close the 49th verse he has become petty and false to the real lesson. If those words "and drink with the drunken" are to be taken as an absolute prohibition as they are here used, then the argument proves too much. Notice that immediately before those five words and in the very same sentence with them are "and shall eat." Now, if this particular expression is to forbid drinking with the drunken, then it is also to forbid eating with the drunken. If, then, there is a woman who has a drunken husband she dare not take a meal with him when he is under the influence of liquor. Undoubtedly the thought that we are not to become party to the drunken feasts and drinkings, but that is only given as a symptom of a condition far more serious than the mere fellowship in such scenes. If that symptom be dwelt upon to the exclusion of the underlying principle involved then we have exalted a symptom to the importance of a general condition. The passage is dealing with the why of our not being in such surroundings and occupations. You will get the thought by noting the verse suggested by the committee as the memory verse for the day. They do not offer verse 49 but rather verse 44.

To present this lesson with the force needed for a strong temperance appeal you must needs begin at a point which some of your pupils will at the first think is foreign to the temperance theme. Jesus is in this chapter dealing with the subject of His return to the world. Go back for a few words of connection. Jesus is on His way to Jerusalem for a definite experience which shall complete the thing He came to the world to accomplish. But He foresees that which actually came to pass. To die will be to discourage His followers. Some of them will find it in their hearts to say "we had hoped that," when they were discussing His Messiahship. He stops to give them a view of far-away events. Though He is about to die and to leave their sight yet He is to return. Then He shows some of the charac-

teristics of the second coming to the earth and life deals with their attitude toward that hope. For today we are emphasizing that second part of the teaching: man's attitude toward His return. Watching for Him is over and over again said to be the attitude every Christian should have. John calls that expectant attitude a purifying hope (I John 3:3). Elsewhere such a hope is said to compel men to better living along all lines. Now that is the lesson for today. Jesus is to return to the earth; how will His followers be conducting themselves when He comes?

One of the most frequent elements of this teaching is that of the uncertainty of the time of fulfillment. Since it is left with no clue as to the time there is but one thing for the watcher—he must be always ready. If then he turns aside to satisfy a personal desire he will for that hour be unfit for meeting His Lord if that should prove to be the hour of His Return.

Temperance teaching must always make prominent two features of our duty. We must be pure in life and conduct personally and we must be active in helping others to the same purity. One cannot be said to be expecting His Lord and ready for Him if He is doing that which unfits him for that Lord's companionship, so he must cut out from his life every thing out of harmony with the thought of meeting his Lord at any moment. That strikes a blow at the notion that we can sow wild oats in youth and then reform in middle life and develop into stalwart men in advancing age. Such an argument presumes that one is to live to middle life and old age whereas there is no assurance of such living. But such presumption is not the most serious ill. For the Christian the fine argument is that Jesus is coming again and that the time of His coming is most uncertain and that He eagerly wants us to be ready to meet Him any moment in which He may come. With that insistence on personal purity as a preparation for meeting Him must always go the equal insistence upon getting others into readiness for meeting Him. He wants many in the welcoming party. He is henceforth expecting. It is not enough that I am pure from taking part in drunken feasts and excesses, but I must give account of my influence over others who might be pure.

Let us be sure to lay stress upon the guilt of those who argue that since Jesus has not come during the hundreds of years since the promise, therefore He is not to be immediately expected and life can be lived without reference to that event. In short we are set to teach that life is to be lived with constant reference to Jesus. This implies absolute prohibition of all evil; the liquor interests and habits are evil, hence they must go absolutely.

Now, teacher, don't be a coward. Here is your chance to deal very plainly with this great evil. Judged from its relation to Jesus' desire and plan to return to the earth and His request that we prepare the highway for His return this whole thing is under condemnation and must be executed. Public sentiment is supreme in our country. We are today creating that controlling power, for some of these pupils of ours are men and women and others are soon to occupy those positions. Let us deal definitely with the sin of any connection with this accursed thing and with the sin of any apology for it. A vote in its favor; rental of building or land used by it; defense of any part of it; slight regard for its impurities; a joke which lessens any one's horror for it; evading responsibility lest we suffer financial loss or lest we seem to be peculiar; touching the unclean thing in any way or refusing to take up the club against it—any of a thousand things may involve us in a want of full

readiness for greeting our Lord when He comes. The corrective is in keeping ever before us His wish that we get ready for Him and that we extend that readiness as far and as rapidly as possible.

Be sure to read the entire chapter carefully, but stop for a little over the twenty-fourth verse. Today it requires no diligent investigation to see the fulfillment of that prophecy. In the matter of temperance the false teachers are conspicuous. Their arguments are wonderfully clever. Some argue for guarded use of evil; some argue that we hurt our cause by insistence upon details of purity; some argue that absolute prohibition is cruel. Each pupil of yours knows a batch of the stuff being put out. One voice is safe to follow. Jesus begs that we be holy and eager in our helpfulness among our fellows.

NOT MARTYRS, BUT MEN, IS THE CALL OF TODAY.

It is not unusual to hear some good old faithful "stand-by" in the movement against the saloon remark, "I would be willing to die if I could just see this saloon business destroyed." This is exactly the right spirit, so far as it is true; the spirit that is willing to do anything, even to the limit; to die for the cause.

There have been martyrs for the cause; noble men like Haddock of Iowa, that true minister of the gospel who, willing to do everything in his power to see that the state prohibitory law was enforced in his city, was cruelly assassinated by the brewers of Sioux City.

The lives of such men ever live as an inspiration of the highest kind to young men, who have the placing of their own talents and powers soon to make.

There may be more martyrs, not needed, but necessarily sacrificed for the cause. The vicious elements of the liquor traffic will not yield in the final struggle without inflicting all the harm they can. So men who have the courage of their convictions will, from time to time, be murdered for doing their duty.

But these men are not willing martyrs; they would rather live and push the work, and society had better have them live and push the work.

It is not martyrs, but men, who are needed in modern social and political movements. Neither the world nor the prohibition cause is looking for men to die; it needs them to live. Not to exist, but to live. Sometimes the man who is proud to be called one of "the faithful few" would be horror struck at the thought of a faithful man; he would not know what to do with them. They might diminish the shining luster of his own eccentricity.

Nor is it "stand-bys" that are wanted, but men who are so busy doing things that they will forget "the old guard" story. The "stand-by" too easily becomes the bystander who would rather "die for the cause" than to vote for it, or break away from a party for it, or do a little practical work for it.

To be men means to look at things as they are; the liquor saloon founded on a queer combination of good and bad: social customs, private gain and greed and innumerable vices.

The saloon feeds on men; men's social desires which are good, men's appetites for stimulants which are bad, men's cravings which are base.

Men who can see all these things, who can be broad, practical, bold, who can help the fallen, protect the innocent and declare the rights of society in a conflict with distorted personal liberty, the men needed to live for the cause.

Most of all, the men who will do the practical work of the hour, little or large as it may be. Martyrs have gone out of style; men have come in.

WHAT PEOPLE SAY ABOUT WHISKY.

The editor of McClure's publishes the opinion of many noted men on the subject of whisky. A few of these follow:

"Joseph Chamberlain, the great English statesman, says of whisky: 'If there is in the whole of this business any single encouraging feature, it is bound to be found in the gathering impatience of the people at the burden which they are about to bear and their growing indignation and sense of shame and disgrace which this imposes upon them. The fiery serpent of drink is destroying our people, and now they are awaiting with longing eyes the uplifting of the remedy.'

"Sir Andrew Clark, the great London physician: 'I am speaking solemnly and carefully in the presence of truth; and I tell you that I am considerably within the mark when I say to you that, going the round of my hospital wards today, seven out of every ten owed their ill health to alcohol.'

"The late Edward Everett Hale: 'If anybody will take charge of all Boston's poverty and crime which results from drunkenness, the South Congregational church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston.'

"Abraham Lincoln: 'The liquor traffic is a cancer in society, eating out the vitals and threatening destruction; and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer. It must be eradicated. Not a root must be left behind; for until this is done, all classes must continue in danger of becoming victims of strong drink.'

"Bishop Phillips Brooks: 'If we should sweep intemperance out of our country, there would be hardly poverty enough left to give healthy exercise to our charitable impulses.'

"Gov. J. W. Folk, of Missouri: 'It is a business the natural tendency of which is toward lawlessness, and the time has come when it will either run the politics of the State or be run out of the politics of the State.'

"Carroll D. Wright, United States Commissioner of Labor: 'I have looked into a thousand homes of the working people of Europe; I do not know how many in this country. In every case, so far as my observation goes, drunkenness was at the bottom of the misery, and not the industrial system or the industrial surroundings of the men and their families.'—Presbyterian Advance.

JOHN'S LOT.

John's blue eyes stared out the back window of the long room wherein he spent the greater part of his life. Beside the boy, propped against the window, was a pair of crutches which told why John lived in the large room. But there was nothing sad in the blue eyes, only a great eagerness, and a rush of red blood surged into the little cripple's pinched face. John was looking at his lot.

"It's my very own. I can do what I please with it and mother won't mind," he said. Then crossing the room with the help of crutches he picked up a bell on the table and rang it, as he always did when he happened to be left alone and wanted something, and he did want something right away.

His nurse, Mary Ann, answered the bell. "Well, and what do you want this morning?" she asked.

"I want to talk to mother," said John. "Will you please ask her to come up as soon as she has time?"

When John's mother appeared, she kissed her boy and sat down beside him—such a beautiful, strong, young mother. Then they had an earnest talk, and John told her that a boy friend had said that the idea of a playground of the school children had been abandoned because of insufficient funds. Then he and his mother had a delightful secret. "You'll send word to Fielder to come and bring some others, enough to form a committee," said John, his eyes shining. "I want to see them as soon as possible after school. Let him know it's business, mother." After his mother had left the room, back to the window went the little fellow as quickly as his crutches would take him, and that was faster than many boys could run.

A quarter of an hour after school time Fielder and four other boys came into John's room.

"Well, Buster, what's up?" asked Fielder.

John shook hands all around. "It's something fine," he said, answering Fielder's question. "You know I have a lot."

"You old millionaire, you!" said Fielder.

"Come all of you and look at it," said John. He shook his small fist playfully at his friend for calling him a millionaire. "What do you think it'll make?" Before anybody answered, the little cripple cried out: "A playground for the school children, that's what I think, and mother says it's all right. You're to be the committee."

You should have seen that committee, big boys, too, jumping for joy. You should have heard the happy shout that echoed through John's room!

"You're to look after everything and I'm to foot the bills. Mother says it's all right, and nobody else is to know anything about it until it's finished."

The committee went to work with a will, you may be sure. John watched operations from the window. All sorts of arrangements for sport were to be in that playground. John's parents were interested, and the committee was bidden to go ahead and not to spare expense.

Then one day when all was finished the little cripple watched the opening exercises of the playground. The school trustees, many people of the town and all the school children were present.

"I'll never get lonesome any more, mother," he said, his blue eyes turning from the crowd below and resting on his strong, young mother's face. "I wish every cripple boy in the world owned a lot such as mine and could turn it into a playground."

Suddenly two hands were clasped over the blue eyes. "You millionaire, you, who am I?"

It was Fielder, of course. With him were the other four boys.

"The committee," said Fielder, "has come to carry the president of the playground all around his lot; my turn is first," and the next minute John was on a broad shoulder, descending the stairs in a hurry.

The young mother kept her place at the window. She heard the wild hurrahs that greeted her boy and followed him all about his lot, and she thought, with happy tears, God might have given me a stronger son, but he has given me a boy who thinks of others as well as himself, and I am proud of the good times he has planned for his friends and schoolmates."

Three rousing cheers came up to the window; they were

for the president of the playground, seated on a strong boy's shoulder.—Louise R. Baker, in the Morning Star.

MAKING FRIENDS WITH YOUR CHILDREN.

"In this way, please, Mrs. Lloyd. The boys are playing marbles in the sitting room, so we shall have to sit in the library," said Mrs. Hadley to an elderly friend who had brought her work for a morning visit.

"The boys playing marbles in the sitting room," repeated Mrs. Lloyd in surprise.

"Yes, why not?" asked Mrs. Hadley. The old Brussels carpet in the sitting room will be none the worse for a few chalk rings. I have left that carpet on the floor purposely so that none of the family will feel that the room is too good to use. For state occasions we have the parlor."

"But doesn't the game of marbles seem rather noisy and disorderly for the house? I think you must be a very indulgent mother."

"I hope I am. I wish my boys to have every harmless pleasure in their home that I can give them, and I try not to interfere with their fun in any way; though to tell the truth," Mrs. Hadley's eyes twinkled, "I did stop their game a few minutes ago because I wished them to teach it to me. You see my early education was neglected in some respects—I never learned to play marbles. But Ted says I'll pick the game up quickly, for I made two pretty good shots this morning."

Mrs. Lloyd laid down her knitting and gazed at her hostess in astonishment.

"I suppose you do think I'm rather an undignified parent," said Mrs. Hadley, laughing; "but you see I want my boys to love me as a comrade as well as a mother. I think too many mothers forget to make friends with their children. It's such a comfort, too, to know where Fred and Archie are a rainy morning like this. When they and their friends are playing marbles in my sitting room, I have no fear that they are hanging around billiard halls or anywhere else where I shouldn't like them to be. I tell my three boys that they may do almost anything here if they will only stay home and be friends with me."

"Mamma," said a six-year-old boy, running into the room, "papa gave me some splendid fish hooks this morning, and I don't want to lose 'em, so I put 'em in your handkerchief box. You'll take care of 'em for me, won't you?"

"Yes, Charley, dear, they'll be perfectly safe." The two women exchanged smiles as the boy left the room.

"The fish hooks may be safe, but how about your handkerchiefs?" asked Mrs. Lloyd.

"Oh, they will be all right. I'll put them in the other end of the box. It's quite an honor, isn't it, for him to confide his newest treasures to my keeping?"

For a few minutes there was silence, only broken by occasional mirthful shouts from the sitting room, and then Mrs. Lloyd said gently and slowly: "I wish that—that a mother I used to know many years ago had had the benefit of your wisdom. That mother didn't make friends with her only son, though she loved him—loved him with all her heart. Somehow he came to believe that she thought more of her house than she did of him, and he grew into the way of going from home for all his pleasures, and—and—" The old eyes filled with tears and the voice faltered.

"Oh, dear, Mrs. Lloyd, I never knew, or I shouldn't have spoken as I did. Forgive me."

"It is well that you spoke, for she—that is, I never realized before that it was more my fault than his; but now I

know. Wherever I go I shall tell young mothers to be merry and happy with their children—to become friends of them as you do, and keep them home."—Kilbourne

THE PSYCHOLOGY OF RELIGION.

Its Values and Defects.

John Wright Buckham.

But little more than ten years has passed since the rise of what is now familiarly known as the psychology of religion. Starbuck's *Psychology of Religion* was published in 1899, Coe's *The Spiritual Life* in 1900, and James' *Varieties of Religious Experience* in 1902. These and the volumes and articles that have followed have been before us long enough now so that some estimate, not final but intelligent, may be formed as to the significance of the movement. What are its values and what its defects?

The values are large and undeniable. (1) The study of religion psychologically has very greatly strengthened the recognition of religion as a normal factor in human life. The tendency to discredit or ignore religion as a minor issue, a needless fringe of life, has been effectually answered, if not finally silenced. It has been proved that, as Sabatier said, "man is incurably religious." (2) Religious psychology has vindicated the normality and helped to fix the place, of conversion, in spiritual experience. It has made it impossible longer to look at conversion askance as having no relation to physical and mental processes, but has shown that if it is supernatural it is natural as well, at least with certain types of mind. Not only so but psychology has furnished valuable aid in the practical study and treatment of conversion which will prove of increasing benefit to the church. (3) It has brought out very clearly the progressive stages and the varying types of religious development. Child religion is now seen to be a type by itself, as well as adolescent religion and the religion of maturity. When one thinks of the painful efforts that have been made in the past to stretch children, as well as youths, out upon the procrustean bed of mature religion he cannot be too grateful for this change. (4) The study of religious psychology has thrown much light upon the physical aspects of religion. So intimately is the physical organism, through the nervous system, entwined with personality that we cannot deal intelligently with one without taking the other also into account. The relation of health and disease to religious states, and (that of sex, too) has been greatly clarified. (5) A new insight has been gained, largely through religious psychology, into the social phenomena of religion. The influence of suggestion, imitation, and even perhaps of certain mild forms of hypnotism, both in individual and revival methods, has been opened up, although little has been done in this field of inquiry. (6) New light has been thrown upon mysticism and new emphasis has been given to the genuinely mystical element in religion. Professor Pratt's *Psychology of Religious Belief* has been of especial value at this point. (7) Religious psychology has led to a new sense of the efficacy and value of prayer as a means of promoting sanity and hopefulness of spirit in oneself and right relations with others. It is hardly too much to say that it has given us a new apologetic of prayer. It may be quite true, as Dr. Eleanor Harris points out, in *The Right to Believe*, that the Religious psycholo-

gists themselves are not over much given to prayer. "The men who pray," said Dr. Harris, "do not tell us how they do it, as a general thing, and also, as a general thing, the psychologists who tell us how it is done do not do it themselves." Still, on the other hand, the witness of such investigators comes, in some respects, with all the more force when they tell us that though they do not practice prayer themselves they are obliged to recognize its reality and value to others.

When one sums up in some way as this some of the more evident values of the religious psychology movement, he cannot but be struck by the gains which it has already brought to religious thought and work and the further gains which it is likely to bring in the future. Religion has its scientific as well as its spiritual aspect, and it cannot but further its cause to receive the most careful and thorough scientific study.

(1) The first defect lies in attributing religion quite too much to the subconscious, as contrasted with the conscious mind. "If there be higher powers able to impress us," says Professor James, "they may get access to us only through the subliminal door. (Varieties of Religious Experience, p. 243). This idea of higher powers preferring to enter our souls by the subliminal door is far enough from the older conception. It is not almost equally far from the truth? If we are conscious beings and the Power above is conscious, why should our converse be through the subconscious mind? As a matter of fact the higher religions, notably Christianity, have always held that communion with God is in the main conscious, willing, rational. Making all due allowance for the part played by the subconscious in our inner life, it is after all, in the realm of the conscious that the great achievements of the soul are won. When asked how he came to discover the law of feeling. Doubtless faith involves the subconscious, but its highest expression and exercise is in the conscious realm, and we shall lower its character if, with the psychologists, we assign it to the sub-conscious, or to emotion, or the "apprehensive feeling mass." Neither its origin nor its consummation is there.

(2) Psychology fails to recognize that which constitutes the very heart and core of ethics and religion, personality. "It looks," wrote Professor Starbuck in the Journal of Religious Education and Psychology of November, 1904, "as if conscious of the stuff of which the world is made." It is difficult to see how religion can preserve its reality upon such a basis as that. Religion is above all else a personal reality, a personal relation. Otherwise it fades into vapor and emptiness, material for psychology, perhaps, but not for philosophy or theology.

(3) The most serious defect of psychology lies in its tendency to ignore the Spirit of God in the life of man. It is not that psychology deliberately denies the spiritual, but its whole tendency is to explain everything in terms of the natural. Unless supplemented by theology, it will pluck up all the fair flowers in the garden of the soul by the roots and leave them to wither. The boy who has broken open his mechanical toy and seen the inside working is apt to value it less highly than before. Such is likely to be the effect of looking into the working of our minds religiously, unless we carry into such study a well-grounded philosophy of faith. One needs to enter the door of the psychological laboratory from the door of the church, but also from that of the philosophical class-room, in order to come out with an unimpaired sense of the sacredness and value of the spiritual life.

When we turn from these books of yesterday on the

nature of religion to that great book which has commended itself as the deepest and wisest book of religious experience that has ever been known, or is likely ever to be known, we find indeed much untechnical religious psychology there, too; but below it all and above it all we find religion as the personal communion of God with men through the Holy Spirit. We may be well assured that the accumulated religious experience of the ages, while it may receive no little light from the results of psychological study and investigation, will not lose this fundamental character of personal relationship with a personal God.

Pacific Theological Seminary, Berkeley, Cal.

A BOY'S DREAM.

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come, take care of them, and I will give them to you."

Then came an honored judge and said, "I want you to take my place; I am weary of going to court day after day; I will give you my seat on the bench if you will do my work."

Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy and said, "I'm wanted to fill a drunkard's grave. I have come to see if you will take my place in the saloons and on the streets."

This is a dream which is not all a dream. For every boy of this land today, who lives to grow up, some position is waiting as surely as if a rich man, judge, doctor or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled with God-fearing ministers, and thousands of honorable places; but there are also prison cells and drunkard's graves. Which do you choose?—Selected.

THE UNFINISHED TASK.

The Christian Herald has tabulated the unfinished task of the Christian Church and the forces employed in its accomplishment, as follows: "The millions still unreached by the Gospel are these: Asia, 42,000,000; Africa, 70,000,000; Arabia, 3,000,000; Syria, 550,000; the Siniatic Peninsula, 50,000; Eastern Sumatra and adjacent islands, 3,250,000; Madura, Bali and Lombok Islands, 2,000,000; Malay Peninsula, 1,000,000; total, 113,000,000. In all, 788 Protestant Missionary Societies are at work in foreign fields. The annual combined contributions are \$25,350,000. There are 5,522 ordained missionaries, 982 physicians, 2,503 men lay missionaries, 5,406 married women, 4,988 unmarried women, or a total of 19,280 foreign missionaries. There are 5,045 ordained natives and 92,918 unordained teachers, Bible women, etc. The total living baptized Christians are 3,006,373; adherents, 5,281,871. The native gifts aggregate \$2,300,000."

Owing to political entanglements and the general dissatisfaction of the people of the little principality of Monaco with their profligate Prince, it begins to look as though the world's most notorious gambling resort was doomed. Monte Carlo has been a prime factor in many national and international tragedies, and its erasure from the map of the world would mark a distinct advance in civilization. The principality contains only eight square miles. For centuries its inhabitants, known as Monagasques, have lived by marauding expeditions. In 1860 the famous Monte Carlo was built. Since then it has been the greatest gambling place known to men.

YOUR MISSION.

Talk happiness; the world is sad enough
Without your woes. No path is wholly
clear.

Look for places that are smooth and
clear,
And speak of those to rest the weary
ear.

Of evil, so hurt by one continuous
strain
Of human discontent and grief and
pain.

Talk faith; the world is better off with-
out

Your utter ignorance and morbid doubt.
If you have faith in God or man or self,
Say so. If not, push back upon the shelf
Of silence all your thoughts, till faith
shall come;

No one will grieve because your lips
are dumb.

Talk health; the dreary, never chang-
ing tale

Of fatal maladies is worn and stale.
You can not charm, nor interest, nor
please.

By harping on that minor chord—dis-
ease.

Say you are well and all is well with
you.

And God will hear your words and
answer true.
—Ella Wheeler Wilcox.

WHY HARRY HAD TWO RIDES.

I met Captain Brown to-day, Marian,
and what do you think he said?"

"I am sure I never could guess, dear;
did he ask you to come to his school?"

"No, not exactly," stammered Robert,
"but he said if we boys would come
over now that there is vacation, we
could have a ride on the ponies. May I
go this afternoon?"

"Yes, dear, if the other boys can go
with you."

"Well, they can; I asked them on my
way home after I saw the Captain.
And they're all going if their mothers
say yes. I told them to be here by 2
o'clock if they could go, for I was most
sure you would let me."

The other mothers seemed as kind
as Robert's, and 2 o'clock saw six little
boys starting off for the Military
Academy. Captain Brown had not for-
gotten his invitation, but was looking
for them.

"Glad to see you, boys," he said as
he came out to meet them. "Wait just
a few minutes and the ponies will be
ready."

And very soon six little ponies stood
waiting for six little riders.

"Now, boys, you can mount and
each ride around the campus. The
ponies are quite gentle, so you need not
feel at all afraid."

Such fun as they had. They walked
and trotted and galloped. One or two
of the boys were even brave enough to
run.

After they had been up and down
and around the campus many
times Robert said to Harry Ennis, who
dropped to him, "I saw your father
like to ride. I think Captain Brown would
like it better if he did."

So the next time they reached the
place where Captain Brown stood one
boy after another stopped and jumped
from his pony. In his heart each
hoped that Captain Brown would say:
"Oh, don't stop; wouldn't you like
a longer ride?"

So Robert exclaimed, "Oh, isn't he a
dandy pony?"

"I think so," said Captain Brown.
But that was all.

Frank Morris was the next. As he
slipped from his pony he exclaimed,
"Oh, riding is fine fun. I'd like to
keep on forever."

But Captain Brown's only reply was:
"I'm glad you enjoyed it."

"I wish this pony was mine," said
Fred Leslie as he handed over the
reins, "and then I could ride all the
afternoon."

But the Captain did not take even
this hint, simply saying: "Oh, do you
like riding so well?"

Tom Grey was sure Captain Brown
would let him try once more, so he
galloped up in his best manner and
said: "I always like a good canter."

"Do you? So do I," said the old
soldier.

Herbert Townsend wanted as much
as any of the others to have another
ride. But they had been so unfortu-
nate that he did not say a word, but
slipped quietly from his horse.

Harry Ennis was the last of all, and
as he gave up his pony he said: "I've
had a fine ride. Thank you, Captain
Brown."

"You are quite welcome, my boy.
Wouldn't you like to ride longer? You
may if you wish."

As Harry trotted away the disap-
pointed boys looked at each other in
surprise till Robert asked: "Don't you
think that perhaps it was because all
the rest of us forgot to say thank you?"

—Margaret P. Boyle in New York Ob-
server.

SEWING ON A BUTTON.

"Marian," called mamma from her
chamber, "will you sew the button on
grandpa's coat, please? My head aches
so I can't."

"Won't another time do?" answered
a doleful voice from the depths of a
book. "I've just come to the last chap-
ter and it's so exciting!"

"Oh, dear," said mamma, "grandpa
is going to town in a few minutes and
must have his coat. He saved the but-
ton. It is in one of the pockets."

Marian often sewed on grandpa's
buttons. She was proud of knowing
how. Only, to-day, she would rather
finish her story first. Reluctantly she
got her work-bag, threaded a big needle
with coarse black thread, found the
button in the pocket, and taking the
coat in her pink gingham lap, began
to sew.

But her head was full of the story,
as she took the first stitches. Then she
came to herself with a start.

"Oh, dear!" she exclaimed in dis-
may, "I've sewed clear through the
coat! And I've put the knot on the
wrong side instead of on the right,
under the button."

But she was so anxious to get back
to her book that she would not stop

to cut it off and begin over again.

Through and through the four holes
of the button, the way in to the
cloth to the wrong side, flashed the
needle. Then she fastened the thread
on the wrong side, too, in big stitches,
and snipped it off.

"There!" she said. "It's on!"

But she never had sewed on one of
grandpa's coat-buttons like that before.
Not a stitch ought to have been visible
on the wrong side any more than on the
right. Marian knew that. "But it
won't show," she assured herself.

"Thank you, my dear," said grand-
pa, as he hurried on the coat. "I don't
believe every little girl can sew on a
button as well as you can." And he
rushed off to catch his train.

Marian sat down with her book
again. But she didn't enjoy the chap-
ter as much as she had expected.
Grandpa's last words haunted her. She
hadn't sewed on that button as well as
she could.

"Captain!" a voice hailed grandpa
on the city street. "We want you to
get your picture taken."

"What for?" demanded the captain,
startled.

"To put in the paper," explained his
friend. They are going to have a his-
tory of our regiment, Memorial Day,
and your picture must go with that." For
grandpa had been the hero of his
regiment.

The captain objected. But the other
prevailed, and he unwillingly found
himself before the photographer's cam-
era. Just as he sat down he unbuto-
nned his coat and threw back the
lapels. He felt more comfortable so.

"An excellent likeness," everyone
said, and Marian was eager to see the
Memorial Day paper. There was the
fine old face she knew so well, and
there—

"Oh!" Marian caught her breath
with a gasp. There were all these
clumsy stitches for everyone to see!"

"And I thought they wouldn't show,"
she sobbed; "because they were on the
wrong side, I thought it wasn't any
matter."

"It's all right," comforted grandpa.
"I don't care about a few threads."

But Marian was not consoled. She
cut grandpa's picture out of the paper
and pinned it up where she could see
it every day. And after that, when she
felt like being careless about a thing
because she thought it wasn't going to
show, a look at those wicked stitches
was enough—Alice M. Farrington, in
Sunday School Times.

THE SCARECROW.

One morning in spring a farmer look-
ed at his cherry-tree. Every branch
was covered with thick buds. "How
good it will be when the birds come,"
said the farmer. "If someone would
only tell me how, how glad I should
be!"

"I know what I will do," he said,
after thinking for a little time:

"I'll make a terrible scarecrow grim!
And up in the tree I'll fasten him."

"I think that will frighten them,"
and he laughed to himself.

He worked hard, and before long he
had made a scarecrow. It looked like a

real man in tattered and ragged clothing.

Very early one morning, before even the sun had risen, the farmer set the scarecrow up in the cherry-tree.

Larger and larger grew the buds until one morning the tree awoke to find itself covered with beautiful white blossoms.

"The blossoms were as white as the sea-foam light."

The robins, with their bright eyes, and heads held aslant, looked at the scarecrow who lived in the cherry-tree, and said:

"It's very queer he never moves. No matter how hard it rains or blows, he still stands in the cherry-tree. He must be a harmless old fellow. Let's all go into the tree together, and try to frighten him."

So up they flew, and one saucy pair peeped and pecked, but still the scarecrow did not move.

"He won't harm us," said one of the pair. "Let's build our nest in this tree."

And where do you think they built it? They built it right in the scarecrow's pocket, where no one could see it. What a secret little place that was for a home, was it not?—Selected.

hand dropped at once with the blow ungiven. He was honest and exact in his performance of duty, but he did not go beyond a single stroke on the chisel. So we easily fall into the way of exact measurement of service. The great element is lost sight of, the love that seeks to render the most and the best possible service. A disciple asked how often an offender should be forgiven; until seven times? Jesus said "unto seventy times seven." That is, there is no limit to the measure of duty, except that the heart impulse to do the most and the best in whatever our service may be.—United Presbyterian.

GET YOUR RIGHTS.

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to pre-

vent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means, that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured, not by what he can do, but what he can be.

Be sure you get your rights.—Canadian Epworth Era.

Be not too ready to condemn

The wrong thy brothers may have done;

Ere ye too harshly censure them

For human faults, ask, "Have I none?"

—Ella Cook.

THE LIMIT OF DUTY.

Duty is that which we owe. It is that which we are under obligation to do. It is, in a certain sense, the performance of a contract for service. The strict performance of duty is essential to entire uprightness of character. This conscientious performance of service gives strength and builds a sure foundation for confidence. But is duty all? What is the limit of duty? when we have performed our duty have we completed the service we owe to our fellow-men and to God? This stern sense of duty was the characteristics of our fathers, but we feel the sternness of their character. They were heroic and hesitated not, even in the presence of the stake, but was there the full roundness and sweetness of character which we so much desire and love?

On a certain occasion Jesus said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which is our duty to do." The exact measurement of service by rule of strict precept does not fill out the Christian character. On a certain occasion one who sought to justify himself said of the Commandments, that he had kept them from his youth up. Jesus required him to do more, "One thing thou lackest; go and sell and give to the poor." Duty is right, but love is the fulfilling of the law. If one asks us to go with him a mile, we are enjoined to go with him two miles. That is, we should go beyond and serve in the spirit of love. We once were passing where a stonecutter was at work. As he raised his arm with his mallet to strike another blow, a nearby clock struck the hour of noon. His



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THE MEANEST KIND OF SLANDER.

When founded on fact, the malicious hint often does vastly more harm than the full disclosure. It has about it an air of mystery which brings on a train of imaginings and begets groundless suspicions which would quickly melt into thin air were the whole truth known.

More especially this the case when the evil hint is blended with words of commendation. "He's an honest and a temperate man, etc., but"—Oh, that mean, vile, hypocritical little "but" that has severed so many friendships and befools so many a fair name! Where so much good is spoken and the mean little "but" uttered with a regretful sigh it often looks like real pity. In reality it is but decking out and garlanding the victim for the sacrifice. The conium is used only as a means of attaining a dastardly purpose: "With colors fairer painting their foul ends."

The slanderer is frequently but a clumsy blunderer. Not so the skillful innuendo man. He at least is no bungler. He is a real tactician, a genuine strategist. He is verily the refinement of cruelty.—Baltimore Sun.

PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, CALIFORNIA, NOVEMBER 10, 1910

No. 45

EDITORIAL

Your Church Paper

Another name has been added to that ever increasing roll of "former" editors of the Pacific Presbyterian papers, and another name "posted" for election to that honor at some future date.

With this issue the writer becomes "former editor," and Arthur Peirce Vaughn, M. A., D. D., assumes the editorial office.

When I recall the words of Dr. Layson in the San Francisco Ministers' Union meeting, at the time the matter of reviving the paper was being discussed, as he said in all kindness: "It is a crime to encourage Mr. Bingham in this enterprise. No man has ever come over the 'pike' who could make the paper go, and I do not believe any one ever will," it is with great satisfaction that I am able to turn over to my successor such a strong publication as the Pacific Presbyterian now is.

I feel that I have done my full duty to the Presbyterian church in this matter, and now that Dr. Vaughn has come, bringing experience, literary talent and means to carry it on, I can retire with credit, to take up other work that offers larger remuneration, and with a conscience clear of having shirked my duty.

This service for the church has been a most pleasant one, though often most trying to faith, but having undertaken it because of a call to duty, I have believed that God would see it through to the end of the chapter; and He has done so better than I could have hoped, proving that God will take care of even a newspaper that honors Him.

The paper has come to be a great power in this Western field. It has the ear of the pastors, and therefore a voice from the pulpit; it has entrance into the homes of our best people, who read it with interest, and rise to act when necessary, on its suggestions, with promptness and certainty. The paper has a wider scope than any pulpit; a mightier voice than any pastor; a wider Evangel than any missionary; and an ability to get action on any matter, greater than any Synod.

The Pacific Presbyterian under its new management will have better opportunity to serve the church than ever before. It should be in every home, that it may speak to all the people of the great things of the church and the kingdom, and give that broad vision of the spread of the Kingdom of God in all the world. The pastor that is not wise enough to see the value of the paper being in the hands of his people should be converted, and the church member who prefers to have his family read the secular paper on Sunday, should be presented with a conscience capable to discern between good and evil.

And now to all the kind friends who have helped so loyally—all honor; and to those who have been pessimistic we suggest dyspepsia tablets. To the new editor, more power to his pen, more grace in his life, more success to his work, and more wisdom for every emergency.

To all, au revoir, but not Good bye.

EARL S. BINGHAM.

The Siege of Chicago.

A personal letter to one of our splendid Coast laymen and workers from a friend who is actively engaged in the city-wide evangelistic campaign in Chicago, brings the unhappy news that the spirit of the world and the flesh has a firm grip on the hearts of the masses in the second metropolis of our nation. They are fighting against a discouraging indifference to the things of the soul. But the work is in the hands of probably the best organized Christian army that has ever attacked the strongholds of evil. And the bombardment is carried on with high courage, its slogan the sure promise of the King, before whom, one day, every knee shall bow. "A man who has omnipotence behind him is not easily discouraged," said the venerable Edward Everett Hale, and the word is proving true on this battlefield. After speaking of Mr. Alexander's splendid work in softening men's hearts with song, The Continent goes on to characterize Dr. Chapman as "The commander in chief of the most aggressive and highly organized evangelistic propaganda the world ever saw. Compare the single-handed Apostle Paul going Spainward or campaigning in Athens to the simultaneous and unified effort of 400 churches under the leadership of Dr. Chapman as they go after unsaved men. This is a fraternizing of Christians that thirty years ago would have been called a chimerical and wholly impossible thing. Cleansed of jealousies, all testiness as to denominational rights gone, doctrinal distinctions for the time unspoken and 400 churches out winning men to Christ. This is a millennial step, and if Christianity shall hereafter be able to throw herself by reason of this new solidarity with greater impact against world evils and with more concentration into the great world-saving propositions we shall have Dr. Chapman and his simultaneous interdenominational evangelistic campaigns to thank for it.

When Dr. Chapman left the high platform in the great ballroom of the White City, where meetings were being held, and called on pastors, officers and Sunday School workers to gather in the main aisles and move forward as far as possible that they might kneel in prayer of consecration, a thousand men and women responded, the scene laying upon the vast audience a profound impression.

To close up the gap lying between the evangelist and his meeting and the pastor and his church is Dr. Chapman's great objective. He knows men and women aroused to action through appeals to their emotional life need immediate attention. Unless brought under influences that strengthen, cultivate and fix, they are apt to fall away. The church must be in closest connection with the newly awakened Christian and there must be set moving about him influences that stimulate his feelings to the point of action."

All of this is admirably sane, and worth patterning after. Meanwhile the Chicago regiment needs reinforcement from the other divisions of the Army through prayer.

He That Hath Ears To Hear

"It's mighty pretty, of course," said the shop man, "But I never see in nature anything like that."

"Don't you wish you could?" said the artist.

The major part of the vision is the training of the eye. The expert machinist walking through the factory sees a hundred things that the shop does not contain for the farmer or lawyer. The woodsman all day long reads lore and follows sign on which his life and safety depend, of which the townsman, following in his tracks, has seen nothing. Elisha and Gehazi walked side by side as master and servant, but nevertheless lived in different worlds, for Gehazi could not see the chariots of Jehovah.

To many men, much that would make life rich and satisfying is invisible; much of the sweet music is inaudible.

The City and its Throng is to the writer always the most fascinating of dramas, be it a splendid capital of the Occident, or a teeming, conglomerate human hive of the Far East. So on Sabbath night when he came out of a room where the Evangel had been preached and sung, onto the streets where thousands, young and old, were thronging back and forth, the City spoke its problem and challenge. What had all these people come out to see, to say, to hear? The clangor of the automatic pianos in the glaring entrances of the picture shows gave unmistakable answer. This is the music multitudes have ears to hear. All the air may be throbbing with angel song, as it did over Bethlehem the first Christmas night, and they walk on in silence, as did many Bethlehem folk, whose ears heard nothing on that night of wonders. And that makes the drama of the Throng tragedy. But there are signs of hope. When the keen, full-blooded man whose business it is to supply the readers of a popular magazine with what they want to read, gives his personal page for the following clear-cut diagnosis of this very malady, it is good testimony that men outside the church are sensing the danger of the situation. Diagnosis always calls for careful treatment with the remedies indicated in the given case. This is the December editorial of the Delineator.

Out for a stroll one beautiful Sabbath morning in October, when in our Northern State there is a soft snap in the sunlight and a warm coolness in the air, a fine, scholarly-looking man chanced to pass a church as the contralto was singing

Hark! hark! my soul,
Angelic songs are swelling.

The man stopped. Something in him stirred as the waves of sound floated out through the half-open window, and when the choir joined the contralto and carried the music up—up—to the splendid climax, the man became conscious of emotions he had not experienced for years. He had gotten out of the way of going to church.

When the music stopped, he resumed his stroll, but not the train of thought interrupted by the music. He recalled that as he stood there, a man and a woman, absorbed in animated conversation, passed apparently without hearing the music. Why was he appealed to and not these others? He was rather pleased with himself that he had been appealed to by the beautiful music. He was rather sorry for the others that they had not been appealed to. It argued a larger capacity in him. Is a man who doesn't care for music less a man? He felt quite sure of it. Isn't it a test of a big soul—to care much for many things? He was rather sure of it.

He thought of his children. If he wished to develop them along big lines, must he not put them in the way of caring for many things—books, music, science, art, history, humanity? The logic was plain. To live greatly is to care greatly.

Now this man had been brought up in the church, but had gotten out of the way of going, like many other men and women. He had not sent his children to Sunday-school. He was somewhat confessed in his religious beliefs. He was an

out-of-doors Christian. But as he thought of the effect of the music on him as he stood before the open window of the church, he wondered if the music would have reached his soul if he had never gone to Sunday-School and church. Or if centuries of his forefathers had never gone to church. And what would follow in the centuries to come if everybody should stop going to church. That was not an encouraging outlook. He had never thought of it just that way before.

But how about his own children? Was he, while helping towards a churchless, godless future—was he, perhaps, also robbing his own little ones of their future? Hasn't every child a right at least to the opportunity to decide for himself about his religious life? That seemed only fair. But how about the things he had learned in Sunday-school as a boy, which he had to unlearn later? He thought them over. They seemed less serious than he had imagined. Hardly as serious as unlearning Santa Claus. Besides, he had to unlearn lots of other things as he went along. Medicine changes as often as theology, but most people still go to the physician when ill. Lots of things he learned at day school he had to unlearn. Yet he wouldn't think of keeping his children away from day-school. It looked very much as if he was making a very serious mistake in not sending his children to Sunday-school, in not giving them the same chance he had. And it looked as he was making a mistake—remaining away from church. For, beautiful and impressive as Nature is, he began to realize that in no place does the spirit of worship woo one so naturally as in the House of Worship.

Angels of Jesus, angels of light,

Singing to welcome the children of the night.

Was he one of the children of the night? In remaining away from the church fellowship and communion, was he headed for the unfriendly night?

Worship is a natural instinct, he thought. Every man worships some God. The only God, or fame, or gold, or his fellow men, or himself. Every man worships. His fellow men had done much for him. They had written books and painted pictures and composed music. They had charted the world and the sky. They had named the rocks and the trees. They had harnessed the rivers and the lightning. Oh! yes, he owed his fellow men more than he could ever pay. They had lifted his vision above the clouds. He was society's debtor. He had received more than he had given. But where did society get its inspiration? What spirit is back of all the things most worth while in life, and as he traced back the years, he came to a stable in Bethlehem and a Babe lying in a manger.

Every sentence from these Korean missionaries, who have just left us for their work in the Orient, comes like a breath of ozone from the Sierras at sultry noon. Dr. Moffett's last word to the Occidental Board was certainly of this nature. "It seems hard," he said, "to put a right value on what is eternal and a right value on that which is temporal. But the truth eternal, that looms largest, has come into the lives of Koreans in proportion, and has worked its natural result in their lives. Bible truth has made visible transformation in their lives, and this miracle power is their natural subject of thought and conversation. It is not forced, for these truths have 'gripped' them at their right value."

Out of the frozen north comes the very warming assertion of the Inspector General of Greenland that neither Cook nor Peary, nor Esquimaux, have been at or near the North Pole. We had prophesied just this, for the very heated Arctic controversy from beginning to end came under Shakespeare's diagnosis, "you do protest too much." If any reliable man wants the pole, it is still at large; but why should any reliable or sane man go hunting it?

Subscribers and Correspondents please note the new address of the Pacific Presbyterian: 788 Mission Street, near Fourth.

The shop is now equipped to do your Church printing; we solicit your orders, which will receive prompt attention.

Mr. Earl S. Bingham's personal address remains, 447 Minna Street.

Resources

We were sitting by the open fire talking—talking about loneliness. One there had been very active through all her younger life, physically vigorous and without thought as to expenditure of strength. No day was long enough to finish its many tasks. Then a nervous break-down came, and this accomplishment and that interest had to be laid aside. The life was stripped if its means of self-employment and entertainment. Familiar tasks must be left untouched; the hands were empty and idle.

"Then you are helpless," she said; "when they take away your resources they must furnish someone to entertain you, or a loneliness settles down that you had never dreamed possible."

This suggests a whole round of duty that we overlook too often. Beginning at the beginning, the unkindest neglect a parent can inflict upon a child is to leave it with resources for self direction and self-employment undeveloped. Some homes are rearing a generation of "dependents"; others are happily rearing broods as resourceful and self sustaining as pioneers.

Then the sick-room. How quickly every abnormal condition of life robs us of our wonted powers of resistance. The ailment may seem slight, but often has all too complete a victory over the sufferer. Then a friendly presence is needed to guard the heart's door against loneliness.

And old age—it strips away the resources and employments of life's prime, and leaves the strongest body and the most richly endowed mind dependent. Let us stand by, dependable at such a time.

Only one step further—into the unseen. We acquire skill in given lines here. We spend time and thought on given subjects and are familiar with them. We develop resources of a given sort. If they are such that they can be transplanted into a spiritual world, what a happy morning it will be when we wake to new service, but ready for it with trained hands and developed resources.

And what utter loneliness yonder if we find ourselves stripped of resources, having suffered loss of familiar tasks and interests because they are alien to all the business of heaven and cannot enter there.

This is the treasure that the One who knew heaven intimately, bade us lay up in store.

Fore-Armed

The days are here again when everyone should read a certain little classic on Christmas Gifts, by Mr. Dooley. It will be helpful in the trying problems we all have to face during the next few weeks. Christmas is a good time to be fore-armed: and this is the fore-warning.

We are sure it is time, for down by the ferry the other day, expressmen were trundling along truckloads of greenery. The wind was keen as it poured through Market Street canyon, and hurrying passers-by shivered and turned up their collars as they saw the very blustery little manufactured snow storm in one of the big shop windows. Letters from the East tell of sleighing. So surely it's time to throw out slender festoons of holly and pine across one's thought rooms, and begin to hang one's Christmas gifts.

Begin now and you have six weeks of enjoyment, living with your absent friends, consulting their tastes and devising their pleasure. In the shops you can find the fresh, unfingered wares, and make your choice from the full assortments, until your list is complete and laid away, or better, sent out before mails and

express are so heavy as to damage all but the strongest packages.

Six weeks of that kind of pleasure is such a big credit entry, and the worry and confusion, mistakes and nerves of one week's shopping riot at the last is such a bad debt that it is hard to see why folks will run their Christmas accounts that way. A Christmas list made out and its items procured at convenience months forehanded is a good asset in the life of content.

And then the sales people—that's part of the story, too.

Flint and Tinder

Some substances when cold are inert and can be handled carelessly without danger, which when heated become capable of disastrous explosion. The human emotions are very like dynamite in this. And conditions in Mexico are ripe for a display of this kind on a large scale whenever the spark finds the powder train.

Since the last election, in June, when Diaz was declared unanimously selected for another term as president, the measures of the government to choke discontent have been more severe than ever before. At the same time the protests of the opposition have been more courageous and open. Many say that the administrative party will be able to retain power until the death of Diaz. But some quick stroke of flint on steel would fire the long inflamed minds of the hot-blooded Spanish-Indian people that make up the masses of Mexico, so that no reverence for what the old general has been in his long past prime would restrain them. Mad Latins are not easily restrained.

Whether the present outbreak is crushed, as others have been, and the masters still keep their seats of power, or whether the fire strikes out until all Mexico flames with red revolution, the condition remains and the result would seem to be inevitable, sooner or later.

The particular anti-American feeling demonstrated in the riots, and the insult to the American flag, arises from the fact that the Diaz government has had the moral support of the U. S. government in maintaining its power thus far, and the populace resent this as aid in prolonging their wrongs. In other districts, the acquirement of rich mineral and grazing lands, to the dispossessing of Mexicans, has made the Gringo well hated.

MOVING

There are certain times in the life of every modern family—our forefathers were comparatively immobile—when tardiness at school for the children, and tardiness at office for the father, and non-appearance at social functions for the mother, are all kindly overlooked with an indulgent smile by friends when it is explained that, "We've been moving." The Pacific has been late to dinner, and up nights, and appears in your mail some days late—but we've moved!

"A garden is a lovesome thing, God wot!"

Rose plot, fringed pool, ferned grot,
The veriest school

Of peace; and yet the fool
Contends that God is not—

Not God! in gardens! when the eve
is cool?

Nay, but I have a sign:

'T is very sure God walks in mine."

The Next California Crusade

While returns of the election are not absolutely certain, the situation is clearly encouraging to those who have fought for civic cleanness.

One of the interesting documents of the campaign was the black list of "undesirables" published by the liquor interests. Every candidate who would not wear their colors was by that sign branded undesirable, and it is reported that \$100,000 was spent, and a most vigorous attempt was made to defeat every man who was actively and wholesomely clean.

Their failure is most satisfying. A. J. Wallace, principal target of the black list, is the next Lieutenant Governor of California. B. Grant Taylor, "undesirable," will be clerk of the Supreme Court, and is a man who will, we believe, play the role the liquor men have named for him to the letter so far as their interests are concerned. John H. Graves, of Willows, was also elected.

Eight senators and sixteen assemblymen were on the black list. Several were defeated by the measure; every one clean, Christian men. Among these were Edwin E. Grant, of this city, L. L. Bennett of Modesto, and A. M. Drew of Fresno, senatorial candidates, and J. E. White of the 39th District, for Assembly.

Mr. Wallace's 10,000 majority, however, leads the temperance workers to call the result an encouraging victory. The thirty-thousand letters sent out by them during the campaign are rewarded. A tabulation of the new legislature now promises to give a body that will be favorable to the passage of a local option law.

There have been times when the defeat of a good man aided his cause more than his success would have done—let us hope that this is one of those instances. For the people are resenting the open effort to down such men, successful in several cases. The "interests" have over-stepped themselves. Many leading politicians are saying that the time has come to drive the saloon out of politics. We believe the saloon will be in politics as long as it is here at all—and hope this word means to drive it from the state.

Let us unite and make this the next California crusade.

The Place of the Church Paper

The rare man may be able to stand alone against the world. Sometimes, posthumously, he becomes a popular hero. But for the most part, our heroes are such because they have the backing of an army of hero worshippers or supporters. Numbers of fellow workers are always an encouragement and inspiration.

This fact was well taken advantage of in the early days of the church, when believers were sorely in need of encouragement, and the epistles of the New Testament have whole chapters of church news and greetings called forth by this human craving for moral reinforcement.

Divine provision, too, is made to meet the same need, for the most literal name of the Holy Spirit is the "Strengtheners," the One who "stands beside."

For us, believers of the Twentieth Century, the spiritual struggle is fought with different weapons. We are no longer sawn asunder, burned at the stake, or thrown to the beasts. Machine gun and smokeless powder may be less manifestly bloody than battle-axe and spear, but are more deadly. And likewise, surely, in the churches' conflict today the soul fatalities are

not fewer, but perhaps greater in number than in the era of the first martyrs.

We need the encouragement that a knowledge of the struggles and achievements of our fellow believers gives as sorely as did they to whom the early epistles were written.

Telegraph, printing press, railways and postal systems all lend their aid in the manufacture and distribution of the church newspaper, which for us supplies this need.

That no other institution can take the place of the religious journal is the well-founded argument worked out by the Herald and Presbyter in the following editorial.

"Every public interest requires some bond of union and communion among those who have it in charge, or whose welfare is involved. The marketplace was, of old, a center of concourse, not only for trade, but for giving and receiving information on all subjects. The Roman Forum was a place for buying and selling, for holding courts, for heralding proclamations, and for anything that was of public interest. The army has its headquarters for receiving and issuing orders and proclamations to all concerned. The village has its public hall and town crier. There must be some bond of union and a place or organ of fellowship and information, for every association, in order that all may do their duties and enjoy their privileges. For a single congregation, the church edifice, in which all can meet, answers this purpose; but more is needed for the churches of the same denomination who cannot meet in the same assembly. What is needed may be supplied, in part, by the Presbyteries, Synods and Assemblies; but what is said and done in these gatherings, if ever so widely reported, do not make up the hundredth part of what is done in the church and ought to be known to all. The church is an army, and all its plans and movements ought to be known. The church is a school, and its instructions ought to reach every disciple. The press is the only agency that can meet this demand.

"An undenominational press may do a good work in this direction, for the reason that evangelical Christians have many interests in common and should unite in their promotion. It would, however, be unsafe for any church to depend upon the undenominational press to do its work. No religious newspaper could represent all the various evangelical churches. Distinctive principles would necessarily be avoided, and many details in the church work must be neglected.

If the separation of Christians into sects is justifiable, or if it is to be tolerated of necessity, then all churches need organs of information and communication of their own, and all loyal members that are able to do so, should support them."

Wild Asters

By Ben al Hassan

Lost away in some forgotten place among the Autumn mountains

Where sleek squirrels are tossing down the harvest of the pines,

There's a tiny, tidy, flower-filled bay, with shores of golden birches—

The frost mints their leaves from brighter ore than ore of mines—

A bay of gold that opens only on the high-sea of Heaven's blue,

Whose blue tides flood and pool here—and I glean their gems for you.

AN APPRECIATION

By Wm. Nat Friend.

This week's transfer of the publication of the Pacific Presbyterian by Earl S. Bingham, its patient and self-sacrificing founder, affords an interesting surprise to both subscribers and friends. It indicates not only the commercial development of the periodical but also its success as a Presbyterian publication.

The denomination owes much to Mr. Bingham. While it has always desired a local medium for the inter-



Mr. Earl S. Bingham, Retiring Editor and Publisher of Pacific Presbyterian.

change of news and opinion it has held this notion of a long felt want synonymous with a forlorn hope. Mr. Bingham refused to be overcome by this difficulty in his ambition to supply the necessity. Today, thanks to his patient, almost single handed struggle, we have a denominational organ for the whole Pacific Coast that has weathered the hard struggles of infancy and has attracted to its future direction one of the brightest young magazine writers and religious publicists that our church at-large possesses.

In our recognition of the real achievement that this change of ownership presents it would certainly be a poor compliment to declare that the retiring editor's policy has always met the accord of the entire church constituency to which the paper ministers. With a wealth of personal good nature and amiability Mr. Bingham has never hesitated to be a militant editor. He has been called even a sensationalist. In matters pertaining to the church itself, such as the recent seminary controversy, he has never hesitated to put himself in the vortex of the struggle if by so doing he has thought he could bring about a final solution of the difficulties. On such public questions as the world's championship prize fight, his attitude has been belligerent in the extreme. His moments of triumph however have been numerous. Whatever may have been the differences between himself and those who knew better how to do that for which he was paying most of the bills from his own pocket, the Pacific Presbyterian has never missed being a live, virile, outspoken mouth-piece for Presbyterian news and activities.

Now one kind of young leader passes it on to another kind. Those who have made the acquaintance of Arthur Peirce Vaughn, preacher, traveler, lecturer, and writer in the pages of current literature, will rejoice. That Mr. Vaughn should see the larger vision of our Presbyterian work on the coast and come with his recognized literary talent and leadership to make our Pacific region his life field and our Pacific Presbyterian his life ambition and work, calls for a hearty appreciation and response from the whole church to which this periodical offers its services.

Mr. Vaughn is descended from a long line of Presbyterian elders, and is a graduate of the first church college to be founded in Iowa in frontier days. Lenox College gave him his bachelor degree in 1893, and after fifteen years called him back, while filling an instructorship in sociology in Idaho State University, to receive the degree of Doctor of Divinity. Omaha and Princeton seminaries gave him his theological training. His pastorates in America have been in Colorado and New Mexico. He served under the Foreign Mission Board in Japan for a little more than three years. Some ten years ago, Mr. Vaughn spent a year in travel and study of social conditions through Europe, Egypt, Syria and Palestine, and he has just returned from two months in Mexico and Central America, visiting the church missions and looking up the local social problems.

OPEN THY DOORS

By Edward Arthur Wicher

Open thy doors, Oh my soul,

To ocean and sky and plain,

To shelving shore, and breaker's roar,

And the mountains that shout again.

Open thy doors, Oh my soul,

To the scent of the climbing rose,

To the meadow's sweep, and the drowsy sheep,

And the woodland's deep repose.

Wider, wider, my soul,

The winds through the pine trees blow,

'Tis the Word of God that moveth abroad,

And deep to deep will go.

Open thy doors, Oh my soul,

And the fret and pain of care,

And the futile stress and pettiness,

Will vanish into air.

—Sunset.

SUGGESTIONS FOR STUDY

By Lapsley A. McAfee, D. D

LESSON 8

NOVEMBER 20th, 1910

JESUS IN GETHSEMANE

Matthew 26:36—56

Commit verses 38 and 39

We are nearing the end of this long, hard journey. We will not now forget the theme of the weeks past. Jesus is on His way to the cross. He is fully conscious of its meaning and of its strain. He has time after time warned His followers with the intent that they would be forewarned shall be forearmed. We shall now see how well they had learned the lesson He had been giving them. This is sacred ground we are on and we must needs walk carefully. In our contact with our fellows we show tender regard for sorrow. Most naturally we speak softly and we lose the brusque from walk and word when we stand face to face with our brother's grief. We are now face to face with our Elder Brother's great grief. But this is not the Holy of Holies as some are in danger of calling it. That part of Tabernacle and Temple was the place for Priest to offer prayer of intercession. Our Great High Priest offered a special prayer of intercession as recorded in John 17. To the Christian, that is the Holy of Holies. But here we are in a sacred spot, for we face grief beyond that known to ordinary men. It is so intense that he loses blood through the pores of His skin. An awful heart strain!

There are four normal divisions to be observed in your study, and you may find them the help needed in teaching.

Get the facts and the persons well in mind first; simply go over the lesson to get a clear view with regard to teachings. In order to obtain that clear view, you must read Mark and Luke and John as well as Matthew. Note the additional touches given by different writers, especially noting John's few words. Was the scene too painful for the loving John? Or was he so taken with the prayer offered as High Priest that his mind did not get back to earth in time for this prayer? We will not forget that the Holy Spirit was in control of the writing, and yet that He used the writer's peculiar temperament and attitude of mind and heart.

Second: Dwell upon Jesus and His disciples. Remark upon the relation of Him to them and of them to Him. There are the twelve; then the inner circle, Peter, James and John; with Peter demanding our especial notice; then Judas with companions and with his kiss—that is terrible.

Third: Jesus alone with His Father. Three times a prayer; the variations very slight. What was His sorrow? It is not believable that mortal fear of death had seized him. We dare not feel that a regret had overcome Him, for He has given evidence of seeing all this, those weeks past, and He has shown no shrinking. There are two explanations given. It is notable that the Bible does not give an explanation in definite terms. One explanation is that Jesus was afraid that he would die with the strain right then and there and thus would not be able to go to Calvary, and there be the vicarious sacrifice for His people. He was in an extreme condition; evidently something had gone wrong, for the blood action indicated that. The terrible load of the World's sins pressed heavily upon Him and the weight seemed likely to crush Him down before He had quite completed the task set for Him. That explanation seems to be carried out by John's reference to the strength brought Him by ministering Angels. You will need also to read Hebrews 5:7. Better do so right now. Notice two expressions, "from death" and "having been heard." It is argued that this time in Gethsemane is the only time we have record of His offering prayers with "strong crying and tears" while "in the days of His flesh." The verse before us says that His petition was that He might be saved from death and that He was heard. Now, of course, God hears all prayer, but the expression of hearing seems to mean a present answering. The other explanation is that the weight of sins came crushing upon Him with such force that he was bowed down by it, and for a moment cried out with the intense pain of it, and asked

his Father if the bearing of it were after all the only way to accomplish His mission. This is the way we have usually thought of this scene. Do not allow yourself to think of His distress as being the weakness of a person's fear of physical death. It was something far weightier and awful than that. But which ever explanation you find for His burden, emphasize His surrender of Himself. As long as that "not my will but thine" stands in human speech, we will be the stronger. He was tempted in all points like as we are, sin excepted. He never yielded and is ever present to guide us through our trials. Go now to Colossians 1:27, and see that if we are to pass through our Gethsemane experiences and come out gloriously, there is but one way.

Fourth: Jesus and the crowd. Matthew will need the supplemental help of other Gospel writers if you will see the full report of that scene. Ask if He is afraid to face His coming trial now. Look at His quiet conduct and hear His quiet words. Remember that He sees one of His twelve leading that mob; remember that He has done a wrong to not one of those howling men; remember that He is conscious of power to free Himself from them. That scene is worth everything to us Christians who love and adore that Lord. Feelings of disgust, of indignation, of contempt, did not sweep Him away. Sudden impulse did not prevent His going forward toward the goal set before Him. He is going toward the cross and He goes readily. Thank God for Gethsemane! In its report I see larger reason for confidence in Jesus, and in it I get new encouragement in meeting my strain.

E. L. MACKEY & CO.

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Telephones: Douglas 494 Home J1934

788 MISSION STREET
SAN FRANCISCO

PACIFIC PRESBYTERIAN

The Only Journal of the Church in the Great West
Weekly, \$1.50 Per Annum, In Advance

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E. L. Mackey & Co., Publishers, 788 Mission Street,

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco, California, under Act of March 3, 1879.

Remittances should be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

Discontinuances—No subscription is dropped without a definite request from the subscriber; otherwise it is assumed that he wishes to continue.

Manuscripts—The Pacific Presbyterian does not accept responsibility for damage or loss in the case of manuscripts sent it for consideration. A copy of each article should be retained by the writer.

The Price expected for any manuscript should be indicated on it, otherwise it is understood that it is contributed gratis. No manuscripts returned unless postage accompanies the same.

All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested.

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FOREIGN MISSION HEADQUARTERS.

The Presbyterian Board of Foreign Missions has divided the field work of the country into four districts, with offices in New York, Chicago, St. Louis and San Francisco.

The San Francisco office is located at 629 Pacific Building, corner of Market and Fourth Streets, in the heart of the business section of the city. It is planned to have the office thoroughly equipped with missionary books, maps, pamphlets, and leaflets that are being used by the workers of the churches. Requests for missionary information and materials will be promptly attended to for the office is open daily from 9:00 o'clock until 5:00, and an office secretary is in charge.

Rev. Ernest F. Hall, the District Secretary, came to the coast a year ago and wishes the churches to regard him as their helper along missionary lines. He will co-operate as far as possible and will be glad to have the churches correspond with him in regard to personal visits or conferences.

Richmond Church plans to begin on Nov. 25th, a series of week-night meetings at which different ministers of the Presbytery will speak. Special Thanksgiving service on the Sunday preceding the holiday. The laying of both pavement and sidewalks around the church is in progress.

THE OCCIDENTAL BOARD

Our November meeting was, as usual, full of interest. Mrs. Pinney, President, was in her place, and Mrs. Denniston, treasurer, has her work in hand again. Mrs. Gilliland, Assistant, carefully kept accounts during Mrs. Denniston's absence. Semi-Annual Reports were the order of the morning. Miss Florence Latham has a happy faculty of presenting a verbal report, as the result of her pleasant interchange of letters with the circle of missionaries allotted to her. Miss Carrie Morton had much to say in connection with the Mission study classes, and the books now on hand at 920 Sacramento St., that she is eager to send out upon call. Miss Reynolds can furnish left over letters to societies too remote to hear them read here. Mrs. Mills has charge of the travelling library and reports active work in that line. Miss Garrette spreads a table at these meetings with literature and invites strangers as well as our own members, to supply themselves. She sends out to societies, leaflets for each month with the expectation that secretaries throughout our bounds will make the best possible use of them. Mrs. E. Y. Garrette, Chairman of the Evangelistic work among the Chinese, always has something hopeful to present at our meeting. Thanksgiving and Christmas are close at hand, and gifts of clothing, toys, Bibles, and confections are to be provided, besides public exercises to be arranged for, and the children in our schools prepared to give songs and recitations. At twelve

o'clock came the hour for the prayer meeting. Mrs. E. F. Hall presided; the Divine presence seemed to be with us, and all felt strengthened for future work.

Missionaries who were to sail on the Korea the day following, came to our meeting for a short time, amidst the stress of final preparation for the steamer trip. Rev. J. H. Laughlin introduced Rev. John Murray (1876) at the luncheon table. His work, Evangelistic Itineration, is at Tsinan fu, China. He leaves his children to be educated and returns alone. Rev. S. A. Moffett, D. D., and Mrs. Moffett, M. D., (our Alice (widow of San Rafael) who have been stationed at Pyeng Yang, Korea, have with all other missionaries brought glorious news from Korea. Mrs. Montgomery, while in San Francisco, spoke of a prayer meeting in Korea where there were fifteen hundred persons present. We believe that was in Dr. Moffett's church. Dr. Moffett stated at the conference at Edinburgh that he did not believe in pauperizing the native church with foreign money. Mrs. Moffett has always been full of the Spirit, and an earnest worker. Her parents, Mr. and Mrs. Charles J. Fish, have no other children, so they give their all to Korea. It was a treat to have them speak to us.

Among all the good things that come from our secretaries, the latest is from Dr. A. W. Halsey of New York—A leaflet of fifteen pages, topic, "Foreign Missions after a century". It is so full of information that all interested will send for it, to 156 Fifth Avenue, New York. It can be had for the asking. "Western Women in Eastern Lands" by Mrs. Montgomery will be sent to all study classes upon request. Price 35 cents each, besides postage.

MRS. E. V. ROBBINS.

UNION THANKSGIVING SERVICE.

The Presbytery of San Francisco adopted a resolution last week appointing a Union Thanksgiving service of all the Presbyterian congregations in Trinity Presbyterian Church, corner Twenty-third and Capp Streets. Rev. William Rader will preach the sermon. It is the great desire of the ministry and others that this shall be in very deed a real union of the Presbyterian family in the giving of thanks to Almighty God, and it is hoped that the people generally will unite in this happy manner in the praise of our Lord and Savior. As has been the custom in the Thanksgiving services for the Presbyterian churches for many years an offering will be made for the Presbyterian Orphanage at San Anselmo. Come prepared to give liberally.

SEVENTH AVENUE CHURCH

On Tuesday evening the members received into the church during the last quarter were guests of the congregation at their regular semi-annual dinner. The problems of the winter campaign were discussed. The sacrament was observed Nov. 6th, and three new names were added to the roll by letter, one by profession.

Rev. O. K. Walker was ordained to the Gospel ministry in St. James church last week, after very faithful and successful service in the two fields, Grace Church and St. James, during the past summer. The work is being forward encouragingly, with double the former attendance, and Mr. Walker is busy with plans for the winter campaign. A series of illustrated sermons on the life of Christ will be given through the winter in the two churches on alternate Sunday evenings.

Mexico



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C. E. EVANGELISM

The Golden Gate Union of the Christian Endeavor Societies of this city have shown commendable zeal for the cause of Christ in inaugurating the series of meetings under the leadership of Rev. J. R. Pratt and Mr. Paul C. Brown. These gentlemen have already won the hearts of many people through their devotion to the truth and their deep interest in the Christian welfare of our youth. Mr. Pratt is a thorough student of the Word of God and has a very happy way of presenting the great principles of salvation through Christ. During the past ten days he has been holding services each afternoon and evening in Trinity Presbyterian Church. Here he has been addressing himself chiefly to the professed Christian, but in such a way that the impenitent could not fail of being impressed by the need of a Savior. The evening addresses have been confined to instruction in the office and work of prayer—what true prayer is, and how one may fail in prayer. On Sunday afternoon a mass meeting in behalf of children and young people was held, at which 34 announced their purpose to follow Christ. Mr. Pratt was singularly happy in clearly presenting the need of Christ as Savior from sin, and the necessity of accepting Him without appealing to the emotional nature. He reasoned with the young mind as he opened up the Scriptures, while Mr. Brown ably assisted him in the office of song.

On Wednesday the 9th, Messrs. Pratt and Brown began a series of meetings at the Hamilton Square Baptist Church, Post and Steiner streets. The general subject of the Holy Spirit will be presented at the evening services. Those who can do so should not fail to be present and receive the spiritual benefit which will surely follow such presentation of the truth.

Dr. Andrew J. Compton, formerly of Elsinore, was among those attending the meetings at 920 Sacramento last Monday. Dr. Compton comes from Tarpon Springs, Florida, where he has been busy resurrecting a church seven years dead; and leaves it with a full schedule of services and auxiliaries. He is enroute to San Diego.

Among the number of missionaries sailing for the Orient on the Korea last Tuesday, was Miss Ruth B. Smith, a niece of Rev. Edward K. Strong, pastor of the Trinity Presbyterian Church. Miss Smith goes out under appointment of the Foreign Mission Board of the Methodist Episcopal Church and is supported by the First Methodist Church of Duluth, Minn. She is assigned to work in West China not far from the borders of Tibet. Miss Smith was born in China and is the daughter of Rev. and Mrs. J. N. B. Smith, D. D., who were missionaries of the Presbyterian Church and stationed at Shanghai and Ningpo for more than 20 years. Leaving China ten years ago for education in this country, Miss Smith then determined to return to labor among the Chinese. For the past three years she has been teaching a Home Mission school in North Carolina, while she waited for the opportunity to go to China. The Presbyterian Church being unable to send her for some time, friends connected with the Methodist church claimed her for that work, and she consented to labor in that branch of the Christian Church for the people whom she had learned to love in her childhood.

Edward K. Strong.

The Presbyterian Ministers, gathered at 920 Sacramento Street, Monday morning, were led in devotion by Dr. Pratt, the evangelist. Dr. John Murray of China; Rev. R. H. MacCullough, newly arrived from Smith Center, Kansas, to take up work in St. Paul's Church; and Dr. Vaughn, editor of the Pacific Presbyterian, were presented as visiting brethren. The latter was given a kindly greeting that promises much for the future support of the church organ by the ministers at least. Mr. Earl S. Bingham, the retiring editor, had word of thanks for their support in the past, and commended his successor to the goodfellowship of the body. Then several of the members of the union spoke with touching sentiment of the work Mr. Bingham has accomplished for Presbyterianism on the Coast, praising with utmost sincerity his courage, devotion, sacrifice and sincerity. A motion expressing this appreciation carried unanimously.

Dr. Murray, for more than thirty years with the mission work in China, spoke of the present situation there, of the courageous throttling of the wide-spread opium vice, and of the breaking down of the prejudice against Christianity as a "foreign religion", which has been its greatest stigma in the past. The danger in China now is that the strong, well educated men will push forward too rapidly and precipitate a reaction. The hundred millions cannot follow their pace. The fading of denominational lines is one of the marked features of recent missions. In Dr. Murray's district, Presbyterian and Baptist Chinese unite in the Lord's Supper, and the certificate of a member of one denomination is accepted in the other without question. In the great concerns of religion, what a blessing it is that the Chinaman is too rational to succumb to our prejudices and moral absurdities.

Raymond O. Hanson addressed the meeting on the Boy Scouts organization and purposes, in which movement he is actively engaged in connection with the Boy's Department of the Y. M. C. A.

First Church, Berkeley

Not every church nor every sacrament season witnesses an accession to the roll of a new church, complete, with members for all its functions. The event is so rare as to be extraordinary. But such happy ceremony was observed in this church Sunday, November 6th.

Facing thirty-four newly received members, who formed an unbroken ring around the platform from side to side of the auditorium, Dr. McAfee said, "We have here a complete church. One is a minister who has served in the mission field; two are elders; others are Sunday School superintendents and teachers; with boys and girls, the Sunday School scholars; and husbands and wives. This body might start out independently and render strong service for the Master; and they will give strength in service to Him in any church with which they unite."

Two of the thirty-four were baptized, and here the stranger notes one of the most heartening parts of the service. Some close friend, one who has had intimate contact with the candidate's spiritual life, stands with him as he receives the sacrament. It visualizes that priceless factor in life which we too often forget and neglect—the character-forming, character-reinforcing power of Christian friendship.

It is impossible to remember the ever present complaint that the church to-day is decadent when surrounded by the energetic Christian activity and missionary zeal of First Church Bible school and morning service.

Emmanuel Presbyterian, Oakland

At a congregational meeting on November 2nd, a unanimous call was given the Rev. Alfred E. Street to become pastor of the church. Work in the church is prospering in every department. The special services recently held have warmed the heart of the church itself and it is ready to seek others. Mr. Street has been with the church since the first of the present year.

Los Angeles News

Among the missionary group sailing on the Korea Tuesday, Rev. and Mrs. S. C. McKee went out to Chen Chow, China. The Los Angeles Express prints this note:

"To Rev. McKee, who is a well known and popular young man of Highland Park, it will be a return to the land of his birth, although as a stranger as completely as though he had never seen the Orient."

"Rev. and Mrs. McKee, both enthusiastic members of the Highland Park Presbyterian church, were married September 16, the bride being formerly Miss Augusta List, daughter of R. D. List, a well known business man of Los Angeles, residing in South Pasadena."

Mr. McKee graduated from Occidental College and immediately went to the Presbyterian theological seminary at Auburn, New York, graduating last spring. He returned to Los Angeles to be ordained to the ministry at the Highland Park church Sept. 28.

"Rev. McKee was born in Ningpo, China in 1884, when his parents, Rev. and Mrs. W. J. McKee, were serving as Presbyterian missionaries at that station. The family returned to America when Rev. McKee was still a little child, so that he has forgotten his early impressions of the land of his birth."

"Rev. W. J. McKee, his father, has since died and was unable to realize his ambition of seeing his son follow in his footsteps. Rev. Sidney McKee, a brother, is planning to go to China as missionary in the near future."

William V. Baker, the blind evangelistic singer, died on the morning of November 4th, in his home in Los Angeles. His name and that of his blind wife are widely known both in America and England, in connection with the revivals of Murphy, Moody and Chapman.

Mount Washington Church is crowding forward into larger things. On Sunday it held a very successful rally day service with chalk-talk and musical program. The trustees, anticipating a need, added several dozen chairs to the school equipment. The service secured the presence of 73 out of an enrollment of 75.

This church was started in the fall of 1906 and has not missed holding services since. They have always been particularly fortunate in having strong and well-liked pastors, and Rev. Robert W. Cleland, the present pastor, is one of the best known in the Presbytery.

Rev. H. W. Gilchrist, D. D., preached at Third Church November 5th.

Highland Park Church has organized a chorus choir under the leadership of Prof. Chester Byron Seville, who has been the soloist for several months there.

Rev. F. W. Blew, of Omaha, recently appointed assistant pastor of Emmanuel Church, took part in the services last Sunday. He is a graduate of the Moody Bible Institute at Chicago and Northfield. A reception for him and Mrs. Blew was held at the church this week. Mrs. G. N. Eldridge, of Pasadena, was the speaker at a rally of the Bible classes of young people, Sunday afternoon. Dr. Walker is giving a series of Wednesday evening lectures on the Apostles' Creed.

The Presbytery of San Joaquin

The Presbytery of San Joaquin met in Selma and Fresno, California, October 17 to 22, and was opened with a sermon by the retiring Vice-Moderator, Rev. James Miles Webb. Rev. John D. Black was chosen Moderator, and Rev. Austin B. Dickerson Temporary Clerk. Presbytery received Revs. John Stehr, L. S. Montgomery, Alexander Hood and Geo. D. B. Stewart, from the Presbyteries of San Francisco, Sedalia, Walla Walla, and Riverside respectively. Revs. John W. Dorrance and Melkon Jeunyan, of the Presbyteries of Santa Barbara and Cayuga, were received and their names are to be enrolled when their letters are received by the S. Clerk. Overtures Nos. 1, 2, 4, and 5 were answered in the affirmative, No. 6 in the negative, and No. 3 was postponed until the Spring Meeting. That in regard to the change in the ecclesiastical year was approved. The new organization at W. Side Oilfields was enrolled. Petitions from two communities, Terra Bella and Taft, for organization, were received and placed in the hands of a committee to organize if the way be clear. Several vacancies are now within our bounds with salaries from \$700 to \$1000, some with manes and others ready to build manes. The S. C., who is the Pastor Evangelist of the Presbytery, will be glad to hear of good men

who will consider work in this great field. address me at Hanford.

Geo. B. Creig, S. C.

Oregon News

The First Presbyterian Church, Portland, publishes its quarterly list of new members added. It includes four uniting on confession, three on reaffirmation of faith, and thirty-four on certificate, a total of forty-one. Recruits of this number to the working force of a church is an inspiration to and promise of splendid conquests for the banner of the cross.

Christmas Is Near

The Chinese children connected with the Occidental Board Mission schools and the children in the homes in Chinatown are looking forward to the glad Christmas time. A small gift seems to bring them much joy. Many kind friends have in the past contributed toward making Christmas a happy time for the Chinese children.

Any person or society wishing to make a contribution of money to purchase the Gospels printed in Chinese and English, or give a box of various things such as a handkerchief, dolls, bags, soap, bright new picture books, can send them by the second week in December to Mrs. E. Y. Garrette, 2503 Central Avenue, Alameda, who is chairman of the Evangelistic Committee.



Gathering Friends

A LITTLE girl can always get somebody to play with by using the Bell Telephone. It is just as useful to her as it is to her elders.

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Notes From the Seminary

Dr. Landan addressed the Brotherhood of the First Church of Berkeley, Tuesday evening last week, on "Travels in Europe."

Rev. W. W. Choate, '10, pastor at Middletown, dedicated a new church building last Sunday. Prof. Martin was to have preached the dedication sermon, but as he has been unwell for several days, he was unable to go.

Rev. Walter A. Squires, '10, who is taking a graduate course in Pedagogy in the School of Religious Pedagogy in Hartford, Connecticut, has accepted the position of assistant pastor in the Fourth Congregational Church of that city, while pursuing his studies. He is expected to give special attention to the work of the Sunday School.

Rev. Arthur A. Fruhling, '09, has asked to be released from the pastorate of the church at Sausalito. He has received an invitation to take charge of the Memorial Church of San Francisco.

Rev. Samuel A. Moffet, D. D., of Pyeng Yang, Korea, addressed the Wednesday conference last week. He spoke of the Gospel as God's remedy for the need of Korea and the world. It was a stirring, helpful address.

Rev. O. S. Barnum, '96, of Charleston, Wash., says the meeting of the Synod of Washington was a great uplift to him, and he has returned to his work full of hope. His own church is alive and active and his work hopeful.

Rev. O. H. L. Mason, D. D., pastor at Long Beach, was a visitor at the Seminary last Friday. Mr. H. F. Nettross, an elder in the First Church, Los Angeles, was also a recent visitor.

Dr. Day preached in the San Anselmo church last Sunday for the pastor, Rev. Newton L. Clemeson, who was with his wife in Lane Hospital where she was recently taken for treatment.

Dr. Moore supplied the Santa Rosa pulpit last Sunday.

Arizona News

The following letter comes from Chas. H. Cook, for forty years the Missionary of the church to the desert nations.

"Toward evening, on October 15th, from 500 to 600 Pacific Presbyterians of the Pima and Maricopa tribes assembled for Gospel meetings, to continue some four days. Wa-Key, the meeting place, is 11 miles west of Sacaton, near our 4th Pima Church, and about 10 miles from Maricopa Station, the most centrally located place on the reservation.

"We were a little short of lanterns, but the Arizona moon put forth extra efforts to give us all the light possible. The rocky hills and mountains nearby had arrayed themselves in crimson and gold for the occasion.

"Our Elders, who are noted for serving instead of being served, had been busy for a number of days, enlarging the great camp shed and adding seats.

"All day long, wagons, carriages and horsemen arrived from some 15 villages, and had prepared lodging places, our Wa-Key people seeing to it that all, including their teams, were provided for.

"Organ and flute, with skillful Pima players, furnished the music.

"The presence of the brethren, Reid, Logie, Richards and Dr. Ellis, and three sisters, added interest to the services.

"Sunday was a delightful day. The meetings were largely attended and enjoyed by all, though some of the late com-

ers had to sit on the ground and in the sunshine. We kept our visiting brethren busy and gave them ample opportunity to sow the seeds. Our Indian friends would have gladly stayed a day or two longer; but we closed the meetings on Wednesday afternoon.

"Learning that our Wa-Key brethren were hard at work enlarging the meeting shed and knowing that they were poor, because they had raised no wheat this year because of the Latter Day Saints having deprived them of the water needed for irrigation, I sent them \$9.00 for food while at work. But after a short council, the brethren turned the money over to some Indians who were more in need and less able to help themselves.

"Elder Vanico and others, who, years ago, would come a distance of some 35 miles to attend church at Sacaton, are happy in having a church and preacher near home now.

"Elder Roberts, who left us years ago for the better world, was represented by children and grand-children. His earnest and faithful life and triumphant death, and his earnest charge to his people to omit the savage mourning ceremonies at his funeral, are still bearing fruit.

"Our people are thankful for the government schools; and also thankful that up to date, though strongly pressed by the Mormon Saints and others, the government has not turned over to them these fields and homes of our forefathers. We need water for irrigation. We need churches and schools all over this country. Should any of your churches feel inclined to send a little clothing, more especially for the little ones and the aged, it would be appreciated, as the past year has been an unusually hard one on our people, because they had no water for irrigation."

A Successful Home Department

The South Park Church, Los Angeles, Rev. W. G. Palmer, pastor, is demonstrating the value of the Home Department of the Sunday School. Under the leadership of Mrs. Mead, this department has grown in four years from a membership of 61 to 230, and is still growing. The Fourth Anniversary was celebrated November 3rd, about 80 of the members gathering in the Brotherhood Hall. After an interesting program, Mrs. Mead reported that the department had sent many scholars into the Sunday School and had furnished a number of teachers, among them the Primary Superintendent, said to be one of the best in Los Angeles. A number have come from this department into the church membership. One member has gone as a missionary to the Navajo Indians. During the past quarter, 110 have studied every lesson. Twenty members are far away, one in a remote village of the South, 2000 miles distant; but all keep in touch with the work of South Park Church. The contributions of the Home Department are double the amount needed for the support of the work.

To the faithful, continuous work of Mrs. Mead, the superintendent, these results are largely due.

Here is a church of 440 members, a Sunday School of about 230, with a Home Department of the same size. If any church of the Pacific Coast has a Home Department proportionally larger and better than this, please tell us about it.

Arthur S. Hicks,

Syn. Sec. Supt.

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NEVADA

Indian Work—Rev. W. N. Price, of Knowles, Cal., has been placed in charge of the Indian mission work at Bishop, under the care of the Presbytery of Nevada. His work will be among the hundreds of Piutes still living in the favored Inyo valley. This is regarded as very promising work.

Bishop—The church at Bishop, Cal., will soon occupy its remodeled building. This will give the congregation the advantage of a modern church home, convenient and attractive. Rev. S. H. Patterson has now served this church for more than three years, and has won a large place for himself and the church in the community.

Las Vegas—This work was undertaken one year ago and was placed under the care of Rev. J. M. Swander, of Rhyolite. The beginning was promising. A good congregation was gathered and plans were under way for a church edifice, when a flood from the mountains washed out the Salt Lake railway for more than one hundred miles and made the running of trains impossible for nearly six months. Being a railroad town and division point on the Salt Lake, the town suffered severe reverses in a business way.

An old school building was secured in which to hold service, when the town began to revive as traffic was restored after six months, on the rebuilt railway. While the pastor was attending the meeting of the Synod at Fresno, the old school building was burned, and the congregation lost their organ, song books and few belongings with which the schoolhouse had been furnished.

Elko—A series of evangelistic meetings are soon to be held at Elko; Mr. N. S. McClurkan assisting the pastor, Rev. Geo. H. Greenfield. The Elko church is one of the most important churches in the Nevada field, and ranks among the first in membership.

East Ely—Rev. Geo. Buckles, of New York, is now in charge of the church at East Ely, and serves the newly organized church at McGill. The great mines and mills at these points open a wide field for strenuous labor, and the opportunity for service is vast. The work in McGill is still carried on in a tent house.

The Presbytery of Nevada met October 15th, in the Calvary Church, Fresno, Cal. Rev. S. S. Patterson, of Bishop, preached the opening sermon. Rev. S. H. Jones was elected Moderator.

Rev. F. L. Dorris was dismissed to the Presbytery of Olympia; Rev. Angus Matheson to the Presbytery of Sacramento; Rev. S. C. Gilman and Rev. W. S. Williams to the Presbytery of Benicia.

Rev. Redington L. Snyder was received from the Presbytery of Los Angeles and Rev. Geo. Buckles, D.D., from the Classis of Scabarie, New York, Reformed Church of America. Rev. W. N. Price was received from the Presbytery of San Joaquin.

The Presbytery approved of an effort now being made to secure a plot of ground and a chapel for the work among the Indians in Owens Valley, California. The Presbytery also voted to continue the work of securing a better location for the church at Reno. The Spring meeting will be held in Bishop, California.

Candidate A. D. Swogger continues his studies under care of Presbytery.

J. M. SWANDER

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Book Notes

Kingdom Comments—The Mission boards of our church have for some months been publishing a little quarterly containing new mission news designed for the illustration and interpretation of the current Sunday School lessons. The stories all "connect up" with life, and give much needed translation of the purposes and actions of the Master in terms of modern Christian service. Many teachers we know are using this material weekly and more should do so, for their own benefit, and that of their scholars. The booklet is supplied at the nominal rate of two cents per copy per quarter, and may be ordered from Rev. Geo. H. Trull, Room 908, 156 Fifth Avenue, New York City. A paragraph from the lesson for Nov. 27th follows:

The Trial of Jesus. Here again it has fallen to the lot of faithful followers of Jesus to do what Paul calls "filling up that which is lacking in the afflictions of Christ."

Only a little while ago two faithful missionaries in the Congo, who told the truth concerning the atrocities of the Belgians perpetrated upon the natives, were brought into court and an attempt was made, by the aid of false witnesses, to convict them of wrong doing. Fortunately a sufficient measure of justice prevailed to secure their acquittal.

"Who when he was reviled, reviled not again."

A missionary to the foreigners of a mining town endured unpeppable hardships and persecution for a long time. Then

came a mining disaster, and an opportunity for service, with the sure return shown in her words. "I went through some terrible experiences with the people. There are about forty families on this hill, and only three men left! It is hard to comfort them under such conditions. I was in homes where one, two and three coffins were brought in and put side by side in a room too small for anything else. I was asked to sing at funerals, and went from one to another as fast as I could. . . . They now welcome me to their homes, accept my literature, and listen to the message of the suffering but triumphant Saviour."

The Story of Christ's Return—A booklet recently noticed in this column, can be had by addressing the author, Rev. I. M. Condit, D. D., 1300 Alice Street, Oakland, California, at five cents the copy, fifty cents the dozen.

Principle and Practice of Synodical Self-Support in Home Missions. is a pamphlet containing the findings of the Advisory Council on Church Extension, and contains the latest material and methods for those who have the local mission work under their care. It reviews the different plans in operation in various synods, and concludes:

"It must be a matter of gratification to all, however, that both among the older synods, long self-supporting, and among the synods now advancing to self-support, there is wholesome zeal in discovering and guaranteeing the grand unity of the whole in and through the needful diversities."

The booklet may be had from the Home Mission Board.

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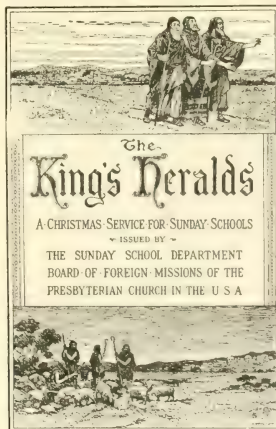
The Christmas Service for Your Sunday School

Above is the attractive cover design of the Christmas Program for Sunday-schools issued by the Sunday School Department of the Foreign Board. It is just a foretaste of the good things within; bright, attractive music, appropriate scripture, and an entirely new feature this year—suggested stereopticon slides that will add greatly to the enjoyment and profit of the service for those schools that care to use them. The service is complete, however, without the pictures. The Supplement contains recitations and exercises of peculiar beauty and appropriateness; an advance over anything the Board has yet produced.

The Mite Box this year, in three colors, shows the missionary departing from America for his field, and his arrival in the Orient; also the wise men on their ancient ships of the desert, and the shepherds departing each to tell the glad news of the birth of the Christ child. Programs, Supplements and Mite Boxes are furnished free of charge in quantities desired to schools giving a Christmas offering to the Presbyterian Board of Foreign Missions. Send your order in at once and get your supplies before the holiday rush begins, when there is bound to be delay. Allow

also sufficient time for the scholars to gather a goodly offering for the Missions. Of course you will need a Mite Box for every member of the school. Send your order to

Rev. George H. Trull, Sunday-School Secretary,
Presbyterian Board of Foreign Missions,
Room 908, 156 Fifth Avenue, New York City.



Something About Pearson's Magazine.

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The entertainment part means fiction for which the publication is famous on two hemispheres.

Success Magazine for the next few months prints the liveliest fiction and the frankest, strongest articles. It gives all the significant news of the world each month, splendidly reviewed and condensed for quick, easy reading.

It is the magazine that clipped Speaker Cannon's wings; that first exposed the indecent stage; that investigated "Marriage in America"; that turned the light on the blundering waste of public moneys at Washington; that is pointing out the road to the new America in its great constructive articles; that ran the investment fakirs into the cyclone cellar; that has been stirring the church to look our religious problems in the face; that, in a word, reflects all the important, interesting side of American life.

For Your Reading Table During 1911

Club Price		Regular Price
\$2.60	Pacific Presbyterian Delineator Pearson's	\$4.50
\$2.00	Pacific Presbyterian Success	\$2.50
\$2.90	Pacific Presbyterian McTure's Pearson's	\$4.50
\$3.40	Pacific Presbyterian Pearson's Review of Reviews	\$6.00
\$3.50	Pacific Presbyterian World's Work Pearson's	\$6.00
\$2.00	Pacific Presbyterian Woman's Home Companion	\$3.00
\$2.80	Pacific Presbyterian Pearson's American Magazine	\$4.50
\$5.50	Pacific Presbyterian Century Pearson's	\$7.00
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\$3.25	Pacific Presbyterian Review of Reviews Sunset	\$6.00
\$2.50	Pacific Presbyterian Metropolitan Sunset	\$4.50
\$2.65	Pacific Presbyterian Technical World Sunset	\$4.50

These clubs give you a choice of the best standard magazines at particularly low rates. We will be glad to tell you any list of magazines you desire at equally attractive prices.

Buy your reading with your church paper, the

Housing of Home Missionaries

The Synod of California, by its Saturday flight from Fresno last month, so discouraged the Manse Committee appointed the previous year, that the chairman, Rev. Warren D. More, forbore reading its report. If there was a situation demanding investigation and amelioration, then the results of the committee's work should not be wholly lost.

The committee went systematically to tabulating the need. The report reads:

"Early in the year, the committee sent to each of the sixty odd Home Mission fields a letter of inquiry. Forty-one answers were received; fifteen fields reporting manses, twenty-six reporting none."

Summarizing the twenty-six replies from manseless fields, one gathers the missionary's point of view as follows: A manse would materially hasten self-support, and would give prestige and a promise of permanency both to the work and the minister. On estimates of cost of building suitable houses, the average was \$1700. Most of the twenty-six fields reported ability to raise on the ground part of the sum, averaging \$400, and leaving \$1300 to be found outside. Thirteen of the churches have no lots, but could provide them by the time building money is ready, at an average cost of \$300, and the average home missionary pastor's wife wants a six room house. The Board of Church Election is ready to loan an average of \$500 on each of these houses. This means that if synod can provide \$800 for twenty-five churches, it will place that number of Home Mission fields in the way of a larger, more dignified and useful life. Twenty thousand dollars only between the Synod and a situation that would make our fields attractive to our best men by furnishing a comfortable place in which to live, with an outlook for permanency. The committee makes this appeal:

"At least not twenty-five lay men and women scattered over our synod, with ability and with hearts always open to every real need, who would each stand behind one of these manse projects for \$800? Surely there are these, and they need only be found and have the matter presented to them clearly and sympathetically."

The pastors should be missionaries on this quest. The attractive seven-room manse at Oxford is a first fruit of the movement, and gives Santa Barbara Presbytery the record of having every home mission field within its bounds thus supplied.

MILLS COLLEGE

Only Woman's College on Pacific Coast. Eastern Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped scientific laboratories and gymnasium. Special attention given to health of students. Provision for outdoor life and sports. Courses so arranged that new college students may enter second semester, opening January 11, 1911.

For catalogue, address President Luella Clay Carson, LL. D., Mills College, P. O., California.



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-page printed Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

DISTINCTIVELY CHINESE, and therefore Oriental, it presents the stories in appropriate setting.

THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1/2 by 9 1/2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company, and is on sale in San Francisco at Paul Elder's, Robertson's, The Emporium, The New Book Store, Hotel St. Francis, The Fairmont, and the San Francisco Presbyterian Home Mission, 920 Sacramento Street.

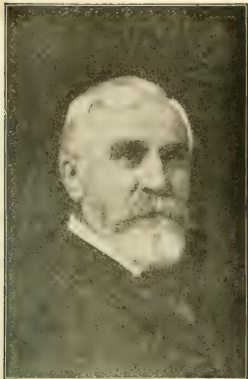
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H. N. HARTSHORN
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Boston, Mass.



MARION LAWRENCE
General Secretary World's and International Sunday School Associations
Chicago, Ill.

The Hartshorn-Lawrence Tour

The Central Committee of the California State Sunday School Association, is working strenuously to secure the vigorous co-operation of all church workers in the various cities that will be visited by the great Sunday-school specialists. Their announcement for San Francisco reads:

"On the evening of Tuesday, November 22nd, 1910, a reception and banquet will be given in the Palace Hotel to two distinguished Americans, Messrs. W. N. Hartshorn and Marion Lawrence, respectively of Boston and Chicago. Mr. Hartshorn is a noted business man, as formerly Mr. Lawrence also was. The former is now Chairman of the Executive Committee, and the latter General Secretary of the greatest and most thoroughly organized modern enterprise, the great International Sunday-School Association, which has under its care nearly 10,000,000 persons in North America. Hence, it will be an honor to meet and to banquet with these world-noted men. Each has an up-to-date message for Men that you and your men CAN NOT afford to miss."

"The cost per plate for this banquet will

be \$1.50, and considering the place and the event, this is very reasonable. Get every man possible to come. Let us make it the Religious Event of this autumn. It will point up to the great International Sunday School Convention to be held here June 20th to 27th, 1911. This Convention, in personnel and interest, will be the greatest gathering ever held in our city."

"AT ONCE, please, send us a list of names of men, young and old, who will attend this Banquet, together with a check or checks for plates, and we will send each his ticket. The banquet will begin promptly at 7 p.m. and will be informal. Reception from 6:30 p.m."

The Oakland banquet will be held at the Metropole on the evening of the 18th. These suppers are for men, as the special point of emphasis in the campaign is laid on the Sunday School as man's work.

Similar meetings and suppers are planned for Fresno, Santa Cruz and Stockton.

A STORY OF THE SECOND MILE

By Edwin Chase

The father of Ben Ezra was a keeper of sheep, ugly, short legged ones, but with excellent wool, and, like great Amos the prophet, he was also a grower of aya mores. As for the child, Ben Ezra, he must surely become a great builder some day, for, since the time he was seven, he had built synagogues nearly every day of his life but the Sabbaths, and, besides learning his lessons, did little more than talk or work about buildings of some kind.

In the shade of the vine that grew by their house he was making a synagogue when the stranger came. The walls he had made of clay and there was thin bark from the vine for a roof. Inside was a reading desk carved from a bit of olive wood, and there was a little door, which, of course, stood open toward Jerusalem.

"Come, mother, and see! It is all finished now and ready for a Rabbi," called the boy; but it was just then a shadow fell on the path and the stranger was there.

He was a large man, black and strong and impatient. The mother offered him water to drink and for bathing his feet, as the hospitable custom was, but he refused it and only demanded with stern voice, a guide for one mile on his way.

"I must pray for excuse," said the mother, gently. "My husband is away with the flock; for me to go is not meet; the lad here is too small. Trust Jehovah to guide thee. Blessings to His name."

"How sayest the Law who shall guide me, Jehovah or thee? Hasten is my need and not parley. Come, boy, thou knowest the ways. Lead me out from this tangle of paths to the plain road of caravans. Good woman, thou knowest the law, the stranger's right to a guide for one mile. I demand it. Send with me the lad."

So insisted the man, nor would he pass on until Ben Ezra in fear led the way, while his mother, weeping, watched them disappear in a gray cloud of dust.

The sun fell hot on the rocky path, the air was still and heavy, and the boy, who had known no sounds save those of love, no treatment save that of kindness, was horribly afraid as the dark, harsh man hurried him along. But he knew the way well, and, with all his fear, made no mistake as to direction or path.

After a time, which to Ben Ezra seemed interminable, the narrow way joined a wider one, and as the course became more definite and less confusing, the man lost much of his impatience, slackened his pace, and even grew friendly. He talked of his own life, and now the boy, his fear subsiding, listened with eager interest and afterwards with emotion. It was the story

of a strange, sad life he heard.

When the mile ended, though the highway of caravans was not yet gained, Ben Ezra might return if he would. But he would not, for this time there was in his heart a great wish to help, which made him go farther. Then, as they walked on into the second mile, all his fear disappeared, while his friendly interest increased. They passed on into the third mile, which to them was lovelier still. Even their voices became gently subdued, as Ben Ezra, in a dear kind of confidence, talked to the man of the lessons on their doorposts at home, and of the fine old stories of valiant David his mother had told him, waiting in the twilight for his father and the flock.

They were walking and talking together in this way when other voices were heard, and presently many more. Emerging from the trees into an open space, they saw a multitude of people; men, women and children; fisher folk, artisans, farmers; poor people and rich. It was toward evening and they were from the villages, yet none were returning and all seemed content to remain on the hillside. Deciding to join them, as they drew near Ben Ezra observed that his companion was weeping. Then one met them, who asked, "Why weepest thou, brother?" And the man answered, "Sir, journeying with this lad, his innocence torments me. Once I was like him. Now I am a chief sinner, bad as any on whom the tower fell. Black, black sin is in my heart. Oh, what shall I do to be saved?" Then Andrew, for it was he, said, "Come with me to the great teacher yonder; if thou art weary and heavy laden He will give thee rest." Even as they turned and would go thither, a very great peace came into the traveler's heart.

They moved on together toward the teacher, and as they went, one came looking about in quest of food, for none had been provided even for the mothers and children, of whom there were many. Ben Ezra then remembered that he still carried all his mother had hastily given him, five barley cakes and two little fish. These he gave gladly, for even this little might help some one who was old, or weary, or sick.

This done, he said farewell to his friend, and was glad that when compelled to go one mile, he had cheerfully gone more. When some distance on the homeward way, he turned to look once more at the multitude, and saw all the people sitting on the ground, restfully and in orderly companies. It seemed to him that men were passing among the people distributing gifts, but what the gifts were he could not discern.

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Many young men and young women have found a way to independence by the study of stenography. It is **dignified, honorable** employment for anyone, and affords opportunities **greater**, perhaps, than those afforded by other positions.

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The stenographer is usually the **confidential** employee of the office. The stenographer writes the words and thoughts, the plans and methods of the successful business man and is unconsciously trained for big business problems. The stenographer obtains such a confidential, detailed knowledge of the business that **promotion is sure**. Numberless instances can be given of those who have risen to the highest positions in institutions where they commenced service as stenographers.

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However, to secure the **best** positions, **proper** training is absolutely essential, such **training** as you secure at Heald's College. Such training must be on a **broader** basis than preparation for one particular line of stenographic work. In Heald's Colleges the training is for court reporting, for business positions, for railroad work, for professional work, for all commercial branches. Now supplement this shorthand course with a Heald bookkeeping course, and you have the best possible training, not only for business, but for future advancement.

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Our interest in you does not cease after your study period is over. We secure positions for our students as soon as they are fitted to hold them. We keep a friendly eye upon you after you have secured a position and help you to advance. The managers of our twelve schools in the principal cities of California and Nevada will exert their efforts in your behalf as soon as you are ready to hold a position.

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In the forty-seven years that the Heald's Colleges have been doing educational work, over thirty-five thousand students have attended our classes. Our attendance is today greater than ever, because everywhere in the West Heald's Colleges are recognized as the best business schools. You undoubtedly want to secure your training at the best school from the finest instructors. Here **such** training costs no more than **ordinary** schools charge for **ordinary** instruction.

New term commences Monday.

Write, telephone or call for catalogs and detailed information regarding our colleges and courses. This will not obligate you in any way, but will merely give us the opportunity of supplying you with facts about practical education which must be of interest to you. Address

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Catalogs free from any of the Heald Colleges.

THE CHURCH A CRADLE OF STATESMEN

The other day a politician, known all over the republic as a leader in the reform movement, talked off-guard and man to man with a half-dozen newspaper men. The outlook for better things for the people was freely canvassed after the manner of serious newspaper writers. The politician said, half to himself and in a tone not untouched with bitter experience:

"I tell you it is mighty hard to go on year after year, fighting for the people's rights when you see the people themselves, the ones who once backed you, ready to be bribed with their own money by the very plundering interests you are trying to fight. It is mighty hard when you know these powerful interests are working secretly, and not always in vain, to ruin your commercial standing and to damage your reputation. It is mighty hard when you know your wife and children have to take the social jibes that you miss, and that the minister whose church got a subscription from a steel magnate, mentions your name with the faint praise that is damning."

There was a pathos in that unconscious autobiographic note which was not lost on the newspaper men. One of them quoted Browning's "The Patriot," with its old tragedy-story of the man and the crowd, and its firm-set triumph—

"It is God shall repay.

I am safer so."

It is part of the church's high calling, not only to grow men who can endure hardness and do the hard things in political service, but also to put the moral dynamic into the life of the nation. A "great door and effectual" is being opened by the churches of America. If they enter in strongly and wisely, national life may be redeemed and "a nation shall be born in a day."

The strong men in the church must take their places in the leadership of the nation.—J. A. Macdonald in The Continent.

NEW SUBSCRIBERS WILL RECEIVE THE PACIFIC PRESBYTERIAN WITHOUT COST UNTIL DECEMBER 31, AND A FULL YEAR UNTIL DECEMBER 31, 1911, FOR \$1.50. SEND IN YOUR SUBSCRIPTION TODAY.

Rev. Guy A. White has given up his work at Madera and entered on his new field of Richmond.

Sunday School Teachers, you will find the lesson teaching helps in the Pacific Presbyterian worth many times \$1.50, the cost of the paper, during the coming 14 months. No other church paper prints notes of the practical, usable value of those appearing each week in the Pacific Presbyterian.

Scholarship Prize

For Young Presbyterians

The Pacific Presbyterian will give a seventy-five dollar scholarship as a prize for the largest list of new subscribers sent into its office before February 1st, 1911.

We want the Presbyterian to be read in every Presbyterian home on the coast. The young folks in the churches know much better how to get subscriptions there than any stranger would. They can have the help of parents and friends in securing subscriptions, of course. One can compete for this prize just as well in the country town as in the city—there are more people trying for it in the city.

The prize will be allotted Feb. 1st. But people are subscribing for their magazines and papers during the Christmas season, and now is the time to begin hustling. A subscription is a good Christmas present.

The prize is a Business Scholarship in the **Berkeley Business College**, the school that "made good" because its graduates "make good." The Scholarship entitles the winner to six months instruction under skilled teachers, in either the Shorthand or Commercial departments.

The subscription price is \$1.50 until December 31, 1911. For all those who send us lists of subscribers with remittances of \$1.50 each, but who fail to win the prize, we will pay a liberal cash reward for every subscription.

Begin now—hustle through the holidays. Win the prize.

It means the fitting for a successful business career for any young man or woman. It puts you without expense in the College whose good motto is: "Be Good: Do Good: Make Good."

For further information, address, Publishers Pacific Presbyterian.

Meeting for Christian Workers

Monday, Nov. 14, at Plymouth Congregational Church, Post St., near Webster St., San Francisco. The theme of the meeting will be "The Word of the Cross." Prayer Service, 2 to 4 p.m. Fellowship Supper 6 p.m. Evening Service, 7:45 p.m.

Among those expected to take part are Rev. E. R. Dille, D. D., Rev. W. C. Sherman, Rev. L. J. Sanger, Dr. Sara Wise, and City workers.

All are invited to come in the spirit of prayer for San Francisco and vicinity.

The congregation of Park Side Church hope to be in their new building by the first of the year. Construction is well in progress.

Two new ministers are taking up work in this Presbytery. Rev. Arthur F. Fruhling comes to Memorial church from Sauklot; and Rev. R. H. McCullough from Kansas to St. Paul's.

How to Live a True Christian Life

By J. Wilbur Chapman, D.D.

It is not enough to receive the Holy spirit; it is absolutely necessary to know how to maintain and develop the new life of the Spirit. When I step out on some definite promise of God and by an act of the will, receive the Holy Spirit as a Person into my being, what is done?

The Holy Spirit is a Person. Personality consists of three things: will, heart and mind. I have received the Holy Spirit into my will, into my heart, into my mind. What is the secret of maintaining the new life of the Spirit within me?

1. Keep reckoning on God's facts. These facts are given in his His Word. Ignore feelings and moods; refuse to be troubled by them. Keep counting on God's facts in His Word. For instance, upon His Word, "It is finished." His finished work is a fact in which we find safety, certainty and enjoyment. (John 5:24.)

2. Keep relying on the Holy Spirit as a Person. As soon as you have taken Him by an act of will, stepping out on a promise of God, He has come. Cultivate the habit of relying upon Him as an indwelling Person, dwelling in your will, your heart, your mind. As you rely upon Him, He will give you victory over temptation. First thing in the morning recognize Him, speak to Him. (2 Tim. 1:7)

3. Keep obeying the Holy Spirit. Give audience to the Spirit. Listen to his still, small voice; obey at once, without hesitation. Learn to depend on your spiritual instincts, the Spirit-given intuitions.

4. Keep testifying to God's facts—not to your feelings or moods, but to what you have taken Him to do for you, according to His Word. Do it naturally, simply, and as easily as you talk about the weather. Tell what He has done for you. Tell it by speech, tell it by letter, tell it somehow!

5. Keep praising. Live in the region of your will, and so whatever moods come to you, keep praising! The praise spirit kills doubt, depression and worry, and gives continuous victory over the Devil and his temptations.

6. Keep loving. Even when people speak evil of you, misrepresent you, and are nasty to you, keep loving them and tell them you do. Let

nothing come between yourself and God, or between yourself and others.

7. Keep sweet. The Holy Spirit within keeps us sweet even in the midst of provocation and disappointment, and enables us to show it. How? He is there to make good what we claim.

8. Keep smiling in the face of all temptations and difficulties; at the tempter and at the people.

9. Keep abiding in the precious Word, day by day, in the secret place of prayer, and in a life of praise and aggressive work for the King, a life of soul-winning always under the shadow of the cross and of the throne. The Abiding Comforter has come to stay.—London Christian Herald.

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Unfamiliar Folkways of Japan.
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The Talisman, Egypt
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Terms to Missionary societies and Churches very moderate. Address, Arthur P. Vaughan, D.D., Pacific Presbyterian.

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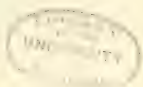
VOL. VIII.

SAN FRANCISCO, CALIFORNIA, NOVEMBER 17, 1910

No. 46

Go your way, eat the fat
and drink the sweet, and
send portions unto them for
whom nothing is prepared:
for this day is holy unto
our Lord: neither be ye
sorry; for the joy of the
Lord is your strength.

---Nehemiah.



YOUR 1911 MAGAZINES

Something About Pearson's Magazine.

The purpose of Pearson's Magazine is to furnish Information and Entertainment.

Information on subjects which lie close to the heart of the average man; subjects which have to do with his daily expenses, his government, his health, his general welfare.

The entertainment part means fiction for which the publication is famous on two hemispheres.

Success Magazine for the next few months prints the liveliest fiction and the frankest, strongest articles. It gives all the significant news of the world, splendidly reviewed and condensed for quick, easy reading.

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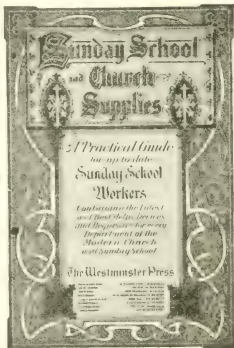
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EDITORIAL

Why the Pacific Presbyterian?

If there were no Pacific Coast, or if the Presbyterian church had gone out of business the question would be absurd. If the Presbyterian church ever loses its identity by absorption or union, the question may then be useless. But at present it may be asked and answered in all seriousness.

The Presbyterian church in California, Oregon and Washington numbers 699 congregations with 74,137 members, and new churches are being organized every year. This means that several thousands of families are in relation with the Presbyterian church. These make a list large enough to warrant the publishing of a religious newspaper.

There is no Presbyterian paper west of the Rocky Mountains which acts as a general church paper, and so church members take the "Continent" from Chicago, the "Herald and Presbyter," from Cincinnati, the "Observer" from New York, or some other Eastern paper.

But why should the Pacific Coast depend entirely on the East or Middle West for its news? There are features of church life and activity here which can be correctly interpreted only by those who work here. Furthermore, a Coast paper will devote more space to Coast problems than Eastern papers can do.

There is no need that Eastern papers should not be taken here, for in these days of world vision and world problems there is danger of being provincial. As the Pacific Coast is a part of the nation and should so regard itself, so the church on the Coast is a part of the national church and of the church universal.

The Pacific Presbyterian should stand for denominational loyalty, but this should not give any place to denominational bigotry. The time does not seem to have arrived when church unity means uniformity. However, church unity is here, as witnessed by the fact of the Church Federation, the Laymen's Missionary Movement, the San Francisco Bay Missionary Union, and other organizations in which the common faith and hope of the churches find expression. Church unity in fact is becoming more evident each year, and it matters not so much that the denominations differ in forms, if those forms are not false.

Let the Presbyterian Church stand for church unity—unity of the whole Presbyterian Church as one of the great divisions of the church militant, unity of the whole church in spirit and in service to make Jesus Christ king but allowing for diversity of forms until our service may cause us to see those things either alike or in perfect sympathy.

In this spirit there is need of a printed medium of communication among our churches where our Coast activities can be reported, and where our problems in recognition of the universal brotherhood of all can be freely considered, not in a sectional spirit, but in recognition of the universal brotherhood of all Christians and of the fact that we are engaged in a common cause with our brethren elsewhere to crown Jesus Lord of all.

ERNEST F. HALL.

What Shall I Render Unto Jehovah

O God, beneath Thy guiding hand,

Our exiled fathers crossed the sea,

And when they trod the wintry strand,

With prayer and psalm they worshipped Thee.

The Pilgrim fathers on a bleak north coast, in the midst of perils, rescued from extreme privation by a meagre harvest, instituted Thanksgiving, as an officially designated holy-day, observed by the whole community. It was a sacrament to them; the new corn came from God's hand; their lives were thus spared by His grace.

What is Thanksgiving, 1910, to us?

Supplied, as a community, with over-abundance of wealth, who is there with the boldness to say that our gratitude has the quality or quantity of the Pilgrims'.

Receiving much, we love little. The reaction is not at all in proportion to the stimulus.

Tramp through the Highlands and stop on the moor at the cotter's hut for a scone and mug of milk. Then call at the hall of the laird, if you have entrance there; and tell me where you find real remembrance of God and true gratitude for His gifts—in the heart of cotter or of laird.

N. B.—"Cotter's Saturday Night," Bobbie Burns, author; an interesting side reference.

Here again the response bears no proportion to the amount of God-given good provoking it. Whittier was writing philosophy beneath his poetry in the lines,

"Let other lands exulting gleam

The cluster from the vine,

The orange from its glossy green,

The apple from the pine.

We better love the hardy gifts

Our rugged vales bestow,"

and with truer thankfulness to the Giver than is rendered Him by the children of tropic luxury and indolence.

The malady which, three thousand years ago, Solomon feared—"Give me not riches, least I be full and deny Thee and say, who is the Lord?"—has become epidemic among us today.

How may we keep Thanksgiving adequately? What does comfort, or abundance, or luxury, the measure of God's bounty which we have enjoyed, call for from us in response?

It calls for nothing as recompense. By way of repaying the Giver, nothing. It is not a business deal. But in a heartsome, friendly gratefulness to God no people or nation has such obligation to show real appreciation for measureless mercies received as we.

"What shall I render to Jehovah for all His benefits towards me? I will take the cup of salvation." The whole plan of the material world leads up to a spiritual denouement. Every new harvest is a new argument for the kindness of God. Every comfort and luxury we enjoy is an added proof that He cares for us, and a call to us to be reconciled to Him, to

live as He would have us live. Our best answer to His goodness is to accept it, at face value, and with the same good-will to live at peace with Him. This is the soul's salvation, to live with God. To win the soul to this life is God's deepest desire. The wealth of field and factory, of mill and mine, are but His love tokens given us wayward men in pursuit of this desire.

Sometimes all this fails—but God does not give up His quest for the saving of the soul. If rich gifts do not waken belief in His love He has other devices, severe, bitter, perhaps, but worth trying for the soul's sake. He can strip possessions all away. Nebuchadnezzar, unthroned, in utter nakedness of material goods, took up the cup of salvation; and the hard lesson was justified, for his soul's sake. The God of Love has taught many another in the same way.

Jesus measured condemnation on a comparative basis, Capernaum against Sodom, Nineveh against Jewry, on the score of spiritual privilege and opportunity. Our age presents a parallel. Whose is the greater condemnation, the cotter's or the moor in thankless poverty, the Pilgrim, if ungrateful for meagre harvests, or our's who accept the wealth of God's love tokens with little gratitude and cold response?

Let us take the cup of salvation and call on the name of Jehovah in unfeigned Thanksgiving.

A PATHFINDER

"God gives each age some two or three
Saul-statured, Sampson-sinewed men,
Seeing beyond their brethren's ken,
Blazing a path to the To-Be."

Cecil Rhodes was a city boy, but when he got on the veldt he found that the unfenced country was his real home. He kept pushing on to farther horizons and bigger tasks—until he got queer, men said, and began to talk a Cape to Cairo railroad. The absurdity of it!

Personally, many of us hope to ride some day from Alexandria to Cape Town on that road.

Cecil Rhodes talked the federation of the British colonies long before it was accomplished, and beyond question his talk was one of the prime factors in bringing about that very significant organization of related peoples at the world-ends.

And now William T. Stead, who, I suppose, has talked over more first magnitude schemes for human betterment long before the world has heard of them, than any other living man, Stead reports that the reunion of the English-speaking world was the vision and the goal of Cecil Rhodes political thought and effort. We are assured that America was not to become again a British crown colony—the capital of the new government might as readily be Washington as London in his thought. But blood-brothers and tongue-brothers should be united.

Of course we do not suppose that on this first statement of the proposition every Englishman is ready to entertain the idea of London as a "state" capital, in a United States of a magnitude never so imposing. But the big, essential idea has been spoken to men who will not forget. Small wheels are already turning in their places—the Rhodes scholarships in the American universities, for instance. And this new-found "path" may very easily be worn smooth by the feet of our children.

So Near is Glory to Our Dust

There is nothing more pitiable to watch than the decline of heroes. Men who have done mighty service for their fellows, who have followed great quests, and shaped with Titan hands the destinies of communities or nations—it wrings our hearts when we see them tottering, for human frailty, down from their places of power. Better Lincoln, cut off in the midst of his duty, than Tolstoy with failing mind and whimsical will, leaving his own door to hunt, like a wild animal, a retreat to die in, and lying, burned with fever caught from exposure, in a village hut during the biting days of the Russian winter. We who loved those marvelous little fables of life, "What men live by," and "Where love is, there God is also," cannot think comfortably of the life that spoke these messages fallen on such grey, dismal days, and going out creeping through the dust. "So near is God to man" we travail that men should have His staff to strengthen and His peace to illumine their path through the valley of the shadow.

Often a man in public life desires to take some advanced stand on a moral issue and finds he cannot do so for lack of support in the community. If we, as private citizens were more ready to express our approval of the courageous actions of well intentioned public servants we would furnish, in the aggregate, sufficient motive power to very noticeably improve public service.

There is a case just now in point. Certain youths of bibulous inclinations regard an annual event at the State University, known as the Sophomore "beer bust," as one of their inalienable privileges. In reality it is not a Sophomore class event, as the class in any ballot would abolish it. But its promoters, though a minority, advertise in the name of the class.

It is certain that President Wheeler has objected to the carousal in the past, and does so now. The solidier college men and women, Sophomores included, and the university students' paper all denounce it. If clean public sentiment reinforces the effort this thing, that unquestionably injures the good name of the State's highest school, can be abolished. And certainly there are better things for us to imitate in German education than their drinking bouts.

The need for our moral support of the president is shown from a bit of history reported in a recent gathering where the matter was up for discussion. When Dr. Gilman was at the head of California University he set himself to do away with this same thing, but his activity was so resented by a part of the student body and their friends, the publicans, that political wires began tightening and the president resigned. Public sentiment had not kept pace with him and he failed, from non-support.

With Rugby football, the English custom of a tankard of ale or beer for the players after the game has been introduced into the University this year for the first time. And the coaches, it is said, allowed a double ration of liquid to the men who won the Stanford game. Presbyterians of the Coast have good opportunity just now to help protect the young men from this special danger by writing to the president and regents, urging that liquors be outlawed at the University.

AFTER VICTORY

Ieyasu, the great shogun, who, by his military and political genius three hundred years ago moulded the Japanese nation out of scores of antagonistic provinces left his people a parable that they will never forget. He fought through the fierce battle, which gave him supremacy in the empire, with uncovered head. Then as his generals crowded round to congratulate him he called for his helmet and bound it firmly in place. After victory the winner is usually off guard in fancied security. It is his weakest moment. So Ieyasu gave the proverb, "After victory tighten your helmet strings."

Those who have rejoiced that the recent election placed in office several men who will stand for temperance and civic cleanness should keep this oriental folk saying in mind. After this gain the workers have more need "to keep in harness" than even in the thick of the anti-election campaign. Its the men who stay on the field that win the day in the end.

In view of this situation, nothing could be more timely than Dr. Peter's special Thanksgiving article appearing in the present issue.

The kindly words that have been spoken and written to the new management have given the impression that the Pacific Presbyterian in its changed make-up has been welcomed. We shall do our best to merit more and more a welcome for our visits every week.

And we desire entrance into a greater number of homes than at present. You who read the specimen copies circulated through the kindness of the various pastors and churches are very heartily invited to become regular supporters of the paper through your bit of missionary work to send a copy to some friend subscriptions. And would it not be a very practicable for a year? Please send us a postcard, too, with names of non-subscribing friends to whom we may send sample copies.

We will be glad to supply pastors with copies, in quantity desired, for distribution in their churches. And, frankly, we have at the moment a real Methodist longing for a bishop who might send out "instructions" to the ministers to consider themselves local agents to push the circulation of the church paper.

We depend on the active workers, too, for church news, and make our request of the busiest person in every Coast church to write us of the fresh, encouraging incidents that crowd their days.

There is little cause for self-gratification among Protestants in their allowing the Roman church to organize and emphasize a more vigorous protest against profanity than they themselves are making. The somersault, and on its annual demonstration day city of the Holy Name enrolls a very considerable rades in the various cities. Sixty thousand men musters men by the hundred thousand in public paraded in one demonstration in New York. The cause is not without spirited support in Protestant pulpits, however. On November 13th Dr. Madison C. Peters, who is supplying the First Congregational church, San Francisco, spoke on "America's Most Popular Sin." He said, "There is one commandment among the sacred ten with penalty attached—it is, Thou shalt not take the name of the Lord thy God in vain. The name that scraps tremble at is flung in curses from every trifling tongue. The best measure the mouth speaketh. America is Godless today because of a man is his mouth—out of the fullness of the heart cause it has used the name of God in profanity until it can never think of it in reverence. The Bible says, 'because of swearing the land mourneth.'"

The reports of riots coming from Lien Chow, China, have a color very familiar to those accustomed to the news published on the Asian coast. As usual the uprising is said to be anti-foreign and anti-missionary. Reading between the lines one is very safe in saying that it is simply an expression of the resentment of the masses against the officials, who have provoked the Chinaman's reverence for past custom and fear of innovation by certain measures that the reform policy of the government calls for. The extension of the postal system necessitates a numbering of streets and houses. China has gotten on very well for millenniums without such numbers. From dear experience the common people fancied that those number tabs, affixed by the city officials, presaged additional or increased taxation. So they arose, in turn, to make their mark upon the government houses with axe and firebrand.

In the East when any individual or party gets into an uncomfortable situation his chief concern is to "save his face," to get out without loss of reputation. So entangled Asiatic politicians frequently avail themselves of the presence of the missionaries, and suggest in the newspapers that this demonstration or that is against foreigners, or against Christians and Christian missionaries. When this happens those who are discerning know that some oily alderman or governor has blundered—and must "save his face."

Old Pacific Presbyterian friends will have noticed the change in type, and we hope with appreciation. It is this journal's concession to the comfort and longevity of modern eyes. The eyes of our father's enjoyed "open range," to borrow a cattleman's term, and had freedom of prairie and forest and mountain; our eyes are "sighted" at desk and newspaper distance, and are very liable to become fixed focus mechanisms. Science says that living organisms adapt themselves to the functions they are required to perform, so it is in the future will have a sight-range just equivalent to quite possible that our children at no great distance their arm's length. Meanwhile, during the transition period, it's hard on the eyes—and we use large type.

Judging by the Labor Temple Bulletin that Chas. Stelzle sends out from the new center of the Church and labor movement, they are running the shop three shifts a day. And I doubt exceedingly if Mr. Stelzle keeps an eight hour day—I'm sure he don't rest Sundays. The result is that a workman who gets a copy of this news letter will have no doubt that some live work is being done to solve the questions that he is up against every day. They are unearthing good material for the understanding and bettering of social conditions there at Labor Temple, and are going at it from the right side—the side that Christ worked from—that of religion and human helpfulness.

ALL-ABOUNDING LOVE

And should I fear, but lo! amid the press,

The whirl and hum and pressure, of my day,
I hear Thy garment's sweep, Thy seamless dress,

And close beside my work and weariness

Discern Thy gracious form, not far away,

But very near, O Lord, to help and bless.

The busy fingers fly; the eye may see

Only the glancing needle which they hold,

But all my life is blossoming inwardly,

And every breath is like a litany,

While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee.

—SUSAN COOLIDGE.

THE BAD CITIZENSHIP OF GOOD MEN

By the Rev. Madison C. Peters, D.D.



IN CONNECTION with Thanksgiving Day I always think of the future of my country—of its perils and its possibilities. Because America is alive today is no reason for believing that America will live forever. We are today repeating the mistakes of history and treading in the same path which the republics of history trod into the graveyard of dead nations. As I think of the many perils threatening our Republic my thought particularly centers upon the bad citizenship of good men.

The greatest enemies of our country are not those which can be disposed of with shot and shell. There are far more dangerous foes to be reckoned with than ever met on Bunker Hill, Lookout Mountain, Gettysburg or San Juan, and I herewith call to active service against them every patriot who reads this page. Every man of you is called out to the front and immediate action. Of all the perils menacing us today perhaps none is so insidious as the bad citizenship of good men. We all delight to honor men who upon red seas and fields have fearlessly stood and fought the battles of our country. All honor to those who have nobly proved what Horace sang:

"It is sweet to die for one's country,"

but without deprecating in the least this exalted sentiment, I beg to say that what our country needs today is not men who are willing to die for it, but men who are willing to live for it.

No man can abjure politics and be either a good citizen or a good Christian. The men who are too busy to attend to politics and sacrifice the public good for private gain, are precisely guilty of the same sin they charge against the demagogue. The one neglects politics for his private interests, the latter manipulates politics for his private interests. We expect bad men to be bad citizens, but as has been truly said, "The so-called good citizen who furnishes the opportunity to the bad citizen is the accomplice of the bad." In every community the honest men outnumber the rogues, but the honest men are divided while the rogues are united. In Europe men of the highest ranks deem it an honor to administer the affairs of the city. We are controlled by men, who, themselves most need to be controlled and plundered by a corrupt minority. Years ago, when Louis Kossuth visited America, he said: "If shipwreck should ever befall your country the rock upon which it will split will be your devotion to private interests at the expense of your duty to the State."

The so-called good citizens are patriotic enough in a Presidential election, but are singularly indifferent in reference to their own city government. As "new occasions teach new duties," this new peril demands what Dr. Strong has been pleased to call "the new patriotism—not so much one which rallies around the flag, but which smashes the machine; not one which will offer itself for the country, but one that is willing to live for it, which is the more difficult thing to do, and, therefore, more heroic." We need men who are bold enough to face the hatred of pot-house politicians. Men

who dare to be unpopular, men who dare to be laughed at and maligned, men who are working not for applause, but for principle. What a world this would soon be, "If the perseverance of the saints were made as enduring stuff as the perseverance of the sinners." We need a patriotism that is stronger than partisanship. Do not allow yourself to be driven by any party lash into a compromise of your convictions. If the citizens generally exercised independent, intelligent and conscientious judgment concerning public affairs, the political boss would soon find himself without an occupation.

It was one of the singular regulations of Solon, which declared a man dishonored and disfranchised who in civil dispute took no part with either side. In the Colonial days there were portions of New England in which votes were sent to householders and if they did not use them they were fined. The word idiot is of Greek extraction and meant with the Greeks a man who cared nothing for the public interest. Victor Hugo said, "Every honest man ought to be a politician." Charles Sumner often declared that, "The citizen who neglects his political duties is a public enemy." Edmund Burke said, "When bad men combine the good must associate, else they will fall one by one an unpitied sacrifice in a contemptible struggle." Benjamin Harrison said, "The impulse of patriotism needs to be instructed, guided—brought to the wheel—if it is to do the everyday work of American politics. We can never have too much sentiment, but with it and out of it a faithful discharge of the prosy routine of a citizen's duty. Are you ready to go to the field? Are you equally ready to go to the primaries and to the polls? Wide-awake as we are against foreign foes, we are a dull people as to internal assaults upon the integrity and purity of public administration."

"The lewd fellows of the baser sort" have developed political trickery and corruption to the highest perfection in our cities, and the cities determine our state and national elections. Does not this fact contain an ominous augury for the future of our Republic?

Matters are not so far gone but evil may be averted. A great French general, who reached the battlefield at sundown and found that the troops of his country had been worsted in the fight, accosted the commander. Having rapidly learned how matters stood, he pulled out his watch, turned his eye on the sinking sun and said, "There's yet time to gain the victory." He rallied the broken ranks. He placed himself at their head and launching them with the arm of a giant in war upon the columns of the foe, snatched victory from the jaws of defeat. There is time yet also to save our cities and so save the Republic. But there is no time to lose. **There is no time to lose.**

A NEW COMMANDMENT

With friendly eyes,
Salute God's world each day;
With friendly hands,
Help lift the ones who fall;
With friendly thoughts,
Speak words of truth;
With friendly hearts,
Believe there's good in all.
With honest soul,
Seek friendship with thy God.
The Elder Booklets.

THANKSGIVING DAY ODE

By M. L. Theiss-Whaley

This day of days the Lord has made;
And in it be His name adored.
With reverent hearts and joyful lips,
Give thanks unto Almighty God.

His blessings, through the ageing year,
In lavish bounty have been poured,
Upon our heads and round our path;
Give thanks unto Almighty God.

Our land the danger has been spared,
Of pestilence and fire and sword.
For this fresh evidence of love,
Give thanks unto Almighty God.

Nature and man, sometimes at war,
This year have struck harmonious chord.
That this blest unison prevails,
Give thanks unto Almighty God.

That storehouse, granary and barn,
With products of the soil are stored,
In such abundance all should feast,
Give thanks unto Almighty God.

That Industry's huge wheels revolve,
Using the toilers from abroad,
That teeming millions work and eat,
Give thanks unto Almighty God.

That reigns of government are won,
By men of understanding broad,
With will to rule in righteousness,
Give thanks unto Almighty God.

From ocean's swell, to ocean's swell,
Peace reigns wherever man has trod;
Reigns too from east to west, and all the globe,
Give thanks unto Almighty God.

With life and health and plenty blessed,
Prosperity and wealth to hoard,
And crowned with peace, your anthems raise,
Give thanks unto Almighty God.

Let toddling children, youths and maids,
And sires and grand-sires, in accord
Unite, this day, in tuneful lays,
And give thanks to Almighty God.

A MAJESTIC VIRTUE

By Ralph H. Houseman

Only noble souls are capable of expressing a free and sincere gratitude. It is too great a virtue for small souls. The natural man receiveth unhesitatingly but exercises his appreciations grudgingly. The tendencies of the first birth run counter to a deep and generous gratitude. There is a second birth, thank God! that makes the spirit of gratitude genuine and easy. When the natural man is emancipated by the spiritual, gratitude, which before was exercised as an expedient, is now transformed into a pleasing and satisfying expression of the soul.

To the Christian, gratitude should be a moral excellence exercised both promptly and heartily. And this because the Christian's thinking pushes back to the source of all. Here he fixes his confidence. Assured that God bestows judiciously and beneficently his heart trusts the wisdom of the blessings even when the mind cannot explain them. While he appreciates that there are ten thousand channels through which the blessings reach the life, yet such rivulets he traces back to the one great original fountain. Accepting the lesser he would not spurn the greater. The heart of the Eternal is most wonderfully kind. The heart of God which prompts the hand of Providence to bestow is the more worthy of appreciation. The Christian instinctively feels indebted to the heart as well as the hand of the Great Giver. To include this acknowledgment is one's gratitude is to emphasise the virtue as majestic. Such a recognition links man's

appreciation to the secret source of all generosity. Here he becomes conscious that to accept the blessings of God without a recognition of the person of God is to possess but the shell with the kernel removed. We are persuaded anew that

"The gift without the giver is bare."

This two-fold recognition by gratitude exalts the whole of man, putting him in touch with the blessings of the cause as well as the effect. Such cordial and reverent respect lifts gratitude from the service of a mere utility for mutual advantage to the sphere of an exalted and spontaneous accord with God as respects both the motive that prompts the Giver and the bestowments he permits. A heart so gripped will be enriched with the acceptance of every blessing. Gratitude to such an one will be either a feeling, a thought a word or a deed, prompted because of the possession of a virtue worthy to be styled majestic.

All the world is God's own field
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown:
First the blade, and then the ear,
Then the full corn doth appear:
Lord of harvest, grant that we
Wholesome grain and true may be:

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

LESSON IX.

November 27, 1910.

The Trial of Jesus—Matthew 26:57-68

This is the only lesson on the trial. While you will of necessity take up other elements of the trial in connection with the lesson on Peter's denial and on the Crucifixion, yet today demands that attention be given to the whole of the incident and not merely to those phases recorded in the verses assigned for the day's lesson. Treat these verses more as a key to the entire record. Mark follows Matthew very closely and yet you will find two touches given by Mark which will help in making the scene live before your mind. Luke introduces other features into the record. He gives more of the questions and answers. John calls upon you for special study. Be sure to get his full account. The trial is not told in continuous verses in this fourth Gospel, but must be followed further. Here, again, let me advise you to compile the accounts and be sure to have the full story well in mind. One single expression in Mark's account is worth much study and it will clear the situation for some of your pupils.

There were three trials and the third was divided into three parts. First: He was taken before Annas. Second: they take Him before Caiaphas (be sure to note what John reports as an earlier utterance of Caiaphas). Third: Pilate is the judge. While that trial is in progress Pilate thinks that he sees a chance to free himself from his difficult position and send Him to Herod. Herod goes through a series of questions with intent to probe the mystery of Jesus for his own satisfaction and with a hope of seeing Him work a miracle to satisfy his curiosity. But He is back before Pilate for final judgment. There are several explanations of the relationship between Annas and Caiaphas. Some think that they divided the office of High Priest between them and were co-ordinates. Others think that one was President of the Sanhedrin thus taking the secular part of the office leaving the sacred side to the other. Others still that one man was old and an assistant had been appointed to relieve him of strain. It seems more probable that one was recognized by the Jews as High Priest and the other by the Romans. The Jews had a law governing the succession to the office but the Romans had interfered just as the Babylonians had done with the kingdom after the death of Josiah. It seems probable that the Romans had appointed one of these priests and then being displeased with him had displaced him and appointed the other. The first seems to have been chosen because he filled the requirements of succession while the second was arbitrarily chosen. The Jews go to Annas first, since they deem him to be the man rightfully in office, and they are most careful to fulfill the details of law. But they dare not appear before a Roman judgment seat and report the finding of their court if the presiding officer be in disfavor with the Romans. So having satisfied their own conceptions they go to Caiaphas that his word may carry weight with the civil rulers.

Get the details of trial clearly before you. Picture a judge hunting evidence with intent to secure condemnation. Note the impatience of the judge and the manifest working out of a previously made plan. Lay the whole scene down beside your idea of a true court of justice. Work it out so fully that you can make its grossness real to the class.

Now dwell on Jesus' attitude. Why was He silent at times and ready for speech at others? There is always reason for His word and for His refusal to

speak. In some accounts His responses seem uncertain but by comparing account with account you will get His meaning exactly.

What was the real issue? These men were jealous, of course. But that is not the evident contention. John uses the word "King" freely but that was clearly their way of arousing the Roman people. Why had these men hounded Jesus so persistently? If you teachers fail to get this point you have lost the entire lesson. It is a matter of Jesus' relationship to God. The Divinity of Jesus is the question. That always is the question. Satan is behind the trial and behind the contest in every age since. He spent forty days with Jesus at the opening of His ministry trying to break down His divine origin and power. "If Thou be the Son of God" is his challenge. But, teachers, don't be caught napping. Divinity used to mean just one thing, but now it has been diverted from that one use. There is a large class of people calling themselves Christians who affirm that Jesus is divine but they do not mean that He is **the only begotten Son of God**. They mean that spark of divinity that the poets find inherent in all men. They say that Jesus simply developed His divinity largely and set you an example which you can follow if you will and thus be as truly and as greatly divine as He was. The contest age-long and world-wide is whether Jesus was absolutely unique among men. Not merely Godly but very God. Not a son of God but the Son of God. We must consider that the word **divine** has lapsed. We must accustom ourselves to the word **Deity**. That we may safely prophesy that also will be wrested from its true meaning as soon as some man will listen to the definition Satan has ready. Once the Virgin-birth was a test of belief but now men are asserting belief in that and yet explaining that the instance was merely peculiar and that in spite of having no human father He was only a man. The Kenosis doctrine is being carried to such an extreme as to rob Him of His peculiar claim as a Vicarious Sacrifice and as a Living Lord. If you teachers are weak in your belief touching the relationship between Jesus and God the Father, you are dangerous. Notice that the persistent question is, "Art Thou the Son of God?" The mocked surprise and indignation were over His definite statement that He was the Son of God. He made "Himself equal with God." He is one with the Father and with the Holy Spirit, "the same in substance, equal in power and glory." Any worship and adoration, any service and relationship properly given to the One belongs to the Other. This was the dividing line in the trial and it is the dividing line in our day. This is the heart of the movement Jesus started.

This affects fellowship just as it affected fellowship that day. Those contesting parties present at the trial were hopelessly apart for they differed at heart. We may agree with our neighbors in citizen duties, we may do business freely with any honest men, we may appreciate the intellectual strength of others. But as **Christians** we can have no fellowship with those who deny the essential Deity of Jesus Christ. As long as Christians are weak at this point they will have no offer of absolute salvation to make. If these statements are not clearly understood I urge that you take any good dictionary and see just what **fellowship** means. You will find a noun and a verb. There are persons for whom we may have a genuine friendship whom we dare not admit to fellowship. Fellowship is one thing. Having a God-like love for lost men is quite another matter. The one implies unity while the other is like that love that brought our Lord to this trial. Be sure that you know definitely that Jesus is God's only begotten Son and here is a grand opportunity to teach that truth.

The Y. M. C. A. Home Again

The Young Men's Christian Association keeps open house in their splendid building at Golden Gate and Leavenworth this week. One can easily guess that the neat souvenir booklet they are sending to friends has a good deal of meaning to them. Its title is "Home Again;" for the association has been "living out" since the fire.

The souvenir contains the whole story of the campaign whereby the half-million dollar subscription was raised to build the new plant, with the picturesque fact that ex-president Roosevelt had dedicated the destroyed building in 1903, and President Taft had laid the cornerstone of the present structure in 1909. Numerous illustrations of the officers and supporters of the association work appear; and a schedule of the attractions it offers young men of the city.

The program for opening week at the new building follows.

Thursday noon, Nov. 17th—Lunch to city pastors, guests of Board of Directors.

Friday noon, Nov. 18th—Lunch to representatives of San Francisco press.

Saturday evening, Nov. 19th—At Home. All officers, friends, contributors, the Mayor and all officers of municipal organizations, etc., to be invited to a general house warming.

Sunday afternoon, Nov. 20th—a great mass meeting for men only, to be addressed by Rev. Madison C. Peters, of New York. 6:30 o'clock—Union Mass Meeting of all young people's societies.

Monday evening, Nov. 21st—Opening Night Star Course of Entertainment, Grand Central Concert Company of Chicago.

Tuesday, Nov. 22nd—Great night for young men only. Speeches by Gov. Gillett and others.

Wednesday, Nov. 23rd—Athletic Day features in the gymnasium for men and women.

Thursday, Nov. 24th—Thanksgiving Day. Dedication Services of the building at 2:00 o'clock in the afternoon. 5:00 o'clock—Thanksgiving dinner for young men away from home. Evening—Lecture by Rev. Robert J. Burdette, D.D.; subject, "Rainbow Chasers." Also sports in the swimming tank.

Friday, Nov. 25th. Afternoon—"Women's Day. All women's clubs of the city. Speeches in the hall to be presided over by Mrs. John F. Merrill. Evening—Educational Evening—Lecture by Mr. Geo B. Hodge, International Secretary, New York. Saturday, Nov. 26th—Boy's Day.

Whole day and evening given to the boy's department.

Sunday, Nov. 27th—Grand Mass Meeting for men. Robert J. Burdette, D.D., of Los Angeles, to give the address.

LOS ANGELES NOTES

Westlake Church and its pastor, Rev. W. D. Landis, are in the list of our growing churches and ministers. Both were in the Cumberland communion when he came here nine years ago. When the union of the churches was under consideration Pastor Landis was one of the consistent advocates of the movement, and brought his church into the Presbytery of Los Angeles before union was consummated, remaining himself longer in the Cumberland church where he could be of greater service to the cause. Partly, perhaps, in recognition of his services he was sent to the first Assembly of the united church. Members are now being added frequently to the Westlake Church. Recently a very pleasant and profitable occasion was a reception given by the congregation to Mr. and Mrs. Landis, in part as an anniversary celebration. Drs. Phelps and Howe, nearest Baptist and Methodist pastors, gave words of cordial good fellowship, as did Dr. E. S. Chapman, whose home is near the church.

At Third Church Sunday night there was a praise service under the direction of the Woman's Missionary Society, with stereoscopic views of work in Porto Rico. Miss Ida Boone gave a few words concerning the work among the Mexicans here.

A meeting of volunteer workers at Immanuel Church last week put under way plans for systematic visitation of the entire congregation. The new assistant, Rev. E. W. Blue, has charge of this work. Workers are divided into Centurion Bands. As the families number more than a thousand and are scattered over the entire city and out into the suburbs, not to mention non-residents, the undertaking is not a small one. In recognition of the 25th anniversary of the coming to Los Angeles of Dr. Chichester, a hearty tribute to his worthy work was given by Dr. Walker Sunday morning.

The Evangelistic Committee of Presbytery under the chairmanship of Rev. L. F. Lavery, enlarged in accordance with the instruction of Presbytery, and now a very strong committee, met recently in conference with representatives of the Presbyterian Brotherhood, to lay plans for evangelistic work. The Brotherhoods, too, are holding their

meetings about once a month in a number of our churches, and taking on new life for something more than mere fellowship and entertainment.

Church of the Redeemer, Rev. J. D. Hahbiak, pastor, is doing and planning for the building up of the kingdom. At a meeting held this week the trustees were authorized to sell the present property on West Jefferson Street. A new site has been selected, and as one speaking of it said, they plan to proceed "instantly" with the erection of a new building to cost about \$15,000.

Bethany Church, Rev. Jno. A. Leusinger, pastor, observed Temperance Day, Nov. 13th. In the forenoon a sermon appropriate to the day was presented; and in the evening the excellent Temperance Day program published by the Presbyterian Temperance Committee, was used. An offering was made for the work of temperance in our church.

A union ministers' meeting of all denominations was held at Y. M. C. A. building, Nov. 13th, to consider plans relating to the strengthening of the Federation Club as an almost indispensable auxiliary to the work of the church federation. A strong joint committee had the matter in hand and it is to have consideration at a banquet Nov. 21.

The Gospel of Healing seems to be in the air. Several of our pastors of largest churches of various denominations have been lately speaking on some phases of the subject. It was up at the Ministers' Meeting not long ago, and on next Monday at the Bible Institute, at 10:30 a. m., Prof. E. B. Women, widely known for effective work in that line, will speak.

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E. L. Mackey & Co., Publishers, 788 Mission Street.

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco, California, under Act of March 3, 1879.

Remittances should be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

Discontinuance—No subscription is dropped without a definite request from the subscriber; otherwise it is assumed that he wishes to continue.

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All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested

CHURCH NEWS

Mr. Marion Lawrence will be present and speak Monday, Nov. 21, 11 a. m., at the Presbyterian Ministers' Meeting. A full attendance is urged.

First Church, San Francisco. Rev. W. K. Guthrie, pastor of the First Church, as a preface to his sermon on last Sunday morning, reminded the voters of his congregation of their duty as citizens regarding the proposed amendments to the City's charter. The religious man who neglects his civic privileges comes short of fulfilling his obligations as a Christian. His sermon was on Elisha the Prophet, and enforced a lesson of courage and faithfulness. The men's Bible class held an hour before the morning service is considering the Acts of the Apostles with much interest; and in members is also well maintained.

Calvary Church, San Francisco. Last Sunday evening, Rev. William Rader, pastor of Calvary Church, discoursed to an interested congregation on the life, character and writings of Cardinal John Henry Newman, and recounted the circumstances in which the favorite hymn, "Lead, Kindly Light," was inspired. Mr. Rader described briefly, yet comprehensively, the Oxford or Tractarian movement, in its inception and results, in which Dr. Newman took so prominent a part; and indicated its effect on the Anglican Church of half a century ago. The preacher stood for a broad, reasonable Catholicity, and reminded his hearers that

in fundamental doctrines, the influential Christian religions of the day stood firmly on the one great foundation, Jesus the Master and Savior.

The weekly calendar of Calvary Church is an excellent medium between the pastor, session and trustees on the one hand, and the congregation on the other. And the fullness of its notices and the frankness of its statements regarding finances and the duty of the members of the church, are notable features.

On Sunday evening, Nov. 27th, Rev. Mr. Rader will begin a series of discourses on subjects of public concern and interest.

Howard Presbyterian Church. The Brotherhood announces a lecture by H. Weinstock on Thursday evening, Nov. 17, the theme, "Recent Travels in India." This is the lecturer who so pleased his audience at Howard on a former occasion, speaking of "Russia as I Saw It."

Dr. A. P. Vaughn, of the Pacific Presbyterian, supplied the pulpit at Howard last Sunday morning, and Rev. Phelps, of Oakland, in the evening; the pastor having been temporarily out of commission through loss of voice.

The Howard Church Ladies' Guild hold their annual sale in the church on Friday the 18th, and desire the largest possible patronage.

Churchmen of the city have received, during the week, the following invitation:

"You are cordially invited to be present at a banquet in honor of

Mr. W. N. Hartshorn, of Boston, and Mr. Marion Lawrence, of Chicago, Tuesday evening, Nov. 22nd, 1910, at half after six o'clock, Palace Hotel, San Francisco. Reception 6:30 p. m.; banquet 7 p. m. The committee are working for this as the great event of the visit of the two notables of the Sunday school world.

Mr. Hartshorn and Mr. Lawrence are already in the south of the State rousing the interest of the men in the coming international convention.

Mr. Lawrence, who has charge of the details of preparation, remarked that one of the unique features of the convention will be a series of ten Sunday school trains from several different Eastern terminals, some of which will pass through this city. Two will leave Chicago, two from St. Louis and one each from Boston, Philadelphia, Washington, Montgomery, Ala., New Orleans, St. Paul, Winnipeg and the City of Mexico. Others are being arranged for.

Among the notables who will be in attendance upon the convention will be the fifteen members of the International Lesson Committee, which selects the topics and texts of the lessons studied each Sunday by 25,000,000 people throughout the world, the Denominational Publishers, who send out more than half a billion pieces of Sunday school literature every year, the sixty-three State and provincial general secretaries, the international secretaries and the International Executive Committee, the latter body numbering ninety-six men.

The young people of the First Christian Church were hosts at the C. E. Social of the Mariners' Church, corner of Sacramento and Drum, on Wednesday evening. The reading room is always crowded and this work is the only one of interdenominational nature along the waterfront. The work is in charge of Rev. John W. Berger.

C. E. EVANGELISM

The evangelistic campaign of the Golden Gate C. E. Union is conducted this week in the Hamilton Square Baptist Church. The theme of the week-evening services is, "The Christian's Partnership with Christ Through the Work of the Holy Spirit." Dr. J. R. Pratt and Mr. Paul C. Brown are the leaders. Next Sunday afternoon the series will begin at Howard Presbyterian Church with a rally for the intermediate young people at 3 p. m. The fourth

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series moves to the First Baptist Church and closes December 11th. The local expenses of the work are financed by the Union. A free will offering is given Dr. Pratt, and Mr. and Mrs. Brown are officers of the State C. E. Union. The workers have felt that the work has been built on prayer—the atmosphere has been very favorable from the beginning. It has seemed that the Lord was opening the way for every new step of the work.

In addition to the song service of the meetings Mr. Brown has been especially interested in organizing prayer leagues among the young people of the city high schools. Five little groups already gather to pray for friends whom they want to see brought to Christ. The object is to win, and to help those who have started to live a true life during their trials and struggles. Grown ups, too, often forget that the children, just entering maturity have their special problems. The plan is to have a group of boys, and another of girls in each school, quietly organized, without ostentation. Other students will not know who the members are, perhaps. There are two points of emphasis—purity, and the surrendered life. Little has been done to urge this upon the young people, they have pushed out for themselves in their stand for better things with a little kindly help. There is no point of life where given investment of effort reaps more result, and no place where the conditions cry out for the help of Godly people as they do among the young folks of our public schools.

On December 3 a supper is plan-
ned at which these little prayer
groups will gather and meeting each
other gain the courage of numbers
in their very commendable move-
ment.

NOTES FROM THE SEMINARY

Dr. Wieher is giving his illustrated
lecture on Palestine for some of the
San Francisco churches, on Sabbath
evening, he was at the First Church
where there was a large attendance;
and last Sabbath evening, at the
Fourth Congregational Church.

Prof. Martin supplied his former
pulpit in Santa Rosa last Sabbath,
and moderated a congregational
meeting that was called to determine
whether the congregation was ready
to call a pastor.

President Landon was, last Sab-
bath morning, with Rev. R. S. East-
man and the congregation of Knox
Church, Berkeley. He gave an ad-
dress on the World Missionary Con-
ference. The church was well filled.

The annual meeting of the Board
of Directors for organization was
held on Wednesday of last week.
There was a large attendance; fifteen
being present. Four new members
took the required obligations and
were seated as regular members of
the Board, namely: Mr. Ansel B.
Cheney, of Sacramento, Rev. Andrew
B. Gantz of Los Angeles, Rev. Mur-
dock McLeod, D.D., of Tacoma,
Wash., and Rev. Warren D. Moore,
D.D., of Santa Barbara. The follow-
ing officers were elected for the en-
suing year: President, Rev. F. S.
Brush, D.D.; Vice-President, Mr.
Robert Dollar; Secretary, Rev. James
Curry, D.D. The following commit-
tees were elected: Executive Com-
mittee, Rev. Thomas Boyd, D.D., Rev.
Andrew B. Gantz, Mr. A. B. Cheney,
Mr. Geo. D. Gray, and Mr. T. M.
Wright. Seminary Committee: Rev.
Warren D. Moore, D.D., Rev. E. L.
Rich and Prof. J. O. Griffin. The
Committee on Examinations: Rev. M.
McLeod, D.D., Rev. A. B. Gantz and
Rev. Edward M. Sharp, D.D. The
Board of Trustees was re-elected and
consists of Messrs. Chas. M. Fish, J.
W. Richards, Chas. A. Laton, George
D. Gray and Robert Dollar. Mr.
Chas. A. Laton was re-elected busi-
ness manager and treasurer. The
following Auditing Committee was
appointed: Messrs. A. B. Cheney, T.
M. Wright, Geo. D. Gray and Robert
Dollar. In accordance with the
change made in the plan of the Sem-
inary by the last meeting of the Syn-
od, Dr. Landon was unanimously
elected permanent President of the
Seminary. An Inauguration Com-
mittee was appointed, consisting of
Rev. E. L. Rich, Rev. Thomas Boyd, D.D.,
and Prof. J. O. Griffin. The Board
adjourned to meet January 11th.

The work of Rev. Alexander Hood,
'10, and Mrs. Hood, among the In-
dians at North Fork is very highly
spoken of by those who are familiar
with it.

Knox Church, of Berkeley, of
which Rev. R. S. Eastman, '00, is
pastor, is the banner church in the
Synod for baptism of children. The
pastor maintains at the same time a
high standard, refusing to baptize
the children not only of those who
are not members of the church, but
also of those who do not regularly
commune in his own or some other
church.

The first Monday evening confer-
ence of the year was held this week.
At the request of the Committee, Dr.
Landon gave an address on the
World Missionary Conference.
Besides the faculty and students,
there were present as guests,
Rev. H. C. Carroll, of the
Episcopal church in Ross, and
the following from San Rafael: Rev.

Mr. Cutting of the Episcopal church, Rev. Mr. Simmons of the Methodist church, Rev. Mr. Stevens of the Congregational church, and Rev. Lyman T. White of the Presbyterian church.

Prof. Paterson preached at Sau-salito last Sabbath and declared the pulpit vacant.

On Sabbath last, Dr. Wieher assisted Bishop Nichols, of the California Diocese of the Protestant Episcopal Church, in laying the cornerstone of the new Episcopal church of Ross. These interdenominational courtesies enlarge the sense of kinship in the kingdom. Professor Wieher has several times lately been called upon to render services to his brethren of the Protestant Episcopal Church. In the evening, he lectured upon Jerusalem, with stereopticon views, to the Green Street Congregational Church of San Francisco.

NEWARK, (N. J.) Nov. 8.—The Rev. Alfred M. Lyle, A. M., LL. D., a Presbyterian clergyman and the oldest graduate of the University of California, is dead at his home here. He was born at St. Stephen, N. B., April 11, 1839, and was graduated with the first class of the College of California, in June, 1864. After graduation, he served in the Army of the Potomac, and from 1868 to 1869 was engaged in missionary work in Colorado.

Richmond Church, on Sunday morning, November 13, listened with much interest to Mr. Paul C. Brown, the singing evangelist who is working with Dr. Pratt in the C. E. meetings in the city. He took Mr. Tanner's place in the pulpit for the morning service.

The Presbyterian ministers of the Bay cities met as usual at 920 Sacramento Street, Monday. Samuel Mitchell, superintendent of the City Rescue Mission, was the speaker of the morning, and gave a short report of the work under his charge. The mission is backed by the city church federation, and goes into a territory from which you cannot get the people to attend the churches, and when converts are won it turns them over to the churches for their further religious culture. It is a church recreating station. Among the helpers of the mission Mr. Mitchell finds that more are Presbyterians than from any other church. The superintendent is the only paid worker in connection with the organization. Something is done in the way of feeding and lodging those in honest need. The attendance during the past five months has been 15,817, an average of over 100 nightly, at the gospel meetings.

There have been many requests for prayers, and of those who in the best judgment of the workers have made surrender to Christ the number is 269.

Commencing on the 14th of November a series of noonday prayer meetings are held each day at 12:15 at the rooms 89, Third Street.

Mr. Paul C. Brown engaged in the evangelistic campaign of the C. E. Societies reported on their work, the facts being given in another column of The Pacific Presbyterian.

The question of the annual Sophomore "beer bust" at the University was brought up and the organization instructed a committee to write a letter to President Wheeler, asking that he abolish the event, as an injury to the good name of the institution. This action has been called for also by many members of the Sophomore class and by the Pelican, a student journal, in its editorial columns.

Oakland First Church. Dr. Goodspeed is preaching a Sunday-night series of sermons on "Biblical Women as Types of Modern Womanhood," and finds that these themes are attracting large audiences. The weekly calendar has notice of a Boy Scout's "hike" to Lake Chabot.

Annual sale and turkey dinner on December 9th, by the ladies of the church. Sale of fancy articles, candy, etc., during the afternoon and evening. Dinner served at 6:30 p.m.—price 50 cents. All members of the church and congregation are invited to attend, invite their friends and help make this a social and financial success.

Rev. W. W. Halloway, D. D., of New Jersey, will preach next Sunday morning and evening. Dr. Halloway, who has preached here in other years, has kindly consented to take the services in order to enable the Pastor to preach at the dedication of a new church in Chico. Give him a rousing audience and a warm welcome.

Oakland Centennial. At the monthly reception of members on Nov. 13, five persons were received, two by letter and three on profession; two of them being baptized.

The pastor's subject on Sunday evening, Nov. 20, will be "The Conservation of Moral Resources," on the evening of Nov. 27, "The Greatest Reclamation Scheme on Earth."

Union Street Church, Oakland.—The past week has been a busy one. The orchestra under the direction of the pastor had a rehearsal Monday evening. Wednesday evening the regular prayer-meeting was in charge of the Ladies' Missionary So-

THE DRAGON STORIES



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-page imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

DISTINCTIVELY CHINESE, and therefore Oriental, it presents the stories in appropriate setting.

THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1/2 by 9 1/2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company, and is on sale in San Francisco at Paul Elder's, Robertson's, The Emporium, The New Book Store, Hotel St. Francis, The Fairmont, and the San Francisco Presbyterian Home Mission, 920 Sacramento Street.

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ARTHUR CROSBY, A. M., D.D., Headmaster.

ciety. Mrs. Dr. Hansen spoke most entertainingly, impersonating a Moslem woman. She gave a vivid picture of the life of the Persians. At the conclusion of this service, the Brotherhood was given right of way for the evening and used it well, entertaining a large company of their friends. Many toothsome refreshments were provided, and all cooked by the men.

Friday evening at the Alameda County C. E. Rally in the First Congregational Church, Union Street was well represented, and to their surprise took all three prizes in the missionary reading contest, reported elsewhere in this issue.

This indicates a most enviable spreading of mission information, and many pastors and workers will want to know how it was done. Miss Viola Rich, chairman of the missionary committee, saw to it that the theme was kept before the society weekly, and that an abundant supply of missionary literature was kept on hand for the members. A final reading rally was held at the home of one of the members on Halloween night, the last night of the contest. The 32,000 pages was the final result. Perhaps it was a little selfish for the one church to take all the prizes, but we trust it is to the glory of God, and His name has the praise.

Annual S. S. Convention of Alameda County will be held in the First Congregational Church in Alameda on Nov. 17-18. A splendid program has been arranged, with several strong speakers.

Faith Church, Berkeley. The relation existing between this church and the Rev. J. E. Duff was dissolved by action of the Oakland Presbytery, November 9th. Mr. Duff gives up the work owing to the illness of his wife, and with the expressed sympathy of the Presbytery for both in their affliction.

Emmanuel Presbyterian Church, Oakland, California. For the past few years, the Emmanuel Presbyterian Church, with plant located on 49th Street, Oakland, California, has had a peculiar and not altogether enviable history.

Having a good church building, and also a first class manse, the congregation has also a very considerable debt to the Board of Church Erection.

In December, 1909, the Congregation found itself unable to agree upon the call of a pastor, and at the request and suggestion of one of the elders of the church, the Presbytery of Oakland directed the Executive



Rev. Guy Arnot White has just taken up the leadership of Christian work at Richmond, California.

Commission to select and appoint a temporary supply, looking for and hastening unto the coming of a permanent pastor. The Commission selected Rev. Alfred E. Street, formerly a missionary in Hainan, China, and he undertook the work in the middle of January, 1910.

Dr. Orlando E. Hart, the Pastor Evangelist, was directed to assist the supply and secure if possible united action and increase of funds necessary to meet the church's obligations. During October, special meetings were held each evening, with visiting among the people.

On Wednesday, November 2nd, a Congregational meeting was held, presided over by Dr. Hart. The attendance was fully representative of both men and women. By-laws were adopted. Two new elders were elected. A Finance Committee was elected. Mr. Street was called as pastor at a pledged salary of \$1000 a year and the free use of the manse. All the actions of the Congregational meeting were enthusiastic and wholly unanimous.

The Finance Committee was duly installed on Sunday, November 6th, and are now hopefully at work to secure a sufficient subscription to meet the church's current expenses.

Mr. Street has signified his willingness to accept the call on condition that the Congregation places itself on a paying basis.

YOU CAN MAKE YOUR CHRISTMAS GIFT MONEY BY HELPING THE PACIFIC PRESBYTERIAN. SEND A LIST OF NEW SUBSCRIBERS AT THE SPECIAL RATE, \$1.50 FOR 14 MONTHS

Modesto, Homer K. Pitman, pastor, has just laid the cornerstone of a \$35,000 church building. Dr. Lapsley A. McAfee, of Berkeley, spent Tuesday with the church and assisted in the services. The church is planned to have institutional features, supplying the town with the plant that is in many places supplied by the Y. M. C. A., which is not organized in Modesto. "The livest brotherhood on the coast," is the report concerning the men's organization of this church. The community is a well-to-do farming and dairying neighborhood; the sort of folks who know how to support the church.

Tacoma

On November 25 and 26 a Christian Ministry Students' Conference will be held in the Y. M. C. A. Building in this city.

All students in the colleges and universities of Western Washington who are expecting to enter the Christian Ministry, either at home or abroad, are invited to attend this conference. A limited number of Christian Association workers not included in the above group, will be cordially welcomed. A special invitation is given to clergymen of the various Protestant churches to be present throughout this conference for fellowship and counsel.

The main topics on the program are: Devotional Habits, Preparation for the Ministry, Emphasizing Missions and Social Questions, and the Present Challenge of the Ministry.

The names of the most prominent churchmen of the Sound district and of prominent Y. M. C. A. workers appear on the program for addresses.

This brings the attractiveness of the ministry before the young men of the colleges, presented by men whose work is the strongest plea to those who may take up the calling.

Padadena, First Church

On the morning of November 6th, Rev. John Gilbert Blew conducting the services, over 1500 people were present, of whom 871 remained to the communion service. At this service, 71 united with the church; 12 of them on profession of faith. The service was most impressive and indicates the splendid condition of the church life. At the evening service, Rev. Arthur Hicks, Synodical Sunday School Superintendent, gave his stereopticon address on the subject, "A Missionary Among the Mountaineers, Miners and Lumbermen;" securing some generous contributions for special work in the oilfields.

The Annual Sunday School Rally was held October 30th; over 750 being present, said to be the largest attendance in the school's history.

Stenography

A WAY TO INDEPENDENCE

Many young men and young women have found a way to independence by the study of stenography. It is **dignified, honorable** employment for anyone, and affords opportunities **greater**, perhaps, than those afforded by other positions.

THE CONFIDENTIAL EMPLOYEE

The stenographer is usually the **confidential** employee of the office. The stenographer writes the words and thoughts, the plans and methods of the successful business man and is unconsciously trained for **big business** problems. The stenographer obtains such a confidential, detailed knowledge of the business that **promotion is sure**. Numberless instances can be given of those who have risen to the highest positions in institutions where they commenced service as stenographers.

CORRECT TRAINING ESSENTIAL

However, to secure the **best** positions, **proper** training is absolutely essential, such **training** as you secure at Heald's College. Such training must be on a **broad**er basis than preparation for **one** particular line of stenographic work. In Heald's Colleges the training is for court reporting, for business positions, for railroad work, for professional work, for all commercial branches. Now supplement this shorthand course with a Heald bookkeeping course, and you have the best possible training, not only for business, but for future advancement.

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Our interest in you does not cease after your study period is over. We secure positions for our students as soon as they are fitted to hold them. We keep a friendly eye upon you after you have secured a position and help you to advance. The managers of our twelve schools in the principal cities of California and Nevada will exert their efforts in your behalf as soon as you are ready to hold a position.

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In the forty-seven years that the Heald's Colleges have been doing educational work, over thirty-five thousand students have attended our classes. Our attendance is today greater than ever, because everywhere in the West Heald's Colleges are recognized as the best business schools. You undoubtedly want to secure your training at the best school from the finest instructors. Here **such** training costs no more than **ordinary** schools charge for **ordinary** instruction. New term commences Monday.

Write, telephone or call for catalogs and detailed information regarding our colleges and courses. This will not obligate you in any way, but will merely give us the opportunity of supplying you with facts about practical education which must be of interest to you. Address:

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Catalogs free from any of the Heald Colleges.

BOOK NOTES

The Potato Child and Others

Three tender Christmas stories by Mrs. Charles J. Woodbury, with a frontispiece after a bas-relief by Elizabeth Ferrea. San Francisco, Paul Elder & Co. Price 35 cents.

Mrs. Charles J. Woodbury has published through Paul Elder and Company, a very readable and a very giveable little Christmas book entitled, "The Potato Child and Others." It consists of the title story and two others. The "Potato Child" was only a doll made out of a healthy potato by a lonely, love-hungry little waif; but, "there is no knowing how much one sweet, loving, contented potato-child can do in a house." "A Story That Never Ends," shows how a very normal but angry little boy learned the lesson of forgiveness from a boyish vision of the Greatest of all Teachers in His boyhood. "A Nazareth Christmas" is the story of the Nativity told by the mother of Jesus when he was yet a boy in Nazareth.

These touching tales are little in size but big in their appeal to the heart, and are told in the simple manner that is the best art. The frontispiece is a reproduction of a charming bas-relief by Elizabeth Ferrea, representing little Elsie tending the Potato-Child.

The booklet is bound in flexible covers in a new and pleasing effect, and enclosed in a uniform, gold-stamped envelope, as a delightful little holiday gift.

The Decisive Hour of Christian Missions

The new text book for Mission Study, bearing the above title, was written by John R. Mott, chairman of the Edinburgh Conference, and should be read by every pastor.

It embodies the result of a scientific investigation of the most pressing and vital problems of Christian Missions.

The first chapter graphically sets forth the world-wide movement in self-development; the realization of a new nationalism in China, Turkey, etc.; the ferment of unrest and reaching out towards something better amongst all peoples; and the influence that Christianity has had in this awakening.

The second chapter—"Critical Tendencies and Influences in the Non-Christian World," reveals the difficulties now besetting Christianity, endangering its future growth in Oriental lands. The baleful influence of unchristian traders and settlers from Western lands, the introduction of our vices, the circulation of agnostic, infidel and indecent

literature from our presses, and native secular education, are forces tending to counteract and destroy missionary teachings.

Buddhism and Mohammedanism have been aroused by our propaganda to imitate our methods, and the latter is making rapid conquest of Africa, India and the East Indies.

Every Mohammedan trader is a missionary, winning converts to his faith wherever he goes.

There are still vast regions untouched by the vices and diseases of a corrupt civilization, and Christianity should prepare these peoples to resist the temptations that are destined to assail them.

The paramount needs are Christian schools and teachers.

Chapter 3, "The Rising Spiritual Tide in the Non-Christian World," shows the marvelous changes wrought by God's power during the last few years, notwithstanding the strong opposing forces. The Christian church of Japan has increased 70 per cent during the past decade, and the large percentage of Christians in governmental positions exerts an incalculable influence upon the country.

Chapter IV presents various methods by which the Christian church can carry the Gospel to all Non-Christian peoples before the present opportunity passes away.

In chapter V, "An Adequate Home Base," the new movements for world-wide evangelization are epitomized. No country can be wholly won for Christ except by natives of that land. A missionary can be only a pioneer to train leaders.

Chapter VI shows how this is being gradually and efficiently done, and illustrates by famous native workers.

Chapter VII, "The Superhuman Factor," emphasizes the source of all transforming power, and gives proofs of the manifest presence of God's spirit in missionary work.

Chapter VIII reveals the possibilities of the present situation; such as the accessibility of the non-Christian world (its political control being in the hands of nominally Christian nations), and the receptivity of many of its people.

"Opportunity spells responsibility and this unparalleled openness comes to the church as a great test of the reality and living strength of its faith and of its capacity for comprehensive Christian statesmanship and generalship."

"The concern of Christians to-day should not be lest non-Christian people refuse to receive Christ, but lest they, in failing to communicate Him, will themselves lose Him.

"The only faith which will conquer Europe and America, is the

faith heroic and vigorous enough to subdue the peoples of the non-Christian world."

CARRIE L. MORTON,

Mission Study Secretary of the Woman's Occidental Board of Foreign Missions.

A Missionary Book Reading Contest

For the past two months the young people of Alameda County have been vieing with one another to see who could read the greatest number of pages from missionary books.

The contest began about the middle of September. Any Young People's Society in Alameda County was allowed to enter the contest and out of some thirty-five societies, eleven took part. The contest closed on October 31st, and the awarding of prizes was given at a public meeting Friday evening, November 11th, at the First Congregational Church, Oakland.

The prizes were as follows: First prize, a library of ten books on China awarded to the society which read the greatest number of pages. The next prize, a banner to the society which reported the largest number of pages read per member, and the third prize, a Bible, awarded to the person reading the most pages.

The total number of pages read by all the societies was 74,912. All three prizes were taken by the Senior Endeavor Society of the Union Street Presbyterian Church, Oakland. The total number of pages read by that society was 32,446. The Senior Endeavor Society of Fruitvale Presbyterian Church read the next largest number, 10,340. The average number of pages per member in the Union Street Church was 600. The next highest number per member was by the Elmhurst Presbyterian Senior Endeavor Society, 346 pages. The largest number of pages read by one individual was 3,076 pages, by Miss Sutherland, of the Union Street Church.

The society receiving the prizes numbers 54 members, of whom 41 read books. During the contest more than 80 books were read by the Union Street Senior Endeavor Society.

The Woman's Missionary Society of the First Presbyterian Church of Berkeley held its annual praise service on the 10th inst., and an exceedingly interesting service it was. It began at 10:45 a.m., and after the usual devotional exercises, a letter was read from Mrs. Sharrocks, by her mother, Mrs. Ames. The Korean message is always inspiring. Then Mrs. Hall gave an excellent talk on "The Mexicans in the United States."

At 12:30, 38 ladies sat down to a

basket luncheon in the Primary Room, and enjoyed a social hour. At 2 p.m., the Roll of the society was called, and then followed the thank offering; and our much esteemed treasurer was quite overwhelmed with the offering. The best thing of the day, however, was an address delivered by Mr. A. P. Vaughn, your newly elected editor. He was listened to with a great deal of interest by all present; his subject being Central America.

The Berkeley First is a "live" church throughout, and there is something doing all the time. Thirty-four new members were added to the church roll on last communion day.

Mrs. S. H. STRITE.

Scholarship Prize

For Young Presbyterians

The Pacific Presbyterian will give a seventy-five dollar scholarship as a prize for the largest list of new subscribers sent into its office before February 1st, 1911.

We want the Presbyterian to be read in every Presbyterian home on the coast. The young folks in the churches know much better how to get subscriptions there than any stranger would. They can have the help of parents and friends in securing subscriptions, of course. One can compete for this prize just as well in the country town as in the city—there are more people trying for it in the city.

The prize will be allotted Feb. 1st. But people are subscribing for their magazines and papers during the Christmas season, and now is the time to begin hustling. A subscription is a good Christmas present.

The prize is a Business Scholarship in the Berkeley Business College, the school that "made good" because its graduates "make good." The Scholarship entitles the winner to six months instruction under skilled teachers, in either the Shorthand or Commercial departments.

The subscription price is \$1.50 until December 31, 1911. For all those who send us lists of subscribers with remittances of \$1.50 each, but who fail to win the prize, we will pay a liberal cash reward for every subscription.

Begin now—hustle through the holidays. Win the prize.

It means the fitting for a successful business career for any young man or woman. It puts you without expense in the College whose good motto is, "Be Good, Do Good, Make Good."

For further information, address, Publishers Pacific Presbyterian.

There will be two Thanksgiving services in Pasadena this year instead of one as heretofore. Dr. D. F. Fox, pastor of the First Congregational Church, will deliver a Thanksgiving address in the Pasadena Presbyterian Church, while the Rev. F. G. H. Stevens, pastor of the Lake Avenue Methodist Church, will preach at the First Congregational Church.

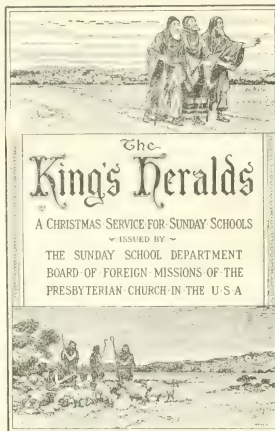
Dr. Burdette filled the pulpit at the Presbyterian Church on last Sunday. Several years ago Dr. Burdette was the pastor of that church. He also filled that pulpit for several months just before Dr. MacLeod arrived, and now, during the interim before Dr. Freeman gets here, which will be about January 1, Dr. Burdette will preach every Sunday.

"It is a joy to come back and preach from the pulpit of my first pastorate in Pasadena," he said, as he arose to speak. "I rejoice with you that you have made so many fine improvements, and yet I am glad that we all still preach the same gospel from the same Bible. We all have the same teachings and give thanks to the same God."

Livermore Church, which has been supplied by Rev. W. J. Clifford, has now called him to the pastorate. The installation will take place soon.

Sunday School Teachers, you will find the lesson teaching helps in the Pacific Presbyterian worth many times \$1.50, the cost of the paper, during the coming 14

months. No other church paper prints notes of the practical, usable value of those appearing each week in the Pacific Presbyterian.



also sufficient time for the scholars to gather a goodly offering for the Missions. Of course you will need a Mite Box for every member of the school. Send your order to

Rev. George H. Trull, Sunday-School Secretary,
Presbyterian Board of Foreign Missions,
Room 908, 156 Fifth Avenue, New York City.

The Christmas Service for Your Sunday School

Above is the attractive cover design of the Christmas Program for Sunday-schools issued by the Sunday School Department of the Foreign Board. It is just a foretaste of the good things within; bright, attractive music, appropriate scripture, and an entirely new feature this year—suggested stereopticon slides that will add greatly to the enjoyment and profit of the service for those schools that care to use them. The service is complete, however, without the pictures.

The Supplement contains recitations and exercises of peculiar beauty and appropriateness; an advance over anything the Board has yet produced.

The Mite Box this year, in three colors, shows the missionary departing from America for his field, and his arrival in the Orient; also the wise men on their ancient ships of the desert, and the shepherds departing each to tell the glad news of the birth of the Christ child.

Programs, Supplements and Mite Boxes are furnished free of charge in quantities desired to schools giving a Christmas offering to the Presbyterian Board of Foreign Missions. Send your order in at once and get your supplies before the holiday rush begins, when there is bound to be delay. Allow

See Our Special Clubbing Offer

We will fill any Clubbing Offer published by any Reliable Magazine or Firm.

Always add **PACIFIC PRESBYTERIAN**, with Clubs \$1.25.

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\$5.50	Pacific Presbyterian Century Pearson's	\$7.00	\$2.65	Pacific Presbyterian Technical World Sunset	\$4.50

These clubs give you a choice of the best standard magazines at particularly low rates. We will be glad to sell you any list of magazines you desire at equally attractive prices.

Buy your reading with your church paper, the

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SAN FRANCISCO, CALIF.

PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, CALIFORNIA, NOVEMBER 24, 1910

No. 47

The Plain of a Hundred Churches.

A Fragment of History from the Region Now Rent by Revolution.

Pale morning, when the life of the common people has its new beginnings, is always the most interesting hour for a kindly inspection of their affairs. Wherefore, awakening rather early in my enormous, barren room at an old Spanish inn of Puebla, Mexico, I went out at once to see what phases of life the "City



Pyramid of Cholula. The domes of San Gabriel in the foreground.

of Angels" chose to reveal to strangers during the first hour of her day. In a little plaza with a quaint old fountain splashing drowsily, for the sun had not yet fully awakened it, women were already gathering with baskets of fruit and produce to dispose of during the morning, for this is the market-place of the district. A few moments were spent in an ancient church, where scattered worshippers were kneeling in the early dusk; then I followed an alameda of gloomy, over-arching trees up to a commanding circle on an open hillside, where Pueblans have raised a good equestrian statue to General Zaragoza, who here defeated the French forces on the 5th of May, 1862, when they began the invasion of Mexico.

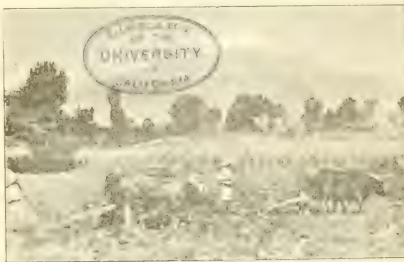
Happy surprises often await the traveler in paths that are new—and this is the seed of the *wander-blume*, is it not? The climb hither to the statue had lifted me above the city, and on turning, it lay beneath the eye, with the sun just touching the tallest domes and towers; but high in the sky above, in full glory of golden light, distinct in the clear morning air, rose Mexico's two matchless snow peaks, Popocatepetl and Iztaccihuatl.

The sight called at once for a new course of action. Cholula, the ancient Indian shrine, is three leagues nearer the mountains than Puebla; and the way to it lay across the open plain with the white cones above constantly in view. Hurrying to the station and trundling out through the suburbs by the early train, a half hour later found me, drenched with dew, scrambling up a steep by-path through tall grasses to the summit of the great Cholula pyramid, built for religious uses by an unknown race of men, that move like titans through the mists before the dawn of history's day.

Leaning on the heavy stone balustrade that thoughtful Spanish padres built long ago to keep breathless, exhausted climbers from toppling off the high platform down the steep sides of the pyramid, were a half

dozen villagers. They had come up to the church on the summit for early prayers, but were pausing first outside the doors for a space to drink in with their eyes the glistening mountain above and the luxuriant plain below. Just at the foot of the great mound is a fragment of a village, a drowsy little place where you can buy excellent fruit from a table in the doorway of every house, knowing that if you need more than the apparent supply it can be produced in a moment from the same source, the garden just in the rear. The railway half circles the pyramid, and a little group at the station awaits the train cityward, all with some load of products—fowls, grain, vegetables, or fruit—that they are taking to the larger markets. A diminutive mule-tram, which is really much more truly Mexican than the steam train, also carries successive carloads of marketing, or shopping, or simply preasuring patrons from the shady old plaza yonder to the city and back again.

A fragment of village—see these long streets, reaching away through the fields; and cross streets mark a regular checker-board of blocks on the level plain. Circling the plaza one looks down into open courts built solidly around with houses on the four sides of the block, but the next tier outside may have but a tiny hut or two to the square, and beyond this the houses are scattered thinly through gardens of corn. A cobble paved street to one's bean patch may be common enough with the gardener of Brittany or Holland, but not with the Mexican; and soon the truth is realized that the great pyramid was the center of a one-time mighty city, filling the near-by plain, the mecca of all the Indian nations of half a continent. The festivals and the pilgrims supported a goodly population, and the produce of gardens and orchards as far



Popocatepetl from the Plain of Cholula

as the eye reaches flowed to these markets, for in that age there was no Puebla. When the Spaniards came into power and their religion was officially accepted in the region Cholula was still a shrine of pilgrimage and center of religious activity. On the summit of the pyramid the church of Our Lady of the Remedies was erected, with a miraculously descended and miracle-working image of the Lady enshrined therein, and

every district of the wealthy city had its local church, often with convent or monastery attached, always solidly and expensively built, and usually beautiful in architectural design and lavish decoration of carved stone work and glazed tile facings. This was done in the heyday of the viceregal period, when Mexico was accounted one great gold and silver mine by Spain and the Roman church. Then time began to gnaw at the fringes of that rich-woven damask robe that Cholula spread over the plain at the feet of Popocatepetl and the White Woman. No one noted it, I suppose, for it was only the huts in the poor quarters far out that were deserted at first, the mud houses falling and being plowed back into the level soil from which their bricks were shapen. The gardens crept in noiselessly, step by step. Cavaliers still rode bravely through the clanging streets; fair ladies laughed from screened casements; and pilgrims came to Our Lady of the Remedies and were healed. But time and its hunger are not lightly satisfied, and by and by it was gnawing also at the foundations of mansions; whole sections of the damask robe fell to threads; and—the story must be short—Cholula is only a shred of a city now, a remnant at the foot of the pyramid shrine.

The churches are the proof. Churches do not pay taxes; they are not pulled down if they fail to make income for the proprietors. And one would hardly raze a church just in greed of the bit of soil beneath it to raise corn upon, when the whole plain lies around. So in the vacant squares filled with garden stuff or pasturing sleek dairy cows the churches of the vanished city still stand, a religious skeleton from which the flesh of secular life has all moldered away.

Let us count them, beginning here at the plaza where we look down on the forty-seven domes of the royal chapel connected with San Gabriel, and following slowly around the pyramid summit until we have completed the circle. Enumerating only those that stand in the open valley the tally is sixty-three; but villages here and there within the range of vision all have their local chapels, and yonder in the morning mist above the greenery loom the great towers of the Puebla cathedral and the spires and domes of many others of the city's sixty churches.

Memory, wandering unmissed like a stray child in search of flowers, suddenly returns with the picture of another city of the past, where fellaheen are plowing with their camels the soil that once was moulded in palace walls, and sturdy granite temples outline the skeleton of the disintegrated city. But time has had longer ages in which to deal with Thebes of the Hundred Gates than with Cholula, and has more nearly worked its will with her.

The church of Our Lady was builded here on its unique foundation in the early Spanish-Colonial period. They had good architects in those good days, and the one, now nameless, who designed the stately towers and dome to crown the age-old pyramid used well his opportunities to create a structure whose ensemble should charm every eye that sought it daily in the populous city and from the wide sweep of the outer plain. On its height it catches, like a beacon, the first light of dawn and the last warm glow at dusk. Sometimes it is lost in mist. Sometimes it is deserted the long day through, and sometimes its floor and the whole area of the pyramid top are close packed with a multitude of pilgrims.

Entering the portal one stands in a nave, well fashioned in pier and arch and vault, but in no way remarkable. Chiefly interesting, of course, is the figurine Virgin, Nuestra Señora de los Remedios, enshrined on the high altar; and after it the numberless votive offerings from those who have received miraculous answers to their prayers to her. A shudder

of pity comes to the heart with the thought of the weariness and pain, in measureless sum, of those who have toiled, fainting, up the steep ascent of the pyramid seeking relief; of all the fevered little children brought hither, and aged breasts with the fitful flame of life almost burnt out, pleading for strength here; year after year, decade upon decade, through the centuries.

You have heard the story of the churches, and counted them, and seen the crude little images and pictures that testify to the pain and sorrow that has surged, wave after wave from an inexhaustable sea, up to the shrine. But there is more to hear, tales doubly fascinating because they are so old all proofs are lost, and you have only the story teller's true word for it—the word of the long descent of story tellers that have told the same tales to your fathers, generation by generation.

Quetzalcoatl was Lord of the Eastern Light and of Winds, and his scepter and symbol was the morning star. His face was pale-skinned—the ruddy Toltecs and Aztecs worshipped him as the Fair God. In the council circle of their Olympus, where various deities held their portfolios with careful regard to higher and lower rank, Quetzalcoatl held a very central place. To him pertained the mystic potencies of weal or woe that blessed or blasted men, in the gentle breeze that cools the noontide or the tempest that spreads destruction. Wherever he went the singing birds winged with him filling the air with song, the emblem of the whistling winds. From his hand came the perpetual miracle of pale dawn peering through the black of night, the tender Eastern Light of day new-born. Besides all this it was the kindly, fair-skinned god who taught the people household arts and crafts and the better secrets of fruit and grain culture. So the people of these valleys and plains, the Toltecs long ago, and afterwards the Aztecs, came to lean heavily upon and trust faithfully in the diety to whom they were indebted for so much.

It fell on a given day, one of those misty, titanic days of prehistoric time, that there was a misunderstanding among the Great Ones on the Indian Olympus, and Quetzalcoatl was sentenced to exile. On his way to the sea, however, he halted at Cholula, where already there was a shrine in his honor. There he spent twenty years teaching the citizens the arts of civilization. At last, with a promise to return again to Mexico, the Fair God embarked in his wizard skiff of serpent skins, and blown by his own subject winds, sped away beyond the horizon's rim into the Eastern Light, the Land of the Sun.

The training received from Quetzalcoatl gave Cholula first place in commercial and industrial importance over all the capitals of the surrounding nations. And the fame of the god's sojourn made it at once a mecca. The grateful people set about to build a temple worthy the benefactor, and using the sciences he had taught them, they reared a giant pyramid, its sides facing with astronomical exactness the four points of heaven, and on its summit, where all the plain could see the altar fires, they erected his shrine, placing his image there and instituting a service of worship in his honor.

Long days and long generations passed; the Toltec people (or whatever name you will to know them by) disappeared, leaving their marvelous buildings behind them but no records of their going; and the Aztec race came from the north, re-populating the Vale of Anahuac and surrounding territories. They re-established the worship of Quetzalcoatl in the superb temple on the pyramid of Cholula, the holy city. Of this age the historian Prescott says:

"The religious rites were not performed, however, in the pure spirit originally prescribed by its tutelary deity. His altars, as well as those of the numerous Aztec gods, were stained with human blood; and 6,000 victims are said to have been annually offered up at their sanguinary shrines. The great number of these may be estimated from the declaration of Cortez that he counted 400 towers in the city, yet no temple had more than two, many only one. High above the rest rose the pyramid of Cholula, with its undying fires flinging their radiance far and wide over the capital, and proclaiming to the nations that there was the mystic worship of the good deity who was one day to return and resume his empire over the land."

At Cholula the conquerors, when they came in the sixteenth century, still encountered the annual sacrifice of a virgin, an Aztec maid of noble birth. Such perversion man had made of the kindly spirit of Quetzalcoatl that they must worship even him in their own cruel, blood-stained way! And now you have heard the story of the pagan shrine, and can guess something of the wild terror of uncounted innocent sacrifices as they were led hither, bent back, and bound on the altar stone. I pray that you may never guess nor feel aught of the tiger-thirst for blood that surged in the hearts of priests who devised that ritual, whose vulture hands slit the live breast and slipped into the vitals to wrench the pulsating heart away and hold it up, still quivering, before the Fair God—the god who gives rich harvests, and adds perfume of flowers and song of birds that men may have joy with abundance;

the god who was high priest of human advancement and happiness. Beneath the Spanish flagstones that pave the pyramid top, the earth is saturated still with human blood that flowed into it ages ago, as lives ebbed out in agony.

Then the mountain that had looked down on all this tumult of error and fear and blood-thirst and faith, without emotion, impassionate, snow-white—the mountain saw the Spanish come, fighting and pillaging and slaying in the name of the Cross. For their pale skins the Aztecs accounted them the messengers of the Fair God, and they listened to the padres as they told of the White Christ, and believed Him to be Quetzalcoatl returned to them as he had said. So the churches were built; the first on the spot where the Aztec altar stood, Our Lady of the Remedies—may she find some mystic healing for all those ghastly wounds before inflicted here, some remedy for old tortures. Afterwards, as the mission was successful a chapel was built in this district, and a basilica in that, until the city was embossed with towers and domes and spires, a hundred temples where the Christ was worshipped. The rest of the story you know, how the plain has swallowed the city, but kept the churches with clusters of trees around them, so the pilgrim can always find a cool seat to rest on while he admires the peerless mountain, with a mellow-hued tower in the foreground to lend color to his view. And at evening Angelus the Plain of a Hundred Churches has wondrous music of silver bells for the day's last hymn.

ARTHUR PERCE VAUGHN

An Interdenominational Christian University

By W. D. Storey

I desire to present some reasons why I think the evangelical protestant denominations of this Coast should unite in founding a non-sectarian, inter-denominational Christian university.

I assume that the members of such denominations are in accord in the belief that an extension of the field of Christian education in the higher institutions or learning is very desirable. Also, that such an extension is especially desirable on this Coast on account of the over-shadowing influence here of the two great secular universities, that are constantly drawing to themselves, in rapidly increasing numbers, the children of religious parents. I need not enlarge upon this fact; it lies at the basis of all discussions relative to the best means of stopping what all Christian thinkers recognize as a serious evil.

I assume that it will be admitted that no single denominational college on this Coast can hope to compete with the two secular institutions referred to in the field of general education. I also think that no Christian reader will dissent from the proposition that the establishment on this coast of a great Christian University, equal to the great secular universities in endowment, and all appliances for teaching in every department of secular knowledge, and surpassing them in completeness because developing the spiritual nature of man, which they ignore or subvert, would be something devoutly to be desired. It is precisely that kind of a university for which I am working and hoping.

Assuming that no single denomination can accomplish such a result, the question arises: "Can it be accomplished by a union of all the denominations?" Before trying to answer that question, it will be well

to ask: "Can the denominations unite for such an object without the sacrifice of any sectarian or denominational tenets or traditions?" I think an affirmative answer to this question is involved in the fact that the denominational colleges are not sectarian, the religious part of the curriculum of any one of them being substantially the same as that of each of the others. This fact excited in me the hope of success in the work I have undertaken; a hope that is justified by the cordiality which leading clergymen and laymen of all the denominations have accorded to the project. The idea has been commended with surprising and gratifying unanimity by the large numbers of such persons with whom I have talked on the subject. I think that this unity in the fundamental doctrines of Christianity taught in all the denominational colleges is of itself evidence that there is no theoretical objection to the proposed union.

Recurring, now, to the question, "Can the idea of such a university as I have indicated be realized by a union of all the denominations for that purpose?" I will in reply, briefly outline the resources likely to be secured for such an institution. Those resources may be broadly classified under three heads: first, patronage and donations from every protestant Christian on this coast; second, patronage and contributions from that large class of non-religious persons who prefer, other things being equal, to have their children educated under Christian influences; and third, endowments from persons of moderate means, and that large class of millionaire philanthropists who are every year pouring out tens of millions of dollars to advance the cause of education, morality and religion in this country. Every motive which prompts each of these

classes to support the denominational colleges, would be intensified in behalf of the support of the proposed institution. "A man would give \$1,000 to such a university sooner than he would give \$10 to a denominational college," said a very prominent bishop of the Methodist Episcopal Church, with whom I talked on the subject. Many men of large wealth and worthy ambition would be glad to unite their names to an institution of learning of such breadth and scope and far-reaching prestige as I have in mind, standing, as it would, as a beacon of Christian enlightenment for the developing empire on this coast.

Assuming that a little reflection will satisfy the reader that the proposed university could reasonably hope for ultimately adequate support, I will now briefly consider several objections to the practicability of the proposed union, which are likely to arise in the mind of the reader, who may have been with me thus far in this discussion. The first of these objections will be based upon the fear that the fundamentals of Christianity now taught in the college of the denomination to which the reader belongs, will be in danger of being weakened or perverted when passed over to the care of the university. This objection I have tried to meet by a provision in a proposed plan of organization, which I shall outline further on in this discussion. In brief, the provision is that in the adoption of the religious part of the curriculum, and in subsequent changes thereof, assent of the uniting denominations, expressed through their governing bodies, shall be necessary. This would insure the permanent Christian character of the university, I think.

Another objection likely to be urged is based on the fear that the larger denominations may dominate and overrule the smaller ones in the organization or government of the university. This objection might be answered by saying that as the primary object of the university is to extend the area of Christian education, the interests of the denominations, as such, should be subordinated to the main purpose. But, waiving this view, I propose to meet the objection by providing that the uniting denominations shall share equally in the organization and government of the institution.

Other objections which I can foresee, are based upon the associations of various kinds, which have grown up around the denominational colleges, and upon the large disparity that will appear in the resources in the form of College properties, which the uniting denominations will respectively contribute to the common object. To such objections I might properly reply that they ought to sink out of sight in presence of an institution which proposes to unite in itself all the features that endear the present colleges to their founders, supporters and graduates, and add thereto other features more grand and far-reaching in the general field of education than will ever be attainable to those colleges. But I think all objections of that kind will be silenced by a provision in the proposed plan which declares that the project shall not take effect until an endowment equal to twice the aggregate value of the college properties of the uniting denominations, is ready for the university as soon as it is legally incorporated. This will permit the educational and financial work of the present colleges to go on without interruption, so that if it is found difficult to obtain the necessary endowment, the proposed plans of the denominational colleges would not be deranged. In fact, I believe these plans would receive fresh impetus if carried on under the hope that the money raised and improvements designed, might be used to swell the resources of an institution that would surpass in reach,

prestige, and aggregate results, anything that could be expected of any or all of the present colleges.

If the editor permits, I shall, in another article, have something to say about the relations, existing or contemplated, between the denominational colleges and the two great secular universities on this Coast; and briefly explain a plan devised by me for the inauguration of the project above outlined; which plan is embodied in resolutions that the Presbyterian Synod of California, the Northern California Congregational Conference, and the Methodist Episcopal Conference of California, have referred to committees. It is hoped that the project will be fully discussed by the leaders of religious thought on this coast during the next year, so that definite action can be soon taken by the governing bodies of all the denominations on this coast that are interested in the matter.

FOREIGN MISSIONS REPORT

California Synod, Part I.

By H. K. Sanborn, Chairman Syn. Com.

The mighty and most helpful advance in the appreciation of modern missions by the world's leading statesmen is one of our best encouragements in mission effort to-day. While not many years ago our public men were chary and hesitant in their commendation of foreign missionary work, to-day there is a marked change in this respect, for we find the foremost leaders of the nation, and those occupying highest places in official positions, giving highest praise and almost universal approval to the fine character and efficiency of the mission work and the devotion and ability of the missionary workers.

A few seem specially worthy of note.

Our President Taft says:

"Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. Now, no man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only bases for hope of modern civilization in the growth of popular self-government. It is through the foreign mission that we must expect to have the true picture of Christian brotherhood presented to those nations—the true spirit of Christian sympathy. In the progress of civilization, you cannot over-estimate the immense importance of Christian missions. As a whole, those 3,000 missionaries in China and those thousands in other countries worthily represent the best Christian spirit of the country, and this body of Christian men and women are doing a work that is indispensable to the spread of Christian civilization."

Colonel Theodore Roosevelt says:

"The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The devoted Christian missionary represents one of the greatest forces which is to change the dark lands of to-day into greater and better countries of the future."

Hon. William McKinley once said:

"I am glad of the opportunity to offer without stint, my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvellous results. The services and sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of

truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Who can estimate the missionary's value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation."

Hon. John W. Foster, Ex-Secretary of State, says:

"My observation and experience have greatly impressed me with the salutary influence of Christian missions upon the nations of the Orient. The Protestant educational institutions at Constantinople, Beirut and other places have had a distinctly elevating effect in Mohammedan lands. The early Christian missionaries in China and Japan were of inestimable value, and aside from their primary work as preachers of the Gospel of Christ, they have accomplished much for the elevation and enlightenment of the people of Asia."

Colonel Charles Denby, for twelve years United States Minister to China, said:

"I made a study of mission work in China. On a man-of-war, I visited almost every open port in China. At each place I inspected every mission station. I saw the missionaries in their homes. I, unqualifiedly and in the strongest language that tongue can utter, give to these men and women, who are living and dying in China and the Far East, my full and unadulterated commendation. Believe nobody when he sneers at the missionaries."

Hon. Edwin H. Conger, his successor, adds:

"It is no longer to be questioned that mission work was needed wherever on the globe the Gospel was unknown. That the results of this work have everywhere been successful and encouraging, is a statement approved and attested by everyone who has thoroughly and without prejudice investigated the work of any mission field in any part of the world. According to my judgement, there never has been in the history of foreign missionary work a more opportune time for earnest effort than the present, nor a moment which gave such promise of an early day of glorious fruition; and it is the high duty of every believer of Christ's teaching, and of every lover of his fellow-men, to help it along."

Admiral Belknap, of the United States Navy, declares:

"I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person from emperors, viceroys, judges, governors, counsellors, generals, ministers, admirals, merchants or others, down to the lowest coolies, in China and Japan, Siam and Korea, who, in their associations or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

Lord Lawrence, Viceroy of India during the Sepoy Mutiny, said:

"Notwithstanding all that English people have done to benefit India, the missionaries in zeal and good have done more than all other agencies combined."

Marquis Ito, that Prince among the Japanese, and Controller of Korea, said:

"Japan's progress and development are largely due to the influence of missionaries exerted in the right direction when Japan was first studying the outer world."

Wm. T. Ellis, "Editor Afield" to the Continent, with whom we have made some rather stiff tramps and seen strange sights far afield, is now "on the trail of the world's unrest" in the Orient. Mr. Ellis is a trained investigator and a picturesque writer, and has a big story assigned him under the above caption. His char-

acterization of the present ruler of Turkey is interesting.

"As for the present sultan, he is a figurehead. Abdul Hamid was the state: but he is now eating his heart—a nasty morsel—in his Salonika exile. His successor is a mere ornament, and is not a very handsome one at that. A puffy-eyed, genial weakling, eager to do the bidding of his masters, and signing every paper that is sent to him within forty-eight hours, he is no factor at all in present conditions.

"There is small danger of his ever intriguing. The wisest word that has emanated from him is this remark, made in private conversation: 'I know that the nation can easily get a new Padishah; but the Padishah cannot get another nation.' Mohammed V. will never raise the green flag of the prophet, or any other flag that imperils his job. He is content to leave diplomacy, statecraft and leadership to others; it is enough for him to be 'King of Kings, Commander of the Faithful, the Shadow of God upon Earth, and Caliph of all Islam.'"

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EDITORIAL

TO PREACH WHERE CHRIST IS NOT NAMED

Paul's zeal was to work for Christ on untouched ground. Nineteen centuries have failed to teach many church propagandists the mighty reasonableness of this purpose and ambition. Some denominations have been more flagrant in offence than others, but herein we have sinned all. Comity arrangements have been in operation between given denominations on home-mission fields for many years and organized direction has been furnished this effort during the past few years. But again and again some news item from mission lands comes as a rebuke to the home church, and as a gleam of light to reveal a new and better path out of the darksome maze that our own misadventures have lost us in.

The first copy of "The Messenger," published by the Presbyterian and Reformed Missions in Japan, reaches us this week, and its "tested rules" for rural evangelism are worth imitating east of the Pacific.

"Much is heard today about rural evangelism. All seem agreed that we must devise means for more adequately carrying the gospel out into counties and villages. We must cover the territory. It is also felt that the highest principles of comity as between mission and mission, missionary and missionary, must be observed, even if there be not a formal division of the territory to be evangelized. Good evangelistic method and persevering devotion are also imperative. We would like to call attention to a set of rules which a certain missionary of a sister denomination imposed upon himself ten years ago when beginning missionary work, and to which he claims he has adhered with advantage ever since.

Rule 1. "I shall never undertake work in any place where any other denomination has permanent work. My work shall be advance work."

Rule 2. "I shall go to every village in my territory, known or unknown, and persist in Christian effort until by general consent of the people I and my message are welcome."

Rule 3. "While giving honor to whom honor is due, I will bear in mind at all times that the gospel is for all men alike irrespective of class distinctions."

Rule 4. "After ensuring a welcome, I will divide the villages into groups. Stationing an evangelist in each group, I will make him responsible for all work carried on in the towns and villages of his group, itinerating myself to certain important places regularly, following up the interest awakened on my tours, by meeting enquirers and seeking to bring them to a decision."

Rule 5. "I will insist that the number of paid workers in a given district be limited, and insist also upon the duty of every believer to bear a share in the work of spreading the gospel by personal activity of some kind."

The remarkable witness of America's first statesmen to the value of missions, which was included in the Foreign Mission Committees' report at the last synod, is published this week. It is a document many will want to keep for reference. The remainder of the report will appear in a later issue.

A CHEERING OUTLOOK

In the Forest of Arden, they say, there are "sermons in stones, and good in everything." Some fresh green shoots from those pleasant Arden trees are pushing up through the asphalt down on Market Street. For we have found a perfectly good sermon text in the headlines of a "yellow" daily. Here they are:

"At Wineless Feast, Legislation Program
is Outlined
Silence on Patronage."

Does this mean that sober blocking out of governmental policy in California has been so rare that it is head-line news? Must discussion of the enactments best suited to secure the common weal of the people of a great State be stimulated, and mistified, by alcohol? The great banks say that the men who engineer their business must turn their glasses down at supper, and meet their tasks clear-eyed, clear-brained. The railroads say that it is too expensive a risk to have men about whose faculties are out of commission, even occasionally, through liquor. But the business of the people and the safety of the commonwealth, the machinations of political manipulations and the division of the spoils in patronage have evidently flowed on more smoothly amid the friendliness induced of wine.

The black lists and bill board placards published by the liquor men, and the resentment these have awakened, are one of the things California should not overlook in her Thanksgiving in 1910.

The Temperance Department of the International Sunday School Association is circulating a "white list" of magazines which do not advertise liquors in their columns. There has been a remarkable advance in opinion on this point during the past few years. The writer remembers when, not long since, he asked a Presbyterian church paper to discontinue his subscription on the ground that it published medicine advertisements that were little else than liquor advertisements, and were in other ways reprehensible. The list mentioned above includes forty-one popular magazines, certainly a wide enough range of choice for the most exacting. And the request of the committee is that you should briefly and courteously ask any magazine that you are now taking which still takes liquor advertising to discontinue this special line, then if it does not care to do so, make up your reading list for next year from the class that is already abstinent.

We ask special attention to the outline of organization for a Christian University on the Coast given this week in an article by its promoter, Judge Storey, of Santa Cruz. State schools are finding it a waste of means to duplicate buildings, laboratories, libraries and faculties in university, agricultural, mining and normal institutions. Efficiency and economy call for unification. The great State universities are those which have received the undivided support of their constituencies. Let the church learn from these

WORKERS' METHODS

This column is a clearing house for plans that have proved acceptable in any department of church work. If you have met success in any line of service entrusted to you let others have the benefit of your experience. There is room here for question and discussion. A year's subscription to Pacific Presbyterian will be given for the best method item received each month. State your facts briefly.

The following card contains the current topics of a church in the Middle West that has a reputation for using fresh, attractive printed matter in considerable quantity.

- ? Are the Issues of this Election Moral or Political ?
 ? WILL A MAN ROB GOD ?
 ? For What Should Castellar's People be Thankful ?
 ? A Pre-Thanksgiving Theme
 ? IS IT SELFISH TO BE A CHRISTIAN ?

These Questions

will be given a frank and fearless answer at the Sunday morning services during November, beginning the sixth, ten-thirty o'clock.

CASTELLA STREET PRESBYTERIAN CHURCH

South Sixteenth and Castellar

Ralph H. Houseman, Minister

Note the first theme: you will be interested.

The themes are of interest because of timeliness, the first two focusing on the election; the second couple on the national holiday. The interrogatory statement is good, challenging the imagination.

This same church issues a pledge card for the Board offerings that is suggestive because of its clear-cut reasonable statement of the obligations of the church.

Every Member a Pledger to the Denominational Objects.

CASTELLAR STREET PRESBYTERIAN CHURCH
OMAHA

Toward the Mission and Benevolent objects of my denomination for the church year ending March 31, 1911, I agree to pay through my own church AT THE RATE PER WEEK checked on the margin.

This pledge I am privileged to redeem, in payments of varying amounts, by the above date in envelopes furnished by the session and to be placed on the offering plate one by one.

My pledge is a definite amount PER WEEK, payment of same to be made at less frequent intervals at my discretion and in amounts to suit my convenience.

Name
 Date Address
 (Reverse)

As one who has signed this card I understand that having indicated below a definite proportion of my total pledge as applying to a specific object my preference will be honored by the session. If I have NOT so divided my pledge the session may apportion it as in their judgment the causes require.

Foreign Evangelization, expected from Castellar,	\$150
(\$5 per year is the AIM for every Presby. member.)	
Home Evangelization, expected from Castellar,	\$170
(At least 65c. per member is this year's assessment.)	
Education, expected from Castellar	\$10
Sunday School Evangelization	40
Freedmen	16
College and Seminary Aid	30
Ministerial Relief	15

Church Erection	14
Session Fund	25
Temperance	15

Toward the above objects the denominational authorities will expect Castellar to give \$485 for this church year. What proportion of this will you have the blessing of sharing?

The First Congregational Church, San Francisco, has a good head line over its leaflet of announcements distributed among the worshippers every Sabbath morning. It is:

"Keep Your Sundays for the Great Things of the Soul."

Second Church, San Jose, has found that its week-night prayer meeting attendance has materially increased since the young men's Sunday school class and the young ladies' classes have asked that a certain block of seats be reserved for each of their organizations. Section 1 is reserved for the young men, and in their effort to fill the space allotted them, the young men have doubled their former attendance. Fellows are there who never realized before that prayer meetings could be a part of a young man's program. The girls have done much the same thing; and the old folks come to see what is attracting the young folks.

Second Church Sabbath school believes that an attractive program is part of the business. The room is darkened for fifteen minutes and a series of home mission stereopticon pictures is thrown on the screen, while an officer of the school explains the way in which San Jose children can help immigrant children to be good citizens and good Christians. Temperance Sunday calls for a series of temperance slides. In this way the attraction of the "picture show" is harnessed to the task of character building by the Sunday school. The school owns its lantern and rents the slides from Westminster Book Store or other local depositories.

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PACIFIC PRESBYTERIAN

788 Mission Street,

SAN FRANCISCO, CALIFORNIA

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

LESSON X.

December 4, 1910.

PETER'S DENIAL—Matthew 26:31-53, 69-75

This is a very important passage of Scripture. Each of the four Gospel writers gives space to it. Coleridge is reported to declare that his strongest reason for believing in the inspiration of the Bible is that "it finds me." If that test be applied to this passage we will find that many people will be ready to declare in favor of its inspiration. We say "Peter" when we re-read these verses for we are sorry for him in his shame and for his friends and the sorrow he brought upon Jesus. But don't let us forget that one reason for our feeling is that we know so intimately how Peter came to fall. We almost forget that this is the story of an individual man of long ago for he is so very typical. The strong probability is that you stood by that fire and saw that finger pointed at you and had to give answer to the trying question. Oh no! it was not just that Jewish company of people and those Oriental surroundings. If it had been you might have stood stronger. But your test came at home amid people with whom you have long had dealings and the words were in your own language. That made it all the harder.

There are two things to be said favorably to Peter. He was near by when Jesus was in distress. At the very first he ran away as did all the others, but he rallied and though following far off yet he followed. He was not so near as John who went into the very judgment room and stood by Jesus, but Peter was nearer than the ten others. A strong tie bound him to his friend for he did love Jesus. The suddenness carried him away; in the garden it was the appearance of the mob so unexpectedly that surprised him and made him run, then when he had time to think, his love reasserted itself and he followed. In the response to the questions he indicates shock again; he seems to have hoped to escape attention in the crowd where all attention was centered on Jesus. Then when he had once denied knowledge of Jesus consistency seemed to demand that he add other denials. The other commendation can be given more cordially for it has no element of apology. Later on Peter stood squarely for His Lord for he later found that his Friend was worthy of being his Lord and Master. But that second approval anticipates history and must be merely referred to. In dealing with the first approval let your thinking be practical. There is an element of good in his following, but it was distressingly speedy. You will not upon examination that you apologize sometimes for some sin or on similar grounds to those given as defense for Peter. Admit Peter's defense and still it remains that Peter had no right to be taken by surprise. He had been forewarned and you have been. He was offered strength to resist and he did not accept, and you have been given the same opportunity. Don't be afraid to face the whole situation fairly giving credit where that is possible, but on the other hand don't let a weak sentiment confuse your judgment.

Obviously there are number of persons present in the questioning before Peter's test. The next page (26:53) a man, Peter, was the first to speak and he was one of a number spoke at once. It read like one of our American gatherings where one thinks up something to say and immediately there are cries of, "hear! hear!" and many voices take up the saying first, "Peter was the first to speak." Apparently in the confusion of a sudden attack he answered the first mad without attracting attention. But she tells others and a general cry is taken up by one and one, then "they" insist. Peter finds a chance to repeat his first utterance and finally when they yell against him he loses his temper and swears, fancying that an oath will satisfy them. How wonderfully real that scene is; the first insinuating question, the increase of accusers, the hasty

cause known to be weak. Translate that into language and settings of American life and be ready to fit it into daily needs thus getting it out of the history and into the place where it is so sorely needed today.

Be sure to study the predictive element. We are getting so accustomed to hearing that prophecy is "speaking for some other" that we are in danger of losing our memory of the predictive element in prophecy. Very definitely Jesus foretold Peter's experience, even going into details. In this day there is a determined effort to take out all the miraculous from the Bible and you must see that you are not lead astray and that you so teach that those committed to you are not beguiled. It is not always well to tell of the opposition for that gives the impression to some that we are "rightened and that our cause is in danger of defeat. But the surest way of forestalling evil is letting the truth be well known. It is the same principle as that used by medical men in giving preventives when disease threatens. What is that old saying about an ounce of prevention as compared with a larger amount of cure? In other words, we who teach will find our work stronger if we get the truth in ahead of the error. The negative is needed when error has come, but the positive in advance is more effective.

We must not lose sight of Jesus in this study. He is still on His way toward the cross that He may consummate His great work. Think of Him in connection with Peter's denial. Imagine that look which so sobered Peter. What intense loneliness must have been His when He looked about Him at the first and saw that every one had slipped into the darkness leaving Him to go alone. How His heart must have warmed when one came up close to Him and He could see that another was getting nearer. You have seen all through His earthly life how He loved companionship. Then think what underlay that look when He had heard Peter's words and his cursing. Dear Jesus! His heart-strain was terrible under the load of sin. Was there not a difference in the weight of those sins? When some acted without knowing what they did could that have pressed on His heart as did the action of those who knew? Take that thought into your heart and let it impress your treatment of these verses. Peter wept bitterly but Jesus looked. If He had not known of those tears of real repentance and of the coming acceptance of His mastery how much more sorrowful that look would have been!

Teacher, here is one of your very finest opportunities. Bring this out of the mist of ancient record and make it today's record. It is genuine history and that makes it the more real in today's experience. But if your pupils learn this merely as a true account of some other time, it will not yield those results designed. Let every member of your class see the events plainly and get him to trace the parallel. Peter's sore difficulty and the reason of his fall; the ease of running with a crowd and joining voice with them; John relieved of the severe strain put upon Peter because he went up close and stayed there; Jesus suffering at the hands of hostile people who pretended to conduct a court of justice and suffering more keenly through the cowardice of those who did love Him. It was the world's sin that took Jesus to the cross and in this lesson we have record of two classes of sins. He went to His punishment willingly for He loved so deeply but men added to His grief on this occasion.

Labor Temple, New York, is serving Thanksgiving dinner to workmen away from home on that day. It also announces Mr. Best, of the Continent, and Dr. Devins, of the Observer, as Sunday speakers in Mr. Stelzle's absence.

A circular letter from the Board of Foreign Missions says that no report has come from the Presbyterian missionaries of Lien Chow, China, with reference to the riot reported in the press ten days since, and that other inaccuracies make it seem probable that the Lien Chow of the dispatch may have been another city near Canton.

PACIFIC PRESBYTERIAN

The Only Journal of the Church in the Great West
Weekly, \$1.50 Per Annum, In Advance

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SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco, California, under Act of March 3, 1879.

Remittances should be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

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All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested.

CHURCH NEWS

Fruitvale.—Sunday, Nov. 13th was the most notable day in the twenty years' history of the church. Thirty persons united with the church on that day. As the membership was only 100, the increase is a very large addition. Twenty-four were on confession of faith, and seven by letter from other churches. Of the twenty-four, three were adults, and the rest the older members of the Sunday-school. One man, two women, nine boys or young men, and twelve girls or young women, make up the reinforcements to the church, who come in on confession of faith. At the close of the service on Sunday morning, all the new members, wearing small red cross badges, were lined up across the front of the auditorium and down the side aisles, facing the audience, and the members of the congregation filed past, giving each the right hand of fellowship. It was a most impressive scene.

This closed the second week of revival services under the lead of Mr. C. A. Coultres, singing evangelist from the Moody Institute, Chicago.

The third week starts off with the reception by the session of one of the most notorious drunkards of the parish, with his wife. This man, without solicitation or visitation or attending any religious service, sought out the pastor of the church the day before the meetings commenced, and declared his conversion to Christ in a striking way, crediting his deliverance under God to the prayers of his little girl.

A father, mother and daughter formed a notable group among those

converted during the meetings. There was a definite, deep conviction in many cases, and the Session have great confidence that every one of the number have experienced a change of heart. Mr. Coultres is not only a very efficient song leader on spiritual lines, but a well-trained teacher in the essentials of Christian doctrine.

Middletown.—The church laid the cornerstone of their new building on Nov. 6th. Rev. W. S. Lowry, Pastor Evangelist, delivered the address. The church is to be bungalow style, with walls of concrete. They expect to dedicate the church free of debt in about two months. Mr. Lowry saved this church from going out of business two years ago. Rev. W. W. Choate, the pastor, has been doing things, as the people who will worship in the new edifice will testify.

Vallejo.—The installation of Rev. D. A. Mobley, D.D., as pastor of this church occurred on the evening of November 2nd. Rev. Lynn T. White, Moderator of Benicia Presbytery, preached the sermon and propounded the constitutional questions. Rev. R. Wylie, of Napa, delivered the charge to the pastor, and

YOU ARE RENEWING YOUR MAGAZINE SUBSCRIPTIONS FOR THE NEXT YEAR—GIVE THEM TO YOUR CHURCH PAPER, THE PACIFIC PRESBYTERIAN. WE WILL FILL ANY CLUBBING OFFER PUBLISHED BY ANY RELIABLE MAGAZINE OR FIRM. ALWAYS ADD PACIFIC PRESBYTERIAN. WITH CLUBS, \$1.25.

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Scholarship Prize

For Young Presbyterians

The Pacific Presbyterian will give a seventy-five dollar scholarship as a prize for the largest list of new subscribers sent into its office before February 1st, 1911.

We want the Presbyterian to be read in every Presbyterian home on the coast. The young folks in the churches know much better how to get subscriptions there than any stranger would. They can have the help of parents and friends in securing subscriptions, of course. One can compete for this prize just as well in the country town as in the city—there are more people trying for it in the city.

The prize will be allotted Feb. 1st. But people are abating their interest in their magazines and papers during the Christmas season, and now is the time to begin hustling. A subscription is a good Christmas present.

The prize is a Business Scholarship in the Berkeley Business College, the school that "made good," because its graduates "make good." The Scholarship entitles the winner to six months instruction under skilled teachers, in either the Shorthand or Commercial departments.

The subscription price is \$1.50 until December 31, 1911. For all those who send us lists of subscribers with remittances of \$1.50 each, but who fail to win the prize, we will pay a liberal cash reward for every subscription.

Begin now—hustle through the holidays. Win the prize.

It means the fitting for a successful business career for any young man or woman. It puts you without expense in the College whose good motto is: "Be Good; Do Good; Make Good."

For further information, address, Publishers Pacific Presbyterian.

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For catalogue, address President Luella Clay Carson, LL. D., Mills College, P. O., Clayton.

Rev. James Mitchell, of St. Helena, delivered the charge to the congregation. The meeting was largely attended, the other pastors of Vallejo, with their congregations, joining in the services.

Dr. Mobley is finding a royal welcome in his new pastorate, and is putting fresh life into all the activities of the church. The Bible Study Class has passed the 60 mark, and is increasing in interest. The Budget Plan for church finances has been adopted, and an advance of 25 per cent set for this year's goal. A Brotherhood has been organized, and on the evening of the 11th, banqueted 65 men, with Dr. Earnest F. Hall as the guest of honor and principal speaker. Much enthusiasm was aroused by Dr. Hall's address, and the Brotherhood has declared for an aggressive missionary policy. Other banquets and other speakers will follow during the winter.

On Tuesday, the 15th, Mrs. E. G. Denniston, of the Occidental Board, met with the Woman's Missionary Society, and inspired that organization with new life and purpose.

RESOLUTIONS

Colusa, Cal.

Inasmuch as our president and loyal friend has been called from us by death, the Society wishes to put upon its records an expression of its appreciation and deep sense of loss.

Mary Louise Pryor was a faithful and efficient worker in the Ladies' Aid and Missionary Society of the Presbyterian Church for many years, during that time having held several different offices, giving to each her strength and faithful service. She was always ready in any time of special need, to do her utmost and to give to the cause encouragement and wise advice.

She was tiny and frail of body, but had an indomitable will to help, and often took upon herself more than her share of work.

The cause of her Master was very dear to her, and the members of our society have often felt themselves drawn to His work in a more worthy spirit under her inspiration and leadership.

We miss her presence among us—her cheery smile and bright, happy ways. We feel the absence of her encouragement and wise counsel in our work.

Our thoughts shall ever turn to her memory with tenderness and love.

Mrs. H. T. Dobbins,
Mrs. C. A. Pooge,
Mrs. C. D. McCornish.

Committee on Resolutions

Rivera.—Rev. R. W. Cleland conducted communion services November 20th, receiving one on confession. Miss Richards still continues her acceptable ministry.

San Diego.—Those who attended the synod at Fresno and saw Elder Daniel Potter will be surprised and grieved to hear of his sudden death, which occurred here this week. He was one of the best known laymen in the State, useful and highly honored in the church.

Watsonville.—Since the installation of our new pastor, the Rev. Edwin B. Hays, our church has been moving steadily forward along all lines of work. On December 2d we will celebrate the 50th anniversary of the organization of our church, and we are planning to have with us as many of the former pastors as possible. The program will begin with a sort of jubilee prayer meeting on Wednesday evening, November 30th.

Thursday will probably be Missionary day, closing in the evening with an address to men. Friday will be home coming day, in the evening all the local pastors will be present. Saturday dedication of new manse which is just now about completed, and which will cost about \$6,000 when finished. Sunday morning sermon by some visiting minister and Sunday evening union services of all the churches.

Berkeley First Church.—Special Thanksgiving services in this church November 27th. It will be very fitting for each one to bring an offering expressive of his thankfulness. Both of the funds—Current Expense and Benevolence—need strengthening. The plates may well be filled to an extra fullness for God has dealt bountifully with the people.

Dr. McAfee is preaching a series of six evening sermons on the Gospel of John. Each sermon will show the carrying out of the two-fold intent of the writing as expressed in the key-verse. I. Introduction. II. The Miracles recorded by John. III. The Other Historical Incidents in the Book. IV. The Parables as John gives them. V. The Doctrines taught in this Fourth Gospel. VI. The Prayers reported by John.

The Berkeley union Thanksgiving service was held in this church, Rev. H. J. Loken, of the First Christian Church preaching, and the choir of St. John's Presbyterian furnishing the music. The habit of the church in bringing various supplies to be distributed to the needy was followed again this year.

YOUR 1911 MAGAZINES

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prints the liveliest fiction and the frankest, strongest articles. It gives all the significant news of the world each month, splendidly reviewed and condensed for quick, easy reading.

It is the magazine that clipped Speaker Cannon's wings; that first exposed the indecent stage; that investigated "Marriage in America"; that turned the light on the blundering waste of public moneys at Washington; that is pointing out the road to the new America in its great constructive articles; that ran the investment fakirs into the cyclone cellar; that has been stirring the church to look our religious problems in the face; that, in a word, reflects all the important, interesting side of American life.

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Club Price	Regular Price
\$2.60 Pacific Presbyterian Delineator Pearson's	\$4.50
\$2.00 Pacific Presbyterian Success	\$2.50
\$2.90 Pacific Presbyterian McClure's Pearson's	\$4.50
\$3.40 Pacific Presbyterian Pearson's Review of Reviews	\$6.00
\$3.50 Pacific Presbyterian World's Work Pearson's	\$6.00
\$2.80 Pacific Presbyterian Pearson's American Magazine	\$4.50
\$5.50 Pacific Presbyterian Century Pearson's	\$7.00
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Calvary Church.—Dr. Rader has announced a series of sermons on Gospel truths as illustrated in Shakespeare, the themes being:

"What doth it profit a man if he gain the world and lose his own soul?" Macbeth.

"The Golden Rule," "The Merchant of Venice."

"The wages of sin is death," Anthony and Cleopatra.

"Vengeance is Mine, I will repay," Hamlet.

"What God hath joined let not man put asunder," Othello.

"Honor thy father and mother," King Lear.

Those will not be treated as literary criticism, but as the gospel message for the great human life-problems.

Last Sunday Calvary took its special offering for the Associated Charities wood pile of over \$60.

Trinity Church.—The Ladies Union announce a Sale of Work to be held on Friday, December 9th, afternoon and evening, in the church parlors.

Bethany Church.—Communion service will be held Sunday evening, November 27th. Rev. G. A. Blair will preach the sermon at the preparatory service, Wednesday evening, November 23d.

Olivet Church.—A special congregational meeting will be held at the church Friday evening, November 25th, at 8 o'clock, sharp, to consider financial matters and decide upon a financial policy for the church.

LOS ANGELES

Dr. Parkill, of London, one of the trustees of the Cecil Rhode's scholarship bequest, spoke at Occidental College, Friday, the 11th. He gave an interesting account of the life of Mr. Rhodes, and of his plans for educating young men from all over the world in the same University, in order to promote the cause of universal peace and harmony between nations.

Rev. L. A. Handley, a member of the Presbytery of Los Angeles, for some time Professor in Occidental College and on the editorial staff of the Pacific Presbyterian, has been named by Mayor Alexander as one of the members of the commission to consider the consolidation of the city and county governments. A local paper not of his own political party, pays a high tribute to him as qualified to render valuable service in this and other public matters.

At the Federation Club rooms Monday evening there was a supper attended by representatives of the 150 evangelical churches making up the Church federation. It was in the nature of a "Boosters' Banquet"

for the purpose of forming closer ties between the Church Federation and the Federation Club.

Bethesda Church brotherhood had charge of the service on Sunday evening with Mr. Arthur G. Paul, assistant to the president of Occidental College as the speaker.

The annual meeting of Bible League in California held November 17th in Immanuel Church, listened with great pleasure and profit to a splendid address by Dr. H. W. Gilchrist. If it could be put in the hands and minds of every Christian it would be most desirable. The League office is at 215, O. T. Johnson Building.

Rev. Jno. T. Thomas, of Denver, Western secretary of the National Church Federation, preached at West Lake Church Sunday evening. His visit here providentially comes at the time of the "Boosters' Banquet" for the Church Federation.

Moneta.—Our pastor, Rev. F. D.

Seward, was married on November 1st to Miss T. Pinneo, of Plattsburgh, N. Y. The ceremony was performed at the home of Mrs. Sarah Pinneo, aunt of the bride, at Tulare. Rev. R. B. Dunlap, officiating. Mr. and Mrs. Seward are now at home to their friends. Last week Mrs. E. P. Baker, wife of one of our former ministers, conducted the ladies' missionary meeting at the home of Mrs. Dean.

A BEAUTIFUL BURLAP MOUNTED CALIFORNIA CALENDAR FOR 1911 TO YOU FOR EVERY NEW SUBSCRIPTION SENT THE PACIFIC PRESBYTERIAN AT \$1.50 UNTIL DECEMBER 31, 1911.

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The Y. M. C. A. Building was opened on Thursday, November 17th, when the clergymen of the city lunched as guests. The commodious dining room re-echoed to the rolling notes of the Doxology, and after eating, there were words, many and wise, spoken in well wishes to the Association men and their work.

On Friday noon, the representatives of the San Francisco press were guests of the Association.

E. F. Adams, veteran writer on the Chronicle, and A. P. Vaughn, of the Pacific Presbyterian, the newest member of the fraternity, spoke very briefly, representing the secular and religious papers. The General Secretary, H. T. McCoy, before starting out with the newspaper men for an inspection of the splendid Association plant, told something of the story of the construction of the building. The total cost of the equipment has been \$750,000, and it will be dedicated Thanksgiving day, free of debt, through the kindness of many friends. McDougal Brothers, the architects, visited all the great Association buildings in the country before they began their plans, and have incorporated into the building all the best features they found in these. "The last ought to be, and is, the best of all," said the secretary. He then told of borrowing money immediately after the great fire, to go East and ask friends for funds for rebuilding, and touched on the story of how Morris K. Jessup consented to act as chairman of a committee on funds, and without solicitation, gave the first \$50,000 towards the building. Mr. Jessup and others of that group of princely givers have now gone on to the Great Beyond, but their gifts remain here for the benefit of the young men of the Coast.

On Saturday, at noon, the doors of the Y. M. C. A. were unlocked with a golden key, never to be closed again; for the Association expects to resume its mission work in the Orient, that was interrupted by the disastrous fire, and when the day ends in San Francisco, its activities will already be under way in Asia; a twenty-four hour shift for the good of young men.

On Saturday evening, the building was thronged with friends at the general house-warming, and the Men's Meeting on Sunday afternoon, addressed by Dr. Peters of New York, and the evening mass meeting of the Young People's Societies, were all very successful.

A very attractive proposition for any Church, Sunday-School or individual, desiring to purchase a piano. Write the Pacific Presbyterian.

ST. LOUIS, 1911

On the 21-22-23 of February there will be held the Fourth Annual Convention of the Presbyterian Brotherhood of America, in St. Louis.

The theme of the convention will be "The Brotherhood and the Gospel," a theme big enough to call forth the most hearty support and enthusiasm of every man in the Church, and one which ought to leave an impression deep and strong on the lives of men. With this as a great central thought, the effort will be made to group around it many subjects of vital interest and importance to the Brotherhood work and present day thought. Such subjects so far planned, in a tentative way, include those bearing on Bible study, personal evangelism, individual responsibility in the church, the worldwide scope of the Kingdom, Christian citizenship and civic duty, the boy problem, the problem of the city and the country church.

The question of speakers is gradually being worked out with the prospect of a program as strong as that of any convention yet held. Hon. William Jennings Bryan has provisionally promised to be present on the night of February 22nd, to present one of his stirring messages on Christian citizenship. Mr. James G. Cannon, Vice - President of the Fourth National Bank of New York, and Chairman of the Religious Work Department of the International Committee of the Young Men's Christian Association, will present the plans for the tremendously important "Men and Religion Forward Movement" campaign of next year. Other speakers who are expected to be present are Commissioner McFarland, of Washington, D. C., President John Willis Baer, of Los Angeles, Cal., Prof. Charles R. Erdman, of Princeton, N. J., Dr. John Douglas Adam, of East Orange, N. J., and Dr. William Hiram Foulkes, of Portland, Oregon.

It is earnestly hoped that the opportunity for fellowship and inspiration which this convention will offer, as well as the new plans and ideas for more aggressive work for the Master which will be presented, will call forth the prayers and efforts of men all over the Church, and that the local organizations will begin at once to arrange for representation at the Convention.

WALTER GETTY,
Convention Secretary.

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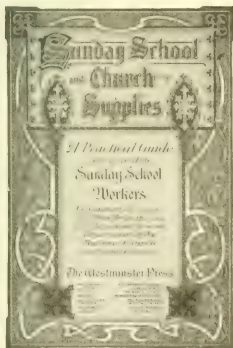
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BOOK NOTES

IMPRESSIONS CALENDAR for 1911. 54 leaves with decorations in color, size 6 1/2 x 10 inches. Boxed. San Francisco, Paul Elder & Company. Price 50 cents net, by mail 60 cents.

Altogether the most pleasing calendar we have ever possessed, and we can think of no remembrance that could be found, even for many times the price of this, that would so certainly "find" any friendly heart. The little illuminated sheets that we have sent in past years to friends as greetings, are here gathered in a sheaf. If the verses, one for every week of the year, inscribed on them were lost, they could not be reproduced in generations, for they all have some spark of white fire in them. And no life can afford to be unfamiliar with them, if this business of living be taken seriously.

LOVE AND FRIENDSHIP. New epigrams by Lillyan Schaffner. San Francisco, Paul Elder & Company. By mail 38 cents.

Proverbs, to possess the true flavor of proverbs, must, like wine, have age. They are the distillation of tribal observation on character and conduct, and usually have come down through centuries of oral transmission. Even Solomon was not author, but editor, of the many thousands of proverbs to which he refers autobiographically.

So a book of new wisdom is apt to be rather forced and heavy-footed. It demands racial wit. Individual wit is inadequate, even with a lot of borrowing. Mechanically, the booklet is very pleasing.

OBIL, KEEPER OF CAMELS. Being the parable of the man whom the disciples saw casting out devils. By Lucia Chase Bell. Ancona binding. Paul Elder and Company, San Francisco. 50 cents net.

This is a daintily manufactured little pamphlet in story, and the text of the sermon is a very good one, one that we need to hear to-day. For the author strikes surely at modern hypocrisy as she pictures the Jewish priest who could rebuke others for failing to observe the absurd details of ceremonial law, while himself a murderer at heart and a murderer in fact. The booklet has a second good message in its picture of Obil, the Ishmaelite, the terror of the sea and desert, transformed by touching and understanding Jesus of Nazareth. It is possible for everyone to follow the sermon at this point, also. Many Syrian customs are touched delicately to give local color, and in doing this, certain inaccuracies have crept in.

THE DRAGON STORIES



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

DISTINCTIVELY CHINESE, and therefore Oriental, it presents the stories in appropriate setting.

THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1/2 by 9 1/2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company, and is on sale in San Francisco at Paul Elder's, Robertson's, The Emporium, The New Book Store, Hotel St. Francis, The Fairmont, and the San Francisco Presbyterian Home Mission, 920 Sacramento Street.

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WASHINGTON

Spokane.—November 14th Rev. David W. Ferry was installed pastor of Immanuel Church. Rev. E. J. Statom, of Coeur d'Alene, Idaho, preached the sermon, Rev. H. H. McMillan, of Davenport, charged the pastor and Rev. L. L. Totten charged the people. Rev. Conrad Bluhm, of Centenary, moderator of Presbytery, presided and read the form.

Mr. Ferry is a graduate of Edinburgh University, and of McCormick Seminary. His two-year pastorate at St. Anthony, Idaho, was successful. He formerly served on the scout forces of Gen. Baden-Powell in the Boer war. Mr. Ferry is finely equipped for an excellent city work and with the assistance of his amiable wife, his new work will be highly prosperous.

The Brotherhood address by Mr. H. C. Sampson was a treat, the effort of an investigator. "The Building of Child and Home Life from the Christian Viewpoint" was the theme. Mr. Charles O. Goss spoke on Sabbath observance. He stopped Sunday work on the skyscraper. He has sworn out a warrant against a real estate firm for Sunday real estate excursions. Twenty-four were at the fellowship luncheon.

Eugene, Ore.—The brethren here have been too busy making history to take much time to record it. A strenuous campaign has been on for "Oregon dry in 1910." At the election on November 8th, thirty-two different measures were presented to the voters, three of which were connected with prohibition. State-wide prohibition and the law to enforce it were defeated, along with woman suffrage and county division schemes, while the liquor bill which gives to each municipality the power to regulate the sale of liquor within its bounds, irrespective of the wishes of the rest of the county or the state, has won. Strong speakers were enlisted on both sides. On the prohibition side, Mrs. Armour, of Georgia, and our own Miss Brehm, of the General Assembly's temperance committee; on the other side, Ex-Mayor Rose of Milwaukee, Lawyer Darrow, of Chicago, and Wm. Wasson, an preacher.

The prohibitionists had big parades, one in Portland with nearly ten thousand people in line, one in Eugene with about two thousand in line. The most effective service rendered the liquor interests was probably the literature sent out, and the personal workers who interviewed the individual voters. It is estimated that the liquor forces spent a quarter of a million dollars in the campaign.

The prohibition forces are defeated for the time, but perhaps more determined than ever before. As an illustration, Dr. Benjamin Young, pastor of Taylor Street Methodist Church, who has waged an active campaign for the last two months in the interests of prohibition, said the other day:

"I feel like Grant did after the fight at Pittsburg Landing. His officers found him leaning against a stump with a stub of a cigar in his teeth. Complaints and dissatisfaction over the retreat were rife among the officers of his staff, to all of which he replied laconically: 'Lick 'em tomorrow.'"

"If the final returns show that we have been defeated I would advocate a systematic continuance of the campaign of the last few months. It has done the cause an immense amount of good. There has been a noticeable up-lift throughout the state, and the sentiment has gained in strength to a wonderful degree. We will win yet."

This spirit seems to pervade the temperance forces to a large degree.

Rev. Henry W. Stough, of Wheaton, Illinois, has been holding a union revival campaign in Hillsboro, Oregon, assisted by D. Lansing Spooner, musical director. Very favorable reports of the meetings have been received. Dr. Stough begins work in Eugene, Nov. 22nd, at the tabernacle erected last season. Careful preparations are being made, and large results are expected. Pray for us.

C. T. WHITTLESEY.

Ohio Synod rejected the effort of her college Wooster, to come under the Carnegie foundation. This created a warm discussion, and took up most of our meeting.

The Synod is undertaking an advanced work. Four men are already on the ground, and others will be secured. These men are field workers, developing the churches, by installing the best financial system possible, locating pastors, doing evangelistic work, holding S. S. Institutes, etc.

The country problems here are great ones, also the foreign work. We are striving for centralized public schools. The country must have as good schools as are in the city. When we desire to locate a minister, one of his first questions is, "What are the school advantages?" A minister can not be secured for these needy fields without the assurance of good schools, and our best farmers are taking or sending their boys and girls to the towns or cities for school advantages.

Then again a centralized place of amusement, under control of proper

Christian authorities proposed, to hold our young people, and check the wild rush to the cities for entertainment. The church for so long has told them what they shall not do, now we are trying to plan some things they can do.

The effort also is to do away with so many small churches, and develop a larger centralized church, which shall have the greatest good of the country districts constantly in view. This work takes educating, and laying deep foundations on which the future church will build.

My Home Mission work required me last month to travel over 500 miles, speak 28 times, make 120 house to house visits, etc.

Sincerely yours,

CHARLES G. WATSON.
Washington, O.

OUR PERSONAL MAIL

Editor Pacific Presbyterian:

Dear Sir:- I herewith send you a money order postal, for the renewal of my subscription to Pacific Presbyterian. If you should at any time wish to see the old numbers, I should be glad to give them to you, except those edited by Dr. Scott, which I have had bound.

We have taken The Occident since its first issue.

Mrs. Frederick Buel, Oakland.

First Pres. Church, Vallejo
Editor Pacific Presbyterian:-

Dear Sir:- The Pacific Presbyterian with its new dress and its fresh fragrance has just reached my table. Here's my heart and hand and influence in the venture. Fraternally,
Dr. D. A. Mobley.

Shanghai, China.

Editor Pacific Presbyterian.

My dear friend: I received your letter and Pacific Presbyterian which I thoroughly enjoyed. It made me feel so much nearer home to hear about the doings in the churches, for when at 920 Sacramento Street, we used to hear all the church news.

I wish I could write and thank the kind lady who subscribed the paper for me, personally, but she did not give her name. When I found no name was given, this verse learned in school came into my mind, "Blessed are the little nameless unremembered acts of kindness and of love."

I shall look forward for the paper each mail.

Yours truly,

CHING LEUNG.

(Formerly interpreter to Miss Cameron at the Occidental Board Home.)

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PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, CALIFORNIA, DECEMBER 1, 1910

No. 48

Bread on the Waters

The Word of God for the Japanese Navy

Sunday, November 27th, witnessed a most interesting ceremony on board the flagship of the fleet of Japanese warships in San Francisco Bay, when representatives of the Golden Gate Union of Christian Endeavor, the American Bible Society, and of the five hundred Japanese Christians of the Bay Cities, were formally received by the chief officers of the flagship "Asama" to present copies of the Bible in the Japanese language to the 1490 officers and enlisted men of the fleet. The Japanese manifested the utmost courtesy and interest throughout the entire proceedings. The lieutenant to whom the addresses were presented in writing promised to have them translated for the men of the ships, to each of whom will be given a copy of the Bible. In the party, beside those named above, were Mr. H. C. Allan, President of Golden Gate Union, Dr. F. D. Board editor of the California Christian Advocate, Norman Knight, Chairman of the Floating Work Committee of Golden Gate Union, and two Japanese Christian pastors. After the ceremonies the party were conducted over the ship by a courteous lieutenant who spoke English, and who pointed out with pardonable pride the brass tablet recording the 30 battles in which the ship had taken part. A conspicuous dent in one of the turrets and several patches on a funnel indicated that Russian shot had not altogether missed their mark. This ship fired the first shot in the harbor at Chemulpo which ushered in the terrific conflict with Russia. The committee were taken from the ship on a special launch in which the Emperor himself has ridden and which is the pride of the fleet. They presented 190 leather and gold New Testaments to the officers, the gift of Christian Japanese of the Bay Cities, and 1300 cloth Testaments to the men, from the Bible Society and the Golden Gate Christian Endeavor Union.

Rev. A. Wesley Mell, secretary of the American Bible Society, in greeting the naval men said, "We believe in Japan, in her greatness and in her marvelous possibilities. We believe in America and in her great destiny, and though we realize that both these great nations have been saved and purified by the fires of battle, and that there is yet a place for force in the government of nations, yet, we profoundly believe that the final condition in which these two nations can reach their highest development is one of peace. The intellectual and moral leaders of both nations recognize this fact.

"When you came to our shores, our Golden Gate in joyous welcome swung wide open to receive you, because you and your ships come on a mission of peace. The golden gates of opportunity, of progress, of glorious destiny will ever swing open to the peace loving nation."

Dr. George E. Burlingame, of the First Baptist Church, in presenting the Bibles said, "We are here today to ask you to accept from us the gift of that sacred Book which is the source of our national, domestic and personal ideals: the Holy Bible. We offer

you this Bible because you desire for your nation the best things which the Western world can furnish you. Your young men have studied in our schools; your leaders have observed our educational and industrial life to learn how to make of Japan a strong and successful nation. You are ready to receive whatever else will increase your power. This Bible is the best gift we can offer you. We offer you this Bible also because it presents to the men of all time and of the whole world the highest standard of moral character ever known, in the person of Jesus Christ. The Bible gives the story of His life, the record of His teachings, the tragic recital of His sufferings and of His patient endurance of injustice and cruel torture and shameful death. We offer you this Bible also because it contains the highest revelation which God has made of Himself to men. Jesus Christ is not only the Son of Man, but the Son of God. He not only tells us of God, but He incarnates God. He is "the Human Life of God,"—God manifest in the flesh. We offer you this Bible also because we are confident you yourselves recognize the large influence the Bible has had in the making of the New Japan, that miracle of modern history. Commodore Perry who opened the way for your intercourse with the nations by his visit in 1854, was a daily reader of the Bible. The four men who went to Japan in 1859 to teach the Bible and to begin missionary work, Williams and Hepburn and Brown and Verbeck, had for their pupils young men who have become famous as leaders of the New Japan—among them Soyeshima and Mori and Okuma. Men who loved the Bible inspired the founding of your great Waseda University and your Woman's University. Men who loved the Bible began the movement against cruelty in war which resulted in your Red Cross Society.

"A distinguished American scholar, Dr. William Eliot Griffiths, who loves your nation and has lived among your people, declares that 'behind almost every one of the radical reforms that have made a new Japan stands a man who was directly moved by the Spirit of Jesus or who is or was a pupil of the missionaries.'"

"We need not remind you of the fact that some of your own greatest men have openly acknowledged that this is true; and that Christian men are found in your nation's Cabinet and Parliament and in other positions of high rank. The Bible has been a source of power to your nation as well as to ours, because it is the Book for all time and for all the world: God's message to all the people of every tongue.

"We therefore bring you this sacred Book, asking you to accept it as an evidence of our sincere friendship for yourselves and for the brave and powerful nation which you represent. We earnestly hope that the influence of the Bible in your hearts and in ours will strengthen our friendship as nations, and that it may be said of us in the words of our Lord: 'One is your Master, and all ye are brethren.'"

Pacific Coast Peace Congress

By Robert C. Root

There is a movement now being started around the bay region to bring to San Francisco, late in April, 1911, a congress or conference of peace workers of the Pacific Coast. To this gathering would be brought six or eight of the ablest peace advocates of the Atlantic Coast and Middle West. While our own Coast has many strong men and women who have caught the vision of the true significance of "peace on earth, good will toward men" as a practical political principle, and the true key-note of the best civilization, still we should want in our midst at a peace conference in San Francisco in 1911, such great leaders as Dr. Benjamin F. Trueblood, LL.D., secretary of the American Peace Society, Boston, Mass., and his assistant secretary, Dr. James L. Tryon, Ph.D.; Mr. and Mrs. Edwin D. Mead, also of Boston; the great Secretary of State and constitutional lawyer, now United States Senator, Elihu Root, of New York, and President Nicholas Murray Butler, of Columbia University, New York; Rev. Chas. E. Beals, of Chicago, the man who did so much to make a great success of the National Peace Congress at Chicago in May, 1909, and the Hon. Richard Bartholdt, M. C., St. Louis, Missouri, President of the American branch of the World's Interparliamentary Union.

With these eminent leaders supplementing the efforts of our own able advocates of the better way of peace and arbitration, the Pacific Coast Peace Congress would bring to San Francisco, in April, 1911, not

only a large number of delegates, but also a large number of those interested in the now world-wide movement toward international peace and arbitration.

The purposes of such a congress would be threefold. First. To educate our people and show them the magnitude of the peace movement. Second. To create a stronger, a more active sentiment on this Coast in favor of arbitration—industrial as well as international—as opposed to the needless waste, and the un-Christian like methods of war. Third. To develop the Oriental and international commerce of San Francisco by the only means that such trade can be developed—**by cultivating the spirit of friendship and good-will among all nations.**

To the Christian believer there comes a fourth purpose—the extension of the kingdom of the Prince of Peace, as a necessary result of the first three purposes.

This peace movement was presented by Robert C. Root, Pacific Coast representative of the American Peace Society, to the union meeting of ministers of the bay region called for the purpose of promoting the interests of the International Sunday School Convention that is to meet in San Francisco in June, 1911. This ministers' union meeting unanimously passed a resolution urging the San Francisco Chamber of Commerce and other commercial bodies of the city to do all in their power to secure the Pacific Coast Peace Congress for San Francisco in April, 1911.

Woman's Education

By Mrs. E. V. Robbins

Our American people were slow to recognize the intellectual ability of women. Within a century there was in Boston no public high school for girls. The very idea of a girl at a high school was revolutionary and absurd, in the New England of those days intellectual as its ideals were, colleges had been established for young men for fifty or sixty years.

Mary Lyon

A teacher of Mary Lyon remarked, "I should like to see what she would make if she could be sent to college?" We all know the story of her brilliant mind, of her persistence in study, seizing every opportunity, earning her way, selling at one time her bed and table linen to aid her in her purpose, for she had an aim; she felt a call to open a college for poor girls. She had no money, no rich friends, and no one sympathized with her purpose. For two years she prayed much over it, being a woman of intense consecration and piety. Her mother said to her, "Mary will not give it up. She just walks the floor when all is so dark, and says 'Commit thy way unto the Lord; trust also in Him, and He will bring it to pass.' Women must be educators. They must be."

No project could be hopeless with Mary Lyon behind it. She went from house to house, from friend to friend, presenting the cause. The twenty-seven thousand dollars which she collected for her college building was secured in sums ranging from six cents in three instances, to a thousand dollars in but two, and there were eighteen hundred subscribers. In 1836

the cornerstone of Mt. Holyoke Seminary was laid. In 1837 it opened with eighty girls, eighty others being turned away for lack of room.

The first woman principal of Vassar, the first president of Wellesley were her scholars. Mr. Moody traced to Mary Lyon the establishment of Northfield Seminary; in South Africa an English reader of her life story founded three schools upon her model. More than two hundred foreign missionaries have gone out from Mt. Holyoke, and over four thousand teachers. During the six years of her presidency, not one graduate left that seminary unconverted. Many have gone out to make happy and noble homes. These words were carved on her monument: "There is nothing in the universe that I fear, but that I shall not know all my duty or shall fail to do it." Our Mrs. Mills, of Mills College, was a graduate of Mt. Holyoke.

Mrs. Doremus

Another woman had a vision, and this time it reached into far away India. She did not allow the vision to fade out, but through Women's Work for Women, it took shape and spread throughout the world. Mrs. Doremus listened to the story of Hindu wives and Hindu widows as told by Rev. David Abeel, who was invited to address a little company of ladies gathered in a private drawing room. The missionary was fresh from his work in India, burning with a great conviction. Thinking long and deeply over the problem, he had come to hold the then revolutionary doctrine that it was absolutely necessary to bring into the field un-

married women to reach and teach the women and children. The missionary wife, at best, could give only a fragment of her time and strength to the work; then why not send out women to minister to the uncounted millions of women in non-Christian lands? To the character and influence of Mrs. Doremus the missionary work of the world is in debt. She had been praying for years for missions, and was ready to espouse the new course, but the time, in 1839, was not yet ripe for it in America. Another missionary came from Burnah and told a similar story of the degradation of women, and plead that this work for women must be done by women if at all.

In February, 1861, the "Union Missionary Society" was organized, with Mrs. Doremus as president. The writer remembers that society as our next neighbor in our Chicago home was one of its officers and earnest promoters. Through her influence our eyes peered for the first time into India, and also through returned missionaries who found a welcome and rest in her hospitable home. We listened many evenings to the sad tales told by missionaries. Our first gifts to foreign missions were through that society. Mrs. Helen Barrett Montgomery depicts the lives of women in many lands in her book written for study classes, viz., "Western Women in Eastern Lands."

Julia Ward Howe

Still another woman felt that she had a mission, and that, in our own country. She lived in the time when important issues were before the people which led to the period of the Civil War: "During that awful struggle the women, both north and south, received a baptism of power. They were driven to organize, forced to co-operate by their possession of piety and patriotism, and in the management of the great commission for raising and distributing aid to the soldiers, they discovered powers of which they themselves and the nation were quite unconscious."

In the same year that Mrs. Doremus began her work for the wide world, Mrs. Julia Ward Howe saw the day-dawn, which promised great triumphs in our whole land, and she wrote that memorable hymn, "Mine Eyes Have Seen the Glory of the Coming of the Lord." That hymn might have voiced the widening vision of these notable women who followed the leading of the Master to whom be all praise.

A DAY'S WORK

By Rev. Charles Stelzle

To some it is the completing of a task—so many bricks laid, so many shoes made, so many articles manufactured. To others it means a certain number of hours employed, eight, ten, twelve, in occupations in which one's efficiency cannot be determined by a mathematical process. In most cases it actually means that the thought and ingenuity of a century, resulting in ideals and devices which enable one to produce a thousandfold more or better, have been concentrated into a single work day, so that the day really stands for a socialized effort, which has become possible only because others in the past have contributed their share to our day's work. To these we owe a debt of gratitude.

How may we repay these pioneers who blazed the way for us, making our lives more human and more comfortable, making our tasks lighter and less irksome? We cannot bring them from their graves, nor even thank them for the service of by-gone days. But there is a way in which we may pay the debt we owe them—we have the privilege of building upon the foundation laid by our forefathers, so that other mil-

lions may be blessed because of our labors. We may pay future generations what we owe those in the past.

This is the motive which prompts the noblest endeavor. And the heroes of our present-day industrial life are not those whose day's work is done simply so that they, themselves, may live, but those who plan and work so that others still unborn may reap where they have not sown, may garner where they have not strewn.

All this may seem idealistic and impossible for most men. But the law of progress demands this of us, whether we will give this service or not, unless we are content to become parasites, living from the labors of others. And one may become a parasite, even though one may work for himself. In a sense, any man is a parasite who is willing to receive the benefits which have accrued as the good results of others' labors, without contributing his share to the common good.

It is a cause for gratitude, also, that a life of service and of altruism may be lived in the daily grind. It is not necessary to go to foreign lands and distant climes to become soldiers of the common weal. Nor is it necessary to leave one's work to become a helper of the human race. For who does more to help mankind than the wives and mothers in our homes? Neither is it needful that we do great things. For life is made up of small deeds. It was the giving of a cup of cold water, and the contribution of the widow's mite which Christ commended. The gifts of the rich were not mentioned. Therein the humblest of us may take courage.

LAWYERS, JOURNALISTS AND BUSINESS MEN, AND THEIR RESPONSIBILITY FOR POLITICAL CORRUPTION

By Charles Wesley Reed

Lawyers are held largely responsible for political corruption because they dominate legislative assemblies and advise crooked political corporations, but business men hire the lawyers and take all the profit. Journalists who back crooked political deals and create false public sentiment are paid by the business men, either in advertising or in coin. The business office dominates the editorial page. Lawyers are loyal to known clients who hired them, while journalists are false to their client, the public.

Business men are responsible for whatever corruption there is in politics; they hire the lawyer and journalist, and justify corrupt politics because it is good for business. Special privileges are always gotten by political corruption, and always paid for, maintained and justified by business men.

The remedy for corrupt politics is the rejuvenescence of commonplace ideas of honor and integrity. No violent or heroic remedies will do. The people must practise the old, homely virtue of integrity, protect the home and the school, abolish privilege, give equal opportunities to all classes, and be law-abiding and law-respecting. Men must live for their country to save it. A taste for clean government must be developed in the people. A patient, persistent, effective demand for honor in the insignificant duties of individual citizenship is the remedy, and the only remedy, for political corruption. Reform in laws will amount to little. A character for collective honor in the people must be developed and maintained, just as we demand individual honor in the citizen. To attain this result, the money standard set up by the business man must be abolished, he must not justify breaking the laws of his country because it pays in money to him.

EDITORIAL

How Much of Eternity in Today

Here is a paragraph of "inside" testimony that is worthy your careful pondering—if you are interested in the business and art of living. It is written by one whose specialized function is daily to weigh and decide on the comparative value of the news "stories" that hum off the wires or grind from the writing machines in the editorial offices of a city paper. He puts a seven column headline on one paragraph item, and banishes another to the obscurity of a "filler," on his trained sense of values, then he writes, "Some months ago the Chronicle began the publication of a column headed 'Twenty-five Years Ago Today.' In a very brief period the editor concluded to drop the feature. The fact is there were so many days twenty-five years ago in which no happenings worth remembering occurred that it became a struggle to get a few paragraphs daily that would pass muster. The newspapers of twenty-five years ago were just as full of matter as they are in 1910, but nearly all of it related to events the interest in which was necessarily ephemeral, just as it is in most of the stuff printed today. In other words, there is mighty little done that is worth remembering twenty-five years, and even the little that does happen that is worth remembering is rarely sufficiently well embalmed to preserve it so that it can be recognized without historical sidelights. Hence "Twenty-five Years Ago Today" was dropped."

Remember that this is expert testimony. Remember that it is shop-talk, not sermonizing. Few sermon makers would preach it at more than half that strength.

Old lavender and rose leaves may be laid away for twenty-five years and still retain their fragrant charm over senses and memory, but the recorded acts and doings of immortal souls lose all human interest within that period of time. Surely those souls, one and all, must have forgotten their immortal plane of life and descended very far into the ephemeral and evanescent. If twenty-five years of silence, nothing more than silence, can cause the affairs of any life to lose all characteristic flavor and attractiveness, what shall remain to it in the greater testing of the day of fire when all wood, hay and stubble of life's fabric shall be consumed and only the gold and the silver remain? Forewarned of the test we go on building flimsily—and that, plainly, is to court irreparable disaster and loss.

Returning to the news columns of the press, all this doing and endeavoring that passes so quickly into oblivion is, you say, one side of human life; and there is always a more permanent fabric underneath, that is not reported in the "news." We hope this is so; that both in individual life and social life there are deep-laid foundations, well builded and enduring. But, neither twenty-five years ago nor today are the people interested in hearing of these permanent ingredients of life. What are they interested in? In precisely what the dailies furnish them, his ephemeral, valueless "stuff." We have the present type of news by the exact law of the survival of the fittest, and the papers whose news service best "fits" the taste of the people are with us today; the others have gone out.

Now the immortal who from choice busies himself and fills all his attention with this short-lived, trivial and transitory thought-material is feeding his soul on matter of very small food-value to it, and will come up to his hour of testing one day suffering spiritually from

under-nourishment and low vitality. Holding to the things which are seen and temporal he has lost grip on the unseen and eternal.

If we still hold with the Westminster fathers that man was "created a reasonable soul," should we not expect him, in reason, to "cut out" the newspaper as the only or chief pabulum of his thought-life until the soldier, eternal, high-vitality ideas and ideals of gospel and prophet and modern spiritual seer have had the first chance at his inner life to give it color and flavor and substance. Professor Ross, of Wisconsin University, names one of the new disorders of our day "paraphritis." We have fed our brains on the short paragraph, he says, switching the attention to some new item every instant until we have become incapable of fixing sustained attention on any subject.

Transitoriness is become a disease. And men who are "building for eternity" suffer not a little from it, and imperil their whole treasure for endless time. Let us have the bread, instead of the froth of life. Let us pray for a true sense of values, trained to a different standard than that of the news editor on the daily. Let us set up again the standards of those men who confessing that they were strangers and pilgrims on the earth, were persuaded of and embraced the promises of the unseen, and lived daily as citizens of a better, heavenly country. To us comes the same choice that confronted Moses, headline place or obscurity. Let us remember that he declined the first, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt. He endured, as seeing Him who is invisible.

Unless we interpret our life and action in the light of the unseen and eternal, twenty-five years from today will find us, you and me, in oblivion, forgotten, blank, with the news of yesterday.

THE CITY OF GOD

Why do earth's brightest pathways,
Lead onward to the night?
Why must the summer roses
Be touched by autumn blight?

The hand of age comes stealing,
The beauty from the maid,
And strength of manhood's glory,
Within the dust is laid.

The greatest of earth's cities,
In crumbling ruins fall,
And swift decay comes spreading,
Its mantle over all.

This world of ours is fleeting;
The ripples on its tides,
Are like the waves of ocean,
Where nothing long abides.

Oh, for a life and beauty,
That were not made to die,
As roseate tints of evening
Fade in the western sky!

Popular Suffrage Safe

The fact of graft and mismanagement running through every branch of governmental service, is driven home in our thought so often that we need, when occasion offers, to go about reminding each other that popular government has "made good" in a clear-cut, unmistakable way again. The recent vote on the charter amendments is good reason for new courage and omen for future perfection in our governmental scheme.

Jefferson long ago staked his faith on the common judgment of all the people as against the wisdom of an elite class. He demanded that all men should have voice in government, rather than any restricted number, however fit. Men were afraid of the doctrine then—it was new. Many men are afraid of it still—they say it is dangerous. But the vote on the amendments shows that the mass of the voters had reasons for voting as they did. And government on reason is safe government.

Chas. Wesley Reed, one of this city's most active Presbyterian laymen, has this to say of the result of the charter election, writing in the Bulletin: "The work of the charter convention and its reception at the hands of the people should hearten every believer in popular government. The people are all right. They may get confused sometimes, but given time for discussion and reflection they will choose rightly. The way they handled the thirty-nine amendments yesterday shows that the people can be depended upon, and that the powers of the initiative, referendum and recall are wisely placed. The work of the charter convention illustrates what a few people can accomplish if they are unselfish. The record of yesterday demonstrates that the civic conscience of the people is alive, and ready to support the cause of good government."

The San Francisco Relief Agency for Homeless Men, supported by the various religious federations of the city, reports on the 27 days of operation since November 1st, that 329 men have been employed in the wood-yard, an average of 40 men daily. Work has been secured for 96 men by the agency, and 172 have found work for themselves after short relief at the agency. Two hundred and twenty-five men have applied for temporary work. Men having secured work with construction companies in the city came to the agency to secure lodgings and board until the end of the first week, having no means of support until pay day. Ticket books, calling for meals and lodgings have been sold to the number of 132, at the rate of \$1 each. These afford a safe and practicable means for those who are occasionally asked for charitable help. The report says further, "What is needed mostly now is the co-operation of the citizens at large in purchasing wood from the agency; as there are about 1400 sacks of wood cut and split ready for delivery.

"Another important point is that we have the co-operation of the citizens at large in employing men from the agency to do day work, such as cleaning around the house, gardens or work of any sort."

The agency wood is delivered free throughout San Francisco, promptly on telephone order, and at a lower price than obtains among commercial houses. It is financially advantageous to be charitable, in this instance. This is a place where religion is "connecting up" with the need of a great city, and there is the interest there that always comes from such contact. It is a good place to lend a hand.

It is possible that some people may think that Home Missions has a decreasing claim upon the support of the Church, because with the passing years, there is the growth of churches and also because so many Synods and Presbyteries are providing for their own mission work. The following brief statement will be of interest: In 1886, when the first of the Synods undertook to care for its mission work, without drawing from the Home Board, the Board commissioned thirteen hundred and sixty-seven ministers, and expended directly on their behalf \$413,751. Since that time ten Synods and six Presbyteries have gone to self-support; yet last year the Board commissioned thirteen hundred and ninety-two ministers, and expended on their behalf \$568,861. In addition to the Board's work, the self-supporting Synods and Presbyteries commissioned nearly eight hundred ministers, and expended over \$250,000. It is evident that our country is growing. At the beginning of this current fiscal year, in response to the new and promising fields which made urgent appeals for aid, the Board of Home Missions has undertaken to advance its appropriations nearly \$175,000 over last year.—The Presbyterian.

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SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

Lesson XI

December 11, 1910.

THE CRUCIFIXION—Matthew 27:15-50

This is the climax of months of study. The last lesson in August took up the journey toward Jerusalem. In each lesson since that we have had one great objective and one of secondary emphasis. We have throughout been given helps to see Jesus' intent in coming to the earth and with that we have seen His repeated efforts to get His followers into right attitude toward this event. Here is the end of a painful trip down from the north and back and forth from city to suburb. To the disciples the unfoldment was painful, of course. They did not understand. One idea had so completely gotten control that they were not open-minded to another. But if it were painful to them with their constant hope that some happy change would soon appear and divert the current from its disappointing course what must it have been to Jesus who knew all the time just what the outcome was to be. He had been seeing their dullness in getting His thought; He knew fully what the Jewish and Roman authorities would do; He understood how the people would take up the cry of destruction; He was not taken by surprise when Judas made his awful bargain, when the eleven ran away into the darkness of Gethsemane, when Peter fell into his gross sins. Each of these lessons has given us a new view of the calm which possessed Him while He showed plainly that He foresaw each event long before it became an event. There is but one explanation, and that is the one He gave: The Son of Man is come to seek and save that which was lost. He knew that there must be death if there was to be redemption. We speak of this journey being ever toward the events of this day's lesson but rather should we tell of His entire life on earth as an uninterrupted journey toward Calvary. He knew it all the while and walked steadily toward this which has been aptly called "the world's great tragedy."

First, let us remember that one cannot even read these verses hurriedly much less carelessly. I once spoke to an audience of Indians in one of their reservation churches. The evening was taken up with stereoscopic views and explanation of the life of Jesus. When we came to the scenes of the trial, the mocking and the crucifixion though the room was dark I could distinctly feel the people's burdened hearts. There was an intense silence broken only by a sound of deep breathing. The breath came at longer intervals as the scenes brought us nearer into His agony. The very air of that church became labored and grief-stricken. Those earnest Christians were people who lived near to nature's heart and were the more real in their expression. Those oppressive moments are always recalled when I come again to read of this sorrow. Those Indians were right in their attitude toward the heart-breaking experiences of their best loved One. Never study and never teach these verses in cold blood. When we find ourselves in the presence of death we involuntarily lower our voices and we shut out expressions inharmonious with the solemn presence. Here we are come to earth's saddest death. There is not even a place just here for resentment toward those who voted Him to the cross nor for those who surrounded Him with humiliation and reproach in the hour of His passing. One figure is central and commanding in this lesson. One of the great artists is said to have painted a

picture of the last supper and then called friends in to inspect his work. He stood by to hear comments. The first voice to break the silent inspection remarked upon the singular beauty of the cup in front of the Master. At once the artist took up his brush and struck the cup out of the painting. In response to questions he admitted that he had spent hours of careful study and labor upon that cup but he insisted that he had put it in as detail and with intent to make it an aid to the central figure but when he discovered that it attracted attention to itself and detracted attention from the center then he knew that it must go. He said, "I wanted you to see His face first and to be conscious of detail only as an aid to a better appreciation of Him. When I find that attention is riveted on detail then I know that detail has failed of its purpose." Be sure to get the details of this history but command each incident to keep its proper relation to the main fact. That main fact is then not only central but tenderly attractive to you.

The meaning: His suffering is the measure of God's love for man. His death assures us of His devotion to the principles for which He had lived; He sets a wonderful example by dying; yet these are not the deep meaning of the Crucifixion. Why had He devoted Himself to these principles? What lies deeper? God so loved the world and this was the one way of letting that love become effective. He was a sacrifice for sin and sin could not be atoned for in any other way. Life for life is not an arbitrary rule but essential. Sacrifice of animal life in place of human life has been common, yet no one imagined that a fair equivalent had been given. To sacrifice human for human would be for one-half to die for the other, but that would not be equivalent for each had his own death sentence because of his own wrong. Sinless human sacrifices alone would be equivalent and they were wanting. If even one could be found he would equal only one of his sinful brothers, for one human can equal but one human. Then it was that God sent His Son—sinless and infinite—to the substitute for man. The infinite equals an infinite number of finites—the sinless can give Himself for others for He has no sentence upon Him, taxing His own self. This atoning death was the only way for God to attest His love. It was the one thing that had to be done if man was to be saved and God was the only One who could do that one thing. Had this hour failed then man would have been helpless. Had this one hour failed then God would not have given an adequate measure of His love for man. Calvary is the world's pivotal point. Man has selected Bethlehem's cradle for the central point in history and that is well. Jesus that day began His life whose climax was to be Golgotha. Jesus is the center of time and therefore of dating. But His earth experience centers not at the cradle but at the cross. A holy life is God's plan for man, but a holy life for man is impossible without justification. Forgiveness precedes holy living and alone makes such life possible. We shall have occasion to teach the value of the resurrection of our Lord as the means by which we live a holy life. But now we are dealing with the initial step of that life. We are made just by virtue of the vicarious death of The Son of God, Jesus Christ. Here are the steps to be taught: Two cannot walk together unless they be agreed; God is holy and man is sinful, hence they can not live in perfect accord; God earnestly desires man to be His companion and man needs that companionship for he was made for God; the inherent sinfulness of man is removable by but one process and that is the sacrifice of a divine substitute—divine and therefore sinless and infinite; Jesus is God's Only Begotten Son and so can alone be that sacrifice; therefore God's love for man can be satisfied with nothing less than this sacrifice.

OCCIDENTAL BOARD

The Occidental Board presents congratulations to the new management of the Pacific Presbyterian. In our church paper we have found at all times a warm friend of missions. Its columns have ever been a means of free communication with our mission workers far and near, and they are still to be such. We have not always been able to avail ourselves of these pages for lack of an editor for our work, but we are now most happy to announce that we have arranged with one of our secretaries, Mrs. Ernest Hall, to conduct this column and we shall therefore speak to our friends, the readers of the Pacific Presbyterian, every week from this page.

You will look here for a full account of the First Monday meeting of the Occidental Board, at 920 Sacramento Street. You may get a precious thought from the message of speakers who address the Board and its friends as well as the news of Miss Cameron's latest "Rescue" of a little "yellow sister" from the clutches of the highbinder of our San Francisco Chinatown.

There will be items of interest from each of our Synodical societies, Utah and Arizona as well as from California. Our readers will come into closer relations than ever before with the splendid workers who have the vision and the time beyond their own pressing work to think and pray and give to the work of their fellow laborers in the more distant parts of His vineyard.

Our Foreign Correspondence Secretaries will, from from missionaries' letters, those that will not appear elsewhere. The Board secretary of literature will time to time contribute extracts of special interest. We have occasional items of special value from her department as will also our secretaries of mission study, lantern slides and traveling libraries.

The work of the Occidental Board is of vital interest to every Presbyterian woman on the Pacific Coast for every one who contributes one dollar or more to foreign missions is a member in good standing of the Board, and it will be our aim through this column to acquaint each reader with all work done by the Board. And you, dear women of our beloved Presbyterian church, can render us invaluable assistance in this venture by placing, **at once** the Pacific Presbyterian upon your magazine list for the year 1911.

A noon-time service of prayer has been arranged by the Occidental Board for every first and third Monday of the month. Subjects for prayer will be our missionaries, our native Christians and helpers in foreign lands. Those of the monthly topic in the Year Book of Prayer will be especially remembered at this service.

On Monday, November 21st, the second of these noon-day prayer services was held and was attended by the officers, directors and members of the executive board. These services are open to all who desire to come up and join with us in prayer for this work so dear to all who look for His appearing.

MRS. H. B. PINNEY.

The Pacific Presbyterian is very pleased to be able to announce for its next issue a "Conservation Number"—not the conservation of water power or forest areas, but of child-life, its spiritual potentialities. Every article will be written by the person at the heart of his special phase of this conservation effort, and will, therefore, give the best wisdom of experts. This material will be of first-rate importance and commanding interest to every Christian worker.

MEMORIAL WINDOW FOR MRS. BROWNE

Mrs. Eliza P. Bingham

Sunday afternoon on November 27th, at 3 p. m., there gathered together in the "home" at 1224 Franklin Street, Oakland, California, a notable assemblage of the women of the Young Women's Christian Association to give their tribute of love for, and appreciation of the achievements of the late Mrs. P. B. Browne, who founded the "home," and in all ways possible advanced the success of the association, of which she was president for twenty years.

The beautiful memorial window dedicated to Mrs. Browne had but recently been placed in the "home." It is at the head of the first landing of the stairway that leads to the audience room above, where the services were held, and was admired and appreciated by the members who had so often passed up the stairway in company with Mrs. Browne when she was so active in her plans for the association work.

These women who came to join in the memorial to Mrs. Browne said there need be no sorrow at this memory service, because she was always so bright and optimistic, and had just laid down her work, folded her hands and entered into rest—and so we thought of her.

It was beautiful to see (what is so rare in these days) the love and tenderness of these women in giving their testimony to the worth of another. Most of them have achievements of their own in the upbuilding of the work, of which they were speaking, but all thought of self seemed laid aside, and all the honors freely given to the departed sister, so that the most beautifully impressive part of all the service was that when these many garlands of honor had been deposited one by one on the shrine of memory to the departed sister, there seemed to come at this twilight hour the divine radiance of approval, softly passing over the offered tribute, and intermingled and over them all shown out the flowers of love. It was a heart offering to one who had wrought for the Master in the upbuilding of His kingdom on earth.

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PACIFIC PRESBYTERIAN

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SAN FRANCISCO, CALIFORNIA

PACIFIC PRESBYTERIAN

The Only Journal of the Church in the Great West
Weekly, \$1.50 Per Annum, In Advance

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E. L. Mackey & Co., Publishers, 788 Mission Street, .

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco, California, under Act of March 3, 1879.

Remittances should be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

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The Price expected for any manuscript should be indicated on it, otherwise it is understood that it is contributed gratis. No manuscripts returned unless postage accompanies the same.

All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested.

CHURCH NEWS

Obituary

Mrs. Lydia F. Babb, the widow of the late Rev. Clement E. Babb, D.D., died at the home of her son, Frank H. Babb, near San Jose, Cal., Friday evening, November 18th, in the eighty-fifth year of her age. She was born in the State of New York, but spent most of her girlhood in Hillsdale, Mich., where she was married soon after Dr. Babb assumed his first pastoral charge as the successor to Henry Ward Beecher in the Second Presbyterian Church of Indianapolis, Ind. After he took charge of the "Christian Herald" her home was near Cincinnati, Ohio, until 1874, when they came to San Jose, Cal., where she lived until her death.

As a young minister's wife, she organized and conducted one of the first primary classes, in spite of some opposition, as very young children were not then generally considered capable of receiving instruction in the Sunday school. She was an active member of the W. C. T. U. and the church missionary societies. Her membership was at first with the First Church of San Jose, but she became a charter member of the Second Church, to which she belonged when she died. The funeral services were held in the Second Presbyterian Church, Monday, November 21st, and were conducted by the pastor, Rev. George I. Long, assisted by Rev. G. R. Alden, D.D.

First, San Jose.—Friday evening.

November 18th, the Sunday school enjoyed a Railroad Social, given by the losers to the winners in the recent membership contest. It was an elaborate affair, and was attended by a very large concourse of the Sunday school pupils and their friends. This school, with an enrollment of 500, is splendidly organized under the superintendency of Dr. C. K. Flemming. Cabinet meetings of officers and teachers are held monthly where problems are discussed with a fullness and frankness that render these meetings most helpful. Twenty-five dollars' worth of new books, mostly recent missionary books, are being put into the library. The music in the school is led by Elder H. H. Laughlin, who is ably supported by a well-trained orchestra. A single class, Mrs. Stacy's Normal Class for Young Women, has an enrollment of 75, with an average attendance of above 50. On Sunday evening, November 20th, Dr. A. P. Vaughn, of the Pacific Presbyterian, spoke in First Church on the development of Christian life among Japanese converts.

Chico. The new church recently completed at a cost of \$41,000 was dedicated with appropriate services on November 20th. Rev. Frank Goodspeed, D.D., of Oakland, preached to an audience of 1200 the dedicatory sermon, setting forth emphatically those things for which the church of Christ should stand. The services were continued through

the evening hour, Rev. Edward Graham, D.D., former pastor of the church, preaching an impressive sermon on "The Old Paths." Rev. Lucien Nopl and Rev. Arthur Hicks participated in the dedication services. Rev. W. G. White and his people are to be congratulated on the splendid equipment which they now have for effective church work.

Monterey, First Church.—Rev.

James Miles Webb began his work as pastor of this church on the last Sabbath in October, and has now been with the church five Sundays. Already the entire work of the church gives a decided evidence of his leadership and presence. We were told before Mr. Webb came that he made things happen, and he has been doing it in old Monterey. Congregations attending the preaching services have increased in attendance most encouragingly. On Sunday, November 20th, fourteen splendid members were received into our church, seven coming in by transfer from other churches, and seven on their profession of faith in Christ as their Savior. Yesterday, November 27th, four more joined on their profession of faith. We expect a large harvest from the evangelistic sermons we are having, and the entire church is being inspired to increased personal work among the unsaved of Monterey. The Sabbath school, which formerly was held after the morning sermon, now opens promptly at fifteen minutes of 10 o'clock. The school has been re-organized and three classes added. A splendid orchestra has been secured among the young people and now leads the music of the school. And the attendance in the Sabbath school has doubled in the five Sundays that Mr. Webb has been here. We expect to have many good things to report from this church in the near future.

Tomales. — The Presbyterian Church became self-supporting this present year through the influence of the minister, Rev. Wm. Kapteyn, talking the matter over with the members both in church and at their homes, and showing them how easily it might be accomplished, if each one was willing to do his part.

Mr. Kapteyn then appointed a committee of ladies to make a canvas of the Protestant people to see how much money over and above the regular subscription could be raised.

In a very short time, and with no very great effort, we were soon convinced that there were ample funds to make this church self-sustaining and so it became.

Red Bluff.—On the evening of November 21st the Sacramento Presbytery met at this city in special session to dissolve the pastoral relations existing between the First Presbyterian Church and Rev. James H. Sharpe. While this action on the part of Pastor Sharpe was not unexpected, still our people hoped to be able to retain him for some time yet. But Mr. Sharpe felt that he could probably be of more service to the Master elsewhere, and, very reluctantly the session acceded to his wishes, so that his leaving was harmonious. The resignation will take effect on January 8, 1911. Mr. Sharpe came to us nearly six years ago, and was unanimously selected after a hearing. He has grown in power and ability during his six years, and now goes in the full strength of a vigorous manhood. He has impressed all, church members and non-members, with his sterling



REV. JAMES H. SHARPE

qualities, his straight-forwardness, and his courage in battling against evil. In the temperance work he has been looked upon as the leader—his work along this line has borne fruit and will no doubt continue.

For nearly half of his pastorate in Red Bluff, Mr. Sharpe acted as County Probation officer, being the first in Tehama County. Here again he did a great work among the younger people, resigning when the office had a salary attached.

In business Mr. Sharpe has displayed unusual ability winning the confidence and esteem of the financial world.

Under his ministry the work of the church has progressed steadily, the offerings to the various boards of the church have surpassed all former records, Red Bluff setting a mark for all churches of our size. Much permanent improvement has

been done spiritually as well as materially.

The fiftieth anniversary has just been passed with appropriate ceremonies. Mr. Sharpe has been instrumental in bringing men of prominence to speak to us, this being one of the benefits he has bestowed upon us. One such was Prof. Paterson, who has won a warm place in the hearts of Red Bluff citizens. On the 21st he related his experiences in his recent trip around the world under the auspices of the Christian Endeavor.

With the resignation of Mr. Sharpe, Red Bluff loses, but we are sure his influence will last on. We wish him and Mrs. Sharpe, whom he brought as a bride, God speed wherever their lot may be.

Watsonville.—First Church celebrates this week its jubilee, with special programs each evening from Wednesday on, and an all-day session Friday. Thursday night is "Men's Night," with an address by Dr. McQuilkin, of San Jose. Former pastors will gather on Friday to assist in the program and share in the communion service and congregational dinner. For Saturday afternoon a rather unique service is scheduled—the formal opening of the new manse and setting it aside as a Christian home. The anniversary idea and the home-coming of former members will be emphasized in all the Sunday services on December 4th.

Napa.—On Sunday evening, November 13th, Miss Eva M. Clark, a native of India, spoke in the Presbyterian Church to a large audience. Miss Clark appeared in native costume and told her story with earnestness and eloquence and her hearers were very much interested. Her stirring appeal will not soon be forgotten.

On Thursday evening of the same week a banquet was given by the business men of the town to Marion Lawrence and W. N. Hartshorn. A large number of men were present to meet these distinguished men and receive the message they brought.

PASTORS AND SESSIONS

The Pacific Presbyterian is prepared to supply you with **MULTI-GRADED LETTERS** at the most moderate rates. We will also write in name and address in uniform color and type. This gives a typewritten personal letter at low cost.

As a church enterprise we earnestly solicit your patronage in the printing of church stationery, year books, reports, blanks, etc. 788 Mission St., San Francisco.

\$75.00

Scholarship Prize

For Young Presbyterians

The Pacific Presbyterian will give a seventy-five dollar scholarship as a prize for the largest list of new subscribers sent into its office before February 1st, 1911.

We want the Presbyterian to be read in every Presbyterian home on the coast. The young folks in the churches know much better how to get subscriptions there than any stranger would. They can have the help of parents and friends in securing subscriptions, of course. One can compete for this prize just as well in the country town as in the city—there are more people trying for it in the city.

The prize will be allotted Feb. 1st. But people are subscribing for their magazines and papers during the Christmas season, and now is the time to begin hustling. A subscription is a good Christmas present.

The prize is a Business Scholarship in the **Berkeley Business College**, the school that "made good" because its graduates "make good." **The Scholarship** entitles the winner to six months instruction under skilled teachers, in either the Shorthand or Commercial departments.

The subscription price is \$1.50 until December 31, 1911. For all those who send us lists of subscribers with remittances of \$1.50 each, but who fail to win the prize, we will pay a liberal cash reward for every subscription.

Begin now—hustle through the holidays. Win the prize.

It means the fitting for a successful business career, for any young man or woman. It puts you without expense in the College whose good motto is: "Be Good: Do Good: Make Good."

For further information, address, Publishers Pacific Presbyterian.

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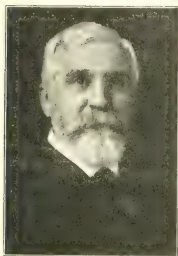
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For catalogue, address President Luella Clay Carson, LL. D., Mills College, P. O., California.

HARTSHORN SUNDAY SCHOOL LUNCHEON

After the great meeting of Bay City clergymen on the morning of November 28th, in the interest of the coming Triennial International Convention, Mr. Hartshorn entertained the entire number at luncheon and a conference at the St. Francis. One hundred and sixty-six guests shared his hospitality, and also inherited a good measure of his enthusiasm for the Sunday school work, for Mr. Hartshorn is always a dynamo, a central power-station, when such matters are in hand. With the host at the head of the board sat prominent churchmen of the region, all of whom were heard from later during the conference. Dr. Dille introduced the speakers. Drs. Good-



W. N. HARTSHORN

speed, Bovard, Clappett, Burlingame, President Nash, of the Pacific Theological Seminary, Judge Morrow, representing the bench, and Revs. Wm. Rader, Geo. B. Hough, and Miles B. Fisher, were at this table. Forty-six Presbyterians, 43 Methodist Episcopal, 35 Congregationalists and 15 Baptists were the larger groups of the company.

Mr. Hartshorn asked for the ideas of the Coast men on a general theme for the coming convention. He got several with very distinctive local color. "Childhood, the Golden Gate of Life," "A View of the Master from the Pacific," and the child in the Christian home, as Christ was subject in the home, the secret of the solution of problems where Eastern and Western civilizations meet, were among those suggested. The host also asked what speakers we want most to hear, and had the names of the whole group of inspirational leaders from abroad, and the roster of great names of the Coast shouted to him as rapidly as his stenographer could record them. He announced that the various denominations had signified their intention of gathering their home missionaries on the same date for a great conference of home missionaries, to con-

sult on the questions of co-operation, and their work as related to the Sunday school. Two great evening sessions will be devoted to the home mission enterprise.

The conference voted that a Sunday be set apart to the presentation of the importance of the Sunday school in the present religious and civic affairs of the country, the day to be named by the executive committee, and that the churches of the East be asked to observe the same day, in preparation for the great convention. President Nash referred to the splendid preparation the host of the day had already made in drawing the forces of the Coast together in the cause during his present tour. He made touching reference to Mr. Hartshorn's hospitable home in the East, and his invalid wife who accompanies him on the present tour.

A local co-operating program committee will be constituted, with Bishop Bell, Dr. Dille, and Dr. H. H. Bell as the nucleus.

Mr. Lawrence returns from San Francisco to the East and Mr. Hartshorn continues his tour through the Northwest, with the following dates. December 3-4, Portland, Ore.; December 5-6, Tacoma, Wash.; December 7, Vancouver, B. C.; December 8-9, Seattle, Wash.; December 10-11, Spokane, Wash.; December 13-14, Boise, Idaho; December 15-16, Ogden, Utah; December 17-18, Salt Lake City, Utah.

Hartshorn-Lawrence Banquet.

One hundred and seventy-five churchmen foregathered at the Palace Hotel, November 22d, visiting informally for a half hour and then dining, with the International Sunday school representatives seated in the places of honor. The audible pleasure of the evening began with a number by the Metropolitan male quartette. Then Mr. Hartshorn spoke, anticipating the convention of next summer. He said, "For two trienniums we have been looking towards California. As yet Denver has been 'farthest west' for our great conventions. But we are coming next summer 10,000 strong from east of the Rockies. Sixty-three State Sunday school secretaries will be here, also, the general committees of the International Association." Mr. Hartshorn referred to the honor in which the Sunday school movement is held by prominent men in every community. Of six banquets in which he has shared in California, four were presided over by judges.

Mr. Lawrence then spoke, giving further facts concerning the organization, and especially of his hopes for the great convention.

PRESBYTERIAN PASTORS' UNION

Presbyterian Pastors' Union, 920 Sacramento Street, Monday, December 5th, will be addressed by Rev. Madison C. Peters, D.D., of New York City. The name insures an interesting treatment of a live topic.

The following list of officers were elected by the ministerial organization, on November 21st, for the next three months: President, Richmond Logan; Vice-President, E. L. Rich; Secretary-Treasurer, J. M. McElhinney; Executive Committee, C. S. Tanner, Andrew Beattie, Ph.D., S. C. Benson.

Dr. Pratt, who is conducting the Christian Endeavor evangelistic campaign in the city, in speaking of his work before the Ministerial Association, gave the following testimony that should command the attention of all our Christian workers. "I believe the city is ripe for evangelistic effort. The Eastern cities have had their revivals, and have been sifted. You have here unworked fields, that seem ready for the harvest."

Thanksgiving Day at Trinity Church.

—Although the clouds hung low and threatened rain the congregation at the Union Thanksgiving service filled the auditorium of Trinity Church. The pulpit, trimmed with greens, was filled with the pastors of the Presbyterian churches of the city, among whom sat Rev. Dr. H. H. Bell, of the First United Presbyterian Church, a welcome guest. Representatives from all the churches of the Presbyterian family joined in one of the most impressive services of the kind known to this city. The musical selections, both vocal and instrumental, were of the highest character, and the various parts of the service were taken by different pastors following without announcement the beautiful program furnished by Trinity Church. The offering for the benefit of the Presbyterian Orphanage at San Anselmo, amounted to \$85. Rev. William Rader, pastor of Calvary Church, preached from the text, Psalm 116: 17, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord." Attention was called to some of the reasons why we should give thanks to God at this time, such as the excellent crops, our freedom from the perils and sorrows of war, the recent election, the prosperity and progress of our city, the blessings received by the individual during the year, and the certainty of God's love and sympathy for those to whom the day would bring painful memories. In his own inimitable way the speaker enlarged upon these reasons and

closed with a tender appeal to those to whom the day meant grief to look unto the Lord and find in Him ground for even joy and rejoicing.

Trinity Church.—On Friday, December 9th, afternoon and evening, the Ladies of the Church will hold a Sale of Fancy Articles, Candy, etc. All members of the church and congregation are invited to attend, bring their friends and help make this a social and financial success.

Holly Park Church, California Av. and Lizzie St. Bazaar will be held Wednesday, Thursday and Friday of this week, with sale of holiday articles and entertainments each evening.

St. Andrew's Society, with which many Scotch Presbyterians around the bay are identified, held open meeting in Scottish Hall, November 21st. In addition to a fine musical program, Dr. A. P. Vaughn, of the Pacific Presbyterian, gave a short account of the social conditions in Central America.

Calvary Church.—The regular monthly meeting of the Berean Society was held on Monday evening, November 28th. Mr. Charles Wesley Reed, the well known attorney, was the speaker of the evening and delivered an address on "Lawyers, Journalists and Businessmen, and their Responsibility for Political Corruption." It was a live subject and one appreciated by all the men of the city who were guests of the society for the evening.

The Presbytery of Oakland is called to meet at the Richmond Church, Thursday, December 1st, at 8 p. m. This called meeting is to install Rev. Guy A. White in the pastorate of the above church. G. G. Eldredge, Moderator.

Turlock.—This church is just 18 months old. It is now occupying its own house of worship just completed and furnished at an expense of over \$6500. Its dedication will occur December 11th, when H. H. McQuilkin, D.D., will conduct the services. The Turlock minister goes twice a month in the afternoon, seven miles to the southwest where he has an interesting work in the country. A few weeks ago he was aided in this country work for five days by Pastor Evang. Geo. B. Greig. Eight valuable members were added—three on confession and five by letter. Turlock has arranged for union evangelistic meetings to begin January 1st, led by Evangelist Dan Shannon.

NOTES FROM THE SEMINARY

Dr. Landon spent November 20th with Rev. Alexander Eakin, '91, in St. John's Church, San Francisco. He spoke to large congregations in the morning on the World Missionary Conference and in the evening on the Passion Play.

The Fourth Congregational Church of Hartford, Conn., of which Rev. Walter A. Squires, '10, is assistant pastor, is the largest Congregational church in that city. The Sunday school of the church, of which Mr. Squires is superintendent, has an enrollment of over 1100 and is one of the largest schools in New England. In addition to his other work he conducts a teachers' training class and a class in church history.

Dr. Wicher was at First Church, San Francisco, again on the evening of November 20th, giving an illustrated lecture on Jerusalem. The auditorium, including the galleries, was well filled.

A former graduate writes, "For months I have felt my work widening, my usefulness increasing, my

love of scholarship growing stronger and stronger, and my desire to glorify God rising above every other consideration. And many a time in disappointment I have thought of the last song we sung on graduation day:

'Lord of the ripening harvest
'That whitens o'er the plain.'
and have had new hope."

Rev. George G. Eldridge, '96, of St. John's Church, Berkeley, had a great day last Sabbath. The congregation worshipped for the first time in their new edifice and the pastor welcomed 65 new members, about one-third of them on profession of faith.

Prof. Day supplied the Sausalito church on November 20th, Prof. Moore was at Santa Rosa and Prof. Paterson at Red Bluff.

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PACIFIC PRESBYTERIAN

788 Mission St., San Francisco.

Presbytery of Pendleton, Synod of Oregon.

A series of conferences will be conducted in this Presbytery from December 1st to 8th, and the following leaders will be with us: Dr. W. S. Holt, F. S., of Home Board, Rev. Earnest F. Hall, F. S., of Foreign Board, Dr. J. V. Milligan, S. S. S. M., of Oregon, and Rev. J. F. Vernon, S. S. M., of the Presbytery of Pendleton, and Rev. J. E. Youel, joint P. E. for Presbyteries of Pendleton and Grande Ronde. In rapid succession these leaders will visit most of the churches of the Presbytery holding at each place a conference with officers of the church, together with teachers and officers of the Sunday school and other societies of the church in the afternoon, and meet the men of the church at a supper for men, and from that go to a popular meeting in the interest of Home and Foreign Missions and the youth of the church. The plan is that the entire church may be thoroughly aroused and inaugurate a real forward movement in all lines of church activities. Sometimes the leaders will be divided and visit some of the smaller churches, but at other times they will go in a body. The dates are already arranged for this Presbytery and are as follows: Mt. Hood and Parkdale, December 1st; Moro and Monkland, December 1st; Stanfield, December 2d; Echo, December 2d; Pendleton, December 3d and 4th, going to Tutuilla (Ind.) on Sabbath afternoon, December 4th; Milton, Grace, December 5th; Valley and Fruitvale, December 6th; Free-water, December 7th; Pilot Rock, December 8th, and from this Presbytery these leaders go on to the Grande Ronde Presbytery to conduct a similar series there till through on December 18th. Most of the local pastors have taken hold of the idea in earnest and are preparing to work these leaders hard and get from them every possible help and suggestion that they have. These conferences were ordered by the Synod of Oregon at its last meeting and will, during the year, be held all over the State. J. M. C.

Idaho: Twin Falls Presbytery

Twin Falls, First.—Rev. John Gourley, the successful and only pastor of this church, now wears the well-earned title of D.D. The church is growing in numbers and in usefulness. The membership is close to 250. The doctor is now absent attending the Council of Home Missions held at this time in New York City. He is the representative of Synod of which he was elected Stated Clerk at the recent meeting.

Buhl.—Rev. W. J. Mitchell, is now Stated Supply of this church. Since his coming last summer the interest has wonderfully increased, the attendance having at least doubled. Mr. Mitchell also preaches at Syringa at 2 p. m., and at Fairview at 4 p. m., five miles distant, besides holding both morning and evening services in the town of Buhl. The outlook in this field is most encouraging. It is good to have missionary pastors like Mr. Mitchell who reach out to "the regions beyond."

Burley.—In Rev. H. H. Hayman we have another good example of the missionary pastor. He serves Marshfield, ten miles distant, and Palisade, six miles in another direction on alternate Sunday afternoons, in addition to the two services in town. The church is being thoroughly organized in every possible direction, and a new church building is on the way that will be a credit to the town and the cause in this region. Mr. Hayman recently brought a bride from Wooster, Ohio, whose presence adds interest and efficiency to the work in this field.

Heyburn.—The long vacancy at this point has been brought to an end by the appointment of the Rev. Dwight Dunham, who comes to us from the Congregational Body, and is doing excellent service in the town and also at Lee's School House. Mr. Dunham was received by the Presbytery at a meeting held at Heyburn. In connection with this a popular meeting in the interests of Missions was held, addresses being made by Revs. Barton, Hayman and Quinn, the latter being pastor of the M. E. Church.

Bellevue.—This is the oldest church in the Presbytery; but has been vacant for some time. There is here a wide field of usefulness for the right man. It is hoped and prayed for that the Lord may send him soon.

It is planned to hold special series of evangelistic services in every church and preaching station in the Presbytery during the coming winter. This work will have to be done wholly by the men on the field, with the help of the field workers in regular charge. The churches are not financially able to import a specialist from the outside.

Several new churches will doubtless be organized as the outgrowth of Bible schools started by our Sabbath school missionary during the summer.

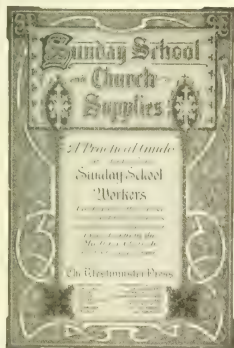
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BOOK NOTES

Women of the Bible

The status of Christian women for centuries has been affected by Paul's remark in his letter to Corinth, "If women would learn let them ask their own husbands at home, for it is a shame for a woman to speak in the church." It was called out by the conditions of the time, and the character of the women who shared in the public affairs of the Greek city and the principle does not obtain throughout the Scriptures.

The perfect little pen sketches of godly women that adorn the pages of the Bible from its beginning to its end cannot be surpassed for tenderness and beauty. Meek wives and loving mothers are there, but there are also prophets, seers, judges, queens, deliverers, poets. High courage and noble daring are there as well as love and renunciation. These women think, as well as believe. It is hard to mention any quality of the women of fully developed and harmonious personality which is not mirrored in one or more of these heroines of the Bible. Paul's letters and the book of Acts are dotted with little unconscious revelations of the position of influence which women already held in the young church life. These thoughts are found in the new study lesson book: "Western Women in Eastern Lands," written by Mrs. Helen Barrett Montgomery.

Another fact is gathered from her book. "In Palestine divorce is very inexpensive, and prevalent. If a woman has no child, that is cause enough for sending her back to her family. If possible another marriage is at once arranged for her; should she again be childless, her case is pitiful. Again and again she becomes a wife, each time under less favorable circumstances; to a cripple, perhaps, or a blind man, or an invalid, who may make her family pay well to marry her off. In Persia even worse conditions are common. There added to universal divorce, is trial or temporary marriage. For so much a girl is sold, or a woman contracts to serve as temporary wife. She suffers no disgrace in the eyes of the community, but at the end of the time receives her pay."

May we not think of the "Woman of Samaria" as having been a victim

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or simpler certainties, hence the reason why Christ talked with her so kindly. We remember that Moses gave a "writing of encouragement" which was a certificate of character to women who were thus unjustly put away, for without the certificate she would be looked upon as an outcast. The condition of women in non-Christian lands is yet deplorable, and there is but one remedy, and that, the Christian world must send Christian teachers to them.

E. V. R.

LOS ANGELES

One of the best appreciated addresses the Ministers' Association has listened to was on November 21, by Prof. E. B. Warman, on "Health," spelled with every letter a capital—the best capital a man can have. He is a strenuous advocate of the simple life. So well was the meeting pleased that he was invited to return again for a talk on eating—after Thanksgiving. A series of booklets on health subjects has been issued by Prof. Warman, published by A. G. Spaulding & Co. In view of the handicaps to usefulness in the ministry, through lack of health, abounding and vigorous, such helps are of importance to all clergymen.

Mrs. Annie E. K. Bidwell, of Chico, is, perhaps, better known than any woman in Northern California. Her home-coming, Friday, November 18th, after many months spent abroad, was one of the most delightful events in the history of the town of Chico. More than a thousand of Chico's citizens were at the depot to welcome Mrs. Bidwell. The town band was there. The Normal students and 120 Boy Scouts were present. The carriage awaiting Mrs. Bidwell was beautifully decorated with the flowers for which Chico is famous. Forty of the Normal school students drew the carriage through the streets to the home of Mrs. Bidwell, who was cheered and showered with roses by the crowds lining the sidewalks.

Mrs. Bidwell has for years been carrying out the generous policy of her departed husband, contributing to every movement that concerned the material or spiritual welfare of the city of Chico. Her benevolences reach even further, every form of missionary and temperance work receiving her hearty support. Presbyterians are pleased to claim Mrs. Bidwell, for she has done much for our church, especially in Northern California. II.

First Presbyterian.—Communion service. SUNDAY, DECEMBER 13. Special address for the month is for home missions.

Seventh Avenue Church.—On the evening of December 4th the Women's Missionary Society will have charge of the public service, giving the Home Mission program entitled, "The Herald Voices."

Portland First.—On Tuesday, November 22d, a Thanksgiving reception was given in the church parlors by the Ladies' Aid Society. A number of ladies from abroad (in native costume) were present for the afternoon. Mrs. Fred Olson and Mrs. Baltis Allen furnished an excellent musical program.

A union Thanksgiving service of all Presbyterian churches of Portland, was held in First Church, Rev. William Parsons, D.D., pastor of Third Church, preached the sermon. The offering was devoted to one of the city charities.

Prineville, Ore.—Rev. C. C. Bahbidge resigned the Prineville church and took up the Sabbath school mission work in the Presbytery of Grande Ronde. Rev. Jno. G. Hodges of New Norway, Alberta, Canada, has just consented to take the Prineville church and will be on the field to begin work December 1st.

Bend, Ore.—Bend is in Crook County, of which Prineville is the county seat, and while Bend is so hopeful of large things in a material way when the two railroads reach it soon, we have found it impossible to get the right man to minister to the

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Mr. Bingham's Change of Address
 The friends of Mr. Earl S. Bingham, former editor, will please note his change of address, from San Francisco, to Union Savings Bank Building, Oakland, Cal., he having taken a half-interest in the D. C. Mitchell Co., with offices in Oakland.

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spiritual needs of the community, though we have sought him diligently. When it seemed wise to place Rev. E. W. Warrington over there, taking him from Pilot Rock his present charge, the people rose up in arms and with petitions signed into the hundreds to protest against it. We did not have the heart to remove him, for on visiting the Pilot Rock field in answer to this protest the Home Mission committee saw the unwisdom of such a move. But since that, we have the promise of Rev. Jno. Campbell, now pastor of Magdalena, N. M., to come to Bend and minister to the people there. He hopes, God willing, to be on the field by the beginning of the new year. Mr. Campbell comes to us well recommended and is a man of experience, having been pastor for the last four years at Magdalena, N. M.

J. M. C.

Tutuilla, Ore.—Thanksgiving was fittingly observed at the Tutuilla Church (Umatilla Indian Reservation) in this way. Instead of the people having big private dinners, remaining away from church, and inviting their friends to eat with them and so hindering others from obeying the proclamation of our president, they arranged to bring their dinners to the church and spread it in common in the old church building which is used for all such institutional purposes, and a hearty invitation was spread broadcast to all, both Christian and non-Christian to partake of the dinner and attend the service to follow. The basket dinners were supplemented by many good things bought by a freewill offering that had been made the previous Sabbath when arrangements for Thanksgiving were considered. One hundred and eight sat down and enjoyed to the fill (and an Indian "fill" is a large and happy one) a most delightful dinner. There were many fine dishes that would not be intelligible to our pale faced friends so will not be mentioned. By 2 o'clock the people repaired to the church where for one hour a devotional service was held, conducted by the Indian pastor, Rev. Jas. G. Dickson. The missionary, Rev. J. M. Cornelison, was asked to explain the custom of celebrating Thanksgiving day and to read and explain the president's proclamation. Following this Mr. Dickson preached an interesting Thanksgiving sermon, when the service was thrown open for all the Christians to bear a word of Thanksgiving testimony, interspersed with songs and prayers. At the close it was announced that a Thanksgiving service would be held at the Government school conducted by the missionary, to which all were

invited. Robinson Minthorn, an elder of the Tutuilla Church, who had been sent to the Kamiah First Church (Ida.), to attend an evangelistic meeting and to invite all the people to attend and help in a similar one to be held at Tutuilla, was present and announced that he had successfully carried out his mission, and that the six churches of Idaho had promised to join Tutuilla in an evangelistic meeting to begin just after Christmas and extend into the New Year's week. And that Revs. Wm. Wheeler, of Kamiah Second Church, and James Hayes of First Church would be the ministers to come and that the way was open for as many of the people to come as desired. All will now begin to prepare for these meetings. The service at the Government school was a very happy one.

J. M. C.

WANTED: CAPTAINS AND LIEUTENANTS FOR THE ARMY

"What's a preacher, after all, but a captain of industry—religious industry—the working director of a working church? That's the ideal, anyway. If there are a whole lot of these preacher-captains who can't command anybody's industry but their own, if their good people are the sort who are good for very little, isn't the trouble that the captains don't provide their forces with the proper kind of ammunition?"

"If one salesman receiving one salesmanship magazine once a month become twice as efficient a salesman, what ought to happen with one church member receiving one Christian paper four times as often?"

The above is the deduction the business manager of The Continent makes, with very good judgment, from a story told him by the publisher of a salesmanship magazine who had just received an order for 1200 annual subscriptions to his publication. One of the big merchants of the city was sending the paper for a year to all his clerks. He expected a return of two hundred per cent on his investment during the year in the increased efficiency of his working force.

If the merchant is justified in that sort of expenditure is not the pastor likely to be amply repaid for his effort in placing

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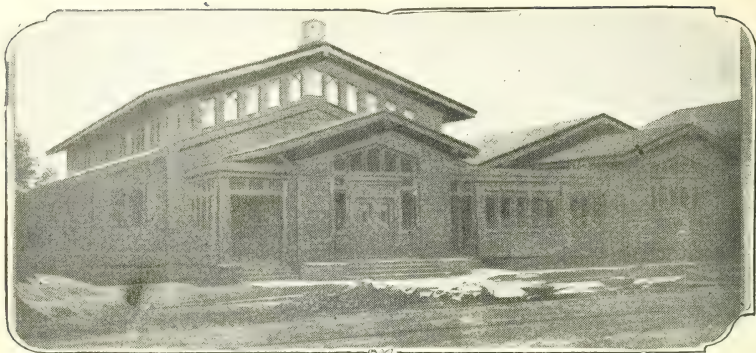
the church paper in the hands of his working force with its hints each week on the ways and methods that other churches the country over have found effective and inspiring. The articles that all aim at the upbuilding of the religious life of the church membership, too, have their very direct result on the success of the work in each individual church.

It's a suggestion worth acting on.

The Pacific Presbyterian counts on loyal aid in this way from the captains of church industry—but we want more; we want active lieutenants to do field work. And we have good rewards to offer them.

Any boy or girl who sends us the name of one new subscriber with \$1.50, will receive as a Christmas gift from the Pacific Presbyterian an **American Standard Version New Testament**, Egyptian seal binding, a beautiful little book to carry in your pocket to Sunday school and church. For two new subscriptions we will send a **Sunday School Scholars' Bible**, American Standard edition, with many helps that are the best possible explanation of the Bible for use in preparing Bible school lessons or Christian Endeavor topics.

You will be delighted with either of these books, and can secure them without one cent of expense, by seeing some of your church friends who do not now have the **Pacific Presbyterian** and sending us their names.



St. John's Presbyterian Church, Berkeley

Courtesy of The Call

Sabbath afternoon, November 27th, found the new auditorium of this church filled, and the platform lined with assisting clergymen for the dedication service. The service of music was led by the ladies choir. There were sacred solos by Mrs. McMurray and Mr. Harry Baldwin. The

ministers officiating were, Frank Lincoln Goodspeed, D.D., sermon, John Hemphill, D.D., dedicatory prayer, Frank S. Brush, D.D., Lapsley A. McAfee, D.D., H. H. Dobbins, D.D., Rev. Wm. Kirk Guthrie, Rev. Robert S. Eastman, Prof. Charles G. Paterson, Rev. Alexander Eakin,

Rev. George Granville Eldredge, pastor, presiding, and pronouncing the words of dedication. The new auditorium with chapel and its full complement of class and study rooms, gives the church a very desirable and attractive place in which to carry on its growing work in the university city.

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SAN FRANCISCO, CALIF.

PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, CALIFORNIA, DECEMBER 8, 1910

No. 49

The Sunday School A Nation Builder

By Marion Lawrance, Secretary World's S. S. Association.

We are trying to build a wall against the influences that are tending to lower the national ideals. The place to begin is with the child, not the man. In a decade the man is gone and your effort is lost. Save the boy and you have saved the whole of a life, and have captured it's whole efficiency for the good of the community, and for national regeneration. If the long day is worth more than an hour at dusk, then a boy is worth more than a man, to win him for God.

There are great problems coming up. You on the Pacific Coast have the greatest before you. California, Washington and Oregon are to be the battleground of the nation that we love. Occident and Orient are meeting on your shores. You are fighting in the forefront of the ranks for the United States under Old Glory. Remember that anything which will make good Christians will make good citizens.

You are going to need men—big men. There is only one thing you can make a man of—that is, a boy. The boys know it, too; they know they will be in power sooner than their mothers, or their sisters. They are looking forward to it. The boys of today will make the laws, and administer the laws, and sell the goods, and run the engines of tomorrow. Here is where you must take hold if you will insure the nation of tomorrow. We have enough young men to build a transcontinental railway in a day. They hold enormous power. If it is redeemed power the nation is safe.

You have peculiar opponents here. There are scores of heathen religions represented on your Coast. You have Chinese and Indian temples. In this situation we must stand together to uphold the strong faith of our fathers. Let us show, now, that bigger than all denominations is the Cross of Christ. The secret of success is in co-operation. The secret of the nation's future is in the work of building child character. Here we are dealing with vital forces. We are not over drawing the bow when we name the Sunday school a nation builder.

Our work is full of promise. Every Sunday you stand in your pulpit or sit in your pew you face a day with 200 more Sunday schools than the day before, with 20,000 more pupils enrolled in them than the day before. Every day in the year we are giving into your churches from the Sunday school in the United States and Canada a net gain of 750 new members. In the past four years the adult Bible class movement has added a half million more men to the Sunday school than it has ever had before. The Y. M. C. A. with all its splendid work has altogether less than one million membership, but in the Sunday school we have now three million men.

These men are here as an example, and as a working force. We can hold the next generation of boys better than we did the last because their fathers are in the

school—they don't have to graduate to be with men. We can hold them longer and help them more.

But there is more work for the Sunday school to do for the nation. Out of three children who enter the public schools the Sunday school gets one—two get away. Two miss the Bible teaching and the character building that they need to make true lives. And the ones that get away are the ones that need it most. Then of those in the Sunday school some drop out before they cross the bridge into the church. We need to guard the way here also. But acknowledging these shortcomings, the Sunday school is still the strongest organized force in our nation that is working for the conservation of the spiritual life and health of the child.

If a man found that on a forty acre farm one lot was giving him 80 per cent of all the profits, would he go on putting four-fifths of his expense on the other fields that give him altogether only one-fifth of his net return? Wouldn't he at once give his attention to the profitable field? Yet in your churches you put the expense of time and energy heavily on the adult service, while four-fifths of your increase of membership is coming from the young folks of the Sunday school. Knowing the conditions, knowing the profitability of spiritual work with the young, let us do our work and spend our treasure where it counts for the most.

Here stands a little child in a garden where roses are blooming. It has a splendid flower in its hands, and is plucking off petal by petal, until only the stalk and thorns remain. Only God can make a rose in its perfect beauty; any child can spoil a rose. And every child has a life in its hand, unfolding beautifully. It is more precious than roses—only God can make a life what it ought to be. But any child can spoil a life, its own life. Just here the duty of parent and Sunday school teacher comes in, to stand as under shepherds and with the help of the Great Shepherd, to make the life beautiful, that little hands, left unaided, with so much of bad example all around in the world, might spoil.

Cherish the rose!

The first need of the nation of tomorrow is a righteous citizenship. The strongest organized force working to produce such citizens is the Sunday school. It is in touch with one child of every three in America. It has a corps of 1,623,000 officers and teachers, the choicest spirits of the Christian church, marshalled in this service. Each one of 162,000 Sunday schools is a center of healthful civic, social and religious influence for an equal number of communities. The 15,000,000 members in these schools will be the moral strength of the nation tomorrow.



MARION LAWRENCE

The Big Brother Movement

By Rabbi Martin A. Meyer, Chairman Local Committee

A hungry little newsboy is gazing with wistful eyes upon the Lucullan feast of his chum, who is greedily devouring a bright red apple. The hungry one petitions humbly for the core,—the crumbs from the rich man's feast. "There ain't going to be no core," reports the lucky one. So, too, the delinquent child disappears upon keen analysis of conditions; upon our realization of the responsibility of society for the existence of so-called delinquents.

Society's responsibility continues even to the third and fourth generation of ancestors. In those cases where in our profound wisdom—because we actually know nothing—we describe delinquency as a congenital characteristic, we, the heirs of the society of yesterday are responsible, too, because society and the church, too, recognized and sanctioned the marriage of incompetents, who were thus allowed to procreate and bring children into the world with the brand of Cain upon their souls. We continue to be responsible, too, for instead of making conditions which will give childhood the fairest chance,—the chance to learn, to develop normally along physical lines and to play, to bring out their social possibilities and to inculcate habits of happiness, we foolishly prefer to reform delinquents rather than to form childhood under normal influences. We shall have to deal with this problem of the conservation of the natural resources of the childhood of our nation in a statesmanlike manner if we are not anxious to inaugurate an era of national bankruptcy on the side of citizenship. Unless we revise our present school system and make adequate provision for the proper preparation of boys and girls, too, for the vocations which they will follow in after life, unless we shall increasingly make provision for the safe and sane expression of the instincts for amusement which are now being satisfied by the debasing influences of the street, unless there will be a revival of the home and a restoration of the family spirit, this problem of juvenile delinquency will continue to grow, a grim spectre threatening all the highest interests of the nation, both on its material and on its spiritual side.

As a direct result of the conviction that these delinquents are more sinned against than sinning, that they are victims of conditions over which individually they have no control, the Juvenile Court has been established as a feature of modern penology. Its object is not the punishment of the child; it exercises a judicial love and mercy which call out all that is best in the child. The Court attempts to give to the child what it ought have had at the very start, more nearly normal conditions in home, school, amusement, and above all else, the love which every child craves and without which the best labors under a handicap throughout life. Many a little ragamuffin can count the day on which he came into conflict with our laws and our statutes, which landed him before the merciful notice of judge and probation officer as the happiest in his little life. Probation is the means by which these little chaps are led back to normal activity. These unhappy ones are given a chance, almost invariably in the instance of their first mistake, chance after chance, until the patience of judge and probation officer is exhausted. Sending a child to a reformatory is the last resort, for it is increasingly felt that the best reformatory in the world is inadequate to the demands made upon it; that a reformation brought about in the open world under the normal conditions of living is infinitely better than the compulsory reformatory, regiment and military life discipline. It is to

be hoped that the day will come when no child will be restrained in anything that savors of a prison, whatever name we may give it; but that with proper municipal provision made for the education of children for real life and not for careers as cash boys and incompetent salesmen, with an abundance of personal interest and attention these unfortunates may be led back to a sane and healthy expression of themselves.

It's a pity that those healthy and helpful activities of past generations which gave such ample employment to superabundant adolescent energy no longer exists. When we shall draw up the balance sheet of our present age of invention with its innumerable appliances for doing things for others by means of factory products, let us not forget to charge against it this irreparable loss to childhood. The boy in the New England town who was kept busy—and interested, too—early and late with the useful assistance which he had to lend to family and community had no chance to get into trouble for he used up his high vital spirits in healthy and sane lines of activity. Our city boys of today have no such outlet for their energy. Athletics cannot take the place of these old time interests. At best they are sporadic and the very stimulation which they are constantly receiving is evidence of their artificial nature.

The Big Brothers movement is an attempt to bring more and more of personality into the probation system. Under present conditions, the probation officers are swamped by the constantly increasing number of cases which are assigned to their care. This means that each child is bound to get a minimum of attention and the period of his personal contact with the officer is cut down to a few months. The probation officers recognize this themselves and feel the need of assistance which will supply what they cannot give. The Big Brother is the logical development of the probation system. It is the expression of society's obligation to the child who has fallen at the very outset of its career, largely through no fault of its own; it is the personalization of the probation system which holds as its ideal the essential goodness of every child and the necessity of discovering that goodness. It evidences to the child that unselfish friendly interest is a real thing in this world and cheers him as nothing else can. The Big Brother has a beautiful and a holy privilege in his chance to win the confidence of his weaker little brother, to sound the unreach depths of his little heart, to discover his real interests and to help him to realize them.

On the one hand it is most pathetic to see how these little chaps are hungry for love. As a general thing they have known little of it; usually one of a large family for the maintenance of which the struggle of life has been bitter, material circumstances have deprived them of their share of affection. They are forced out into the street to find their own way; and the street does the rest. The probation officers have had an abundance of returns in affection if in nothing else from their little wards. They hunger for love. The Big Brothers can give it to them.

On the other hand it is gratifying to see how clever men have succeeded with their wards in the capacity of Big Brother. One man cured a boy of his tendencies by means of an abundant supply of peanuts. Think of the little lad doomed to satisfy his craving for the peanut with penny purchases on rare occasions after long intervals! Pilfering from the corner stand followed as naturally as the night the day; pilfering,

thieving, Juvenile Court, probation, Big Brother, an unstinted supply of peanuts—all steps in that lad's life and thank God, in his reformation. Do not think that the Big Brother didn't do more than buy peanuts, but the peanuts went to the right spot.

Or to cite another case of a local lad who was assigned to a most enthusiastic young man to try him out. The little brother was according to all reports a pretty tough case: There was small hope entertained for his reformation. Yet this young man, cleverer than we had given him credit, discovered a musical strain in this lad. He now gives him a weekly lesson on the violin; the boy tells us he can hardly wait for his lesson, so anxious is he for the instruction and the affectionate interest that accompanies it. So far the only complaint comes from the neighbors who do not appreciate the scratching of which he is guilty while practicing upon his instrument. While it is yet too early to prophesy a complete reformation, the very fact that this supposedly incorrigible boy has had his interest aroused along constructive and helpful lines promises much for the future. The means of reformation are as varied and as numerous as are the cases themselves. Not infrequently, a whole family is helped in helping the boy.

The Big Brother himself is not the loser by this relation. Many a one has found this new relation to be the finer expression of his social self. He has realized that as an individual he can play an increasingly larger and more helpful part in correcting conditions. Previously indifferent to local and general conditions

under which children are brought up, he has become keenly interested in the whole problem of the conservation of the children of our nation. No one can begin this work without finding a rich return in the affection of his ward, and in the growth of his own heart and soul.

The movement is organized in our city along interdenominational lines, the committee in charge consisting of Catholics, Protestants, and four Jews. Statistics show that no church, no race, no nationality of the many in our midst is free from the virus of juvenile delinquency. The committee hopes to be able to give to each little brother a big brother who will be related to him by national, racial and religious ties. This gives the Big Brother a standing place at once in the economy of the boy's home. He is one of them without any fuss or possibility of misunderstanding. He comes in as a Big Brother, representing society's new realization of its obligation to its own unfortunate ones.

If any one be interested enough to become a Big Brother, will he kindly send his name to Mr. T. J. Bacigalupi, Bank of Italy Building, the secretary of the committee, advising him of his address, his religious affiliations, and of his readiness to act as a Big Brother. Mr. Bacigalupi, in conjunction with the probation office of the Juvenile Court, will see that the right connection will be set up. We need Big Brothers! Help San Francisco's future by helping a needy little brother!

Child Energy—Directed or Misdirected

By J. C. Astredo

Member of the S. F. Playgrounds Commission

The problem of the playgrounds movement is not solved when the commission has provided swings, gymnastic apparatus and ball grounds for children destitute of these things; it is rather to secure directors who can organize the child energy of the neighborhood and marshal it along normal and lawful lines of expression and development. We emphasize the great importance, therefore, of the instructor, the human factor, over the equipment. The playground and its apparatus without the instructor may be harmful rather than helpful. So our quest is for leaders, the proper people properly trained, who understand child nature, and can become the confidential pathfinders for the city's neglected children, to lead them into a safe development of their possibilities and make them valuable citizens.

The play director comes in contact with the children on the grounds, and has some influence in this way, but he also visits the homes and gets the point of view from which the family, and, therefore, the child, look at life. Then he has common ground from which to appeal to the child.

Every Boy His Own Policeman

The work of the Playgrounds Commission in San Francisco has not lacked in miracles of transformed lives and communities that have marked the progress of the movement elsewhere. When the North Beach grounds were opened the superintendent found that a gang, known as the "Rock-rollers," dominated all the child activities of the district. These gangs played "rough-house" on the grounds for sometime; but studying the situation and winning the co-operation of the leaders, the superintendent now has the aid of these same gangs in keeping order on the grounds. From them two good baseball nines have

been organized. They have learned the comparative moral value of fair play as against "beating up" a weaker boy simply because they can. The playground has relieved pressure on pent up energy and given it direction. Throwing a ball on the grounds is a physical alternate, but everyway better morally, to throwing turnips and bricks at delivery men and passersby.

Our two older playgrounds have "found" the children of their localities to the extent that boys who formerly played truant from school to sell papers and gum now play truant after school to get on the playgrounds. The same effectiveness will soon be demonstrated on the six new playgrounds that have been developed during the year. Each of the older grounds has an average attendance of between 600 and 700 children daily for play. On each a trained director is in charge, and two volunteer women workers are found at the South Side grounds, and one at North Beach. Paid women workers will be placed on the staff as soon as possible. The plan of the commission provides for object lessons, nature study, story telling, and a rest house for smaller children; but this is still in the future. Distinctly ethical training will have a place on the playgrounds' program as soon as a qualified director can be found for it. This will add definite spiritual direction to the indirect benefit received from the normal play opportunities afforded the child.

The Moral Value of Fresh Air

The playgrounds have already, even before they are fully equipped for ethical teaching, more than justified the outlay in the moral by-products turned out. This result could hardly be better stated than in a paragraph by Hon. Chas. E. Hughes, Justice of the Supreme Court. He writes, "If a boy or a girl is to

take easily to moral instruction, to listen readily to the voice of conscience, he or she must have a wholesome life. A few hours in the fresh air, a few hours of self-abandon in innocent fun, a chance to be a normal boy or girl, will do more to re-enforce your moral lessons than many, many days of mere teaching. Thus the playground will be, without any direct effort, one of the regenerating and uplifting forces of the community. The ordinary man, if he has a chance to live a decent life will live it; and if you want good men and women in the world, devote your efforts to a large degree in removing those obstacles which are in the way of decent, virtuous, wholesome life."

Judge Hughes further points out the need of self-control in men of today as the country becomes thickly populated and we must live in constant contact with multitudes of other men. Nowhere can this lesson be so well learned as during childhood in the give and take of the playground, and respect for the "rules of the game." The boy who learns "fair play" and "team play" here has a long start when he comes into life's stern "game" as a man. The man who "makes good" for himself, and who "is good" for his community is the one who can keep himself in hand and does not need the aid of the policeman.

A Big Lesson

On the playground you find every boy "down on"

The Boys' and Girls' Aid Society

By Superintendent Geo. C. Turner

Among the agencies working in San Francisco for bettering the conditions of childhood, one of the oldest is the Boys' and Girls' Aid Society, which was organized early in 1874, at a meeting presided over by Rev. Wm. N. Meserve, a Presbyterian minister, who acted as its first secretary. The newly-formed society was organized on the lines of the Children's Aid Society of New York, which has done such a magnificent work for the waifs of that great city. The first work of the Boys' and Girls' Aid Society was conducted in a rented house on Minna Street, where a reading room was fitted up and provided with books, magazines, and games. A library was in time secured and the books loaned to the neighboring boys and girls.

The first home of the society was erected on Clementina Street, and it was then that the work of securing county homes for homeless city children was inaugurated.

In 1885, Senator Jas. G. Fair, gave the society a building site on the corner of Grove and Baker Streets and in 1886 Mr. Chas. Crocker erected a building on the site at a cost of \$31,000, and in the summer of that year the work was removed to its new location when it took on new life.

This beautiful building contained dormitories for boys and girls, school rooms and dining rooms, and was equipped to care for upwards of 100 boys and girls. For the past ten years only boys have been received and cared for as it was deemed wise to concentrate the work on the boy problem, which, in a city like San Francisco is a large one.

Boys are received from the Juvenile Courts of this and other counties usually after they have failed on probation, though in many cases because of bad home conditions probation is impossible and the boy must be sent to an institution. Some are received from parents or relatives and others from the orphan asylums, when they are beyond the control of the managers.

The work for these boys includes instruction in a

the boy who does not play fair. There they learn to accept defeat without bitterness and victory without vaunting. What more valuable lessons could we aid them in getting? And this chance of wholesome play, that the country child has without restriction, can come to the child of the tenements only on playgrounds provided for him by his friends.

San Francisco now has eight municipal playgrounds, four north and four south of Market Street. They have been or are being equipped with apparatus, bathing and swimming facilities, comfort stations, etc. The very rapid progress made by the commission is due to the plan of having unused ground belonging to other departments of the municipality transferred to this use. The Playgrounds Commission is on its third year of service. During the first year two sites were voted by the people in the heart of crowded districts and \$741,000 was set aside for the purchase of these valuable properties. Beyond this original appropriation no further sum has been expended in securing the six additional sites that in the near future will give the city an excellent equipment for this work for children.

The playgrounds are open every week day, and on Sunday afternoons. Originally closed on Sundays their opening was authorized that the children of the neighborhoods should have opportunity for decent play as against the attractions of commercialized and questionable entertainments that then invite them.

graded school where thoroughness is the key-note. As most of the boys come to us before they have reached the fifth grade, they need careful attention. The regular grammar school work is supplemented by manual training in the Sloyd shop where boys are taught the use of carpenter's tools and acquire habits of neatness and accuracy, training the eye, the hand and the brain. Military drill is also a feature of the work, and with the setting up exercises is an aid to physical and moral development. A playground affords opportunity for recreation and the evenings are spent in doors with books and music. Once a week the stereopticon is used and on Sunday evenings a service is held in which the boys participate by singing and reciting Scripture. Good helpful talks are given by the superintendents, or when possible by a minister, and the boys are encouraged to seek the best things in life.

For children without homes or parents, homes are found through the efforts of the Children's Agency of San Francisco, and many boys have been sent to homes in the county, where they may learn to care for stock, to plow and make farmers of themselves. Many good homes are offered but not enough to supply all who need homes, besides which all boys are not suited to country life and becoming discontented, drift back to the city.

To do the adequate thing for this class of boys this society maintains an employment bureau and secures them positions in San Francisco where they have opportunities to learn trades and fit themselves to be self-supporting.

While doing this they remain under the control and supervision of the society. To accommodate this branch of the work, there was erected, three years ago, the Charles R. Bishop Annex, a three-story building, containing twenty-six individual rooms, with dining room, sitting room, library and bath room.

A boy earning \$5 per week may have one of these rooms with two meals a day, his mending and laundry-

ing for \$1.50 per week. He is allowed another \$1.50 for lunch money and carefare, and encouraged to lay by the remainder of his wages to be drawn on for clothing and shoes as needed. These boys are thus in a measure self-supporting and in time will become entirely so. They are being taught their trades in the factory or shop beside journeymen workers, and using the latest machinery and methods. We have boys learning printing, lithographing, tailoring and carpentry, and employed in many lines of business.

They are given a large degree of freedom, going to and from their employment, going out on Sundays and one evening a week. Four evenings are spent in the night classes studying mechanical drawing, arithmetic, spelling, penmanship, history and civics.

No more effective work can be done for a dependent boy than this, and its value is attested by the fact that the original accommodations for twenty-six boys have been increased to sixty, and much of the time this department is full.

Another valuable feature of the work is the annual summer outing.

In 1903 some of the boys were taken to the ranch of Mr. T. L. Barlow, near Sebastopol, and given an opportunity to make some money by picking berries, thus commencing a very profitable line of work. Each summer since the boys have been taken about the first of June to the permanent camp on the Barlow ranch. Commencing with Loganberries and raspberries in June, they pick through the blackberry crop lasting into September. Every day except Saturday and Sunday the 125 boys are organized into four working parties and taken into the berry patches and there allowed to work as hard as they want to. They are paid by the box or tray and may work hard or not as they desire. Thus the lazy ones have constantly the example of the ambitious and industrious boys who desire to earn as much money as they can. From 50 to 200 tons of berries are picked each summer and the gross earnings are approximately \$4000, about two-thirds of which is divided among the boys. Each boy is credited daily with just what he has picked and charged at the rate of 12½ cents per day for camp expenses; thus he knows daily what he is earning and what he is likely to have at the end of the season, when the books are footed up and each boy's earnings figured to a cent. This money he is allowed to use in

proper ways, such as the purchase of clothing and shoes, dentistry, subscriptions to magazines, etc., and gifts to needy parents, if worthy. Having earned the money by daily effort at piece-work and having the privilege of spending most of it according to his own judgment, the boy has had a practical lesson in the value of money, which can be taught in this way only.

Ample opportunity is given the boys for recreation, in the form of baseball games between the various nines for whom uniforms and equipment are provided. Basket ball and football are also enjoyed and frequent trips are made to the swimming hole where 25 or 30 boys learn to swim every summer. This is a great benefit to them as every boy should know how to swim. Sundays are spent in a quiet way, the forenoon being devoted to bathing and changing clothes, and the afternoon to letter writing and a religious service, conducted by a clergyman living in the neighborhood who comes each Sunday and gives the boys a fine, practical talk. We have our organ for use at these services and an organist. A phonograph and some well selected records are used in the intervals during the day and afford much enjoyment. The boys come back from these summer outings richer in mind as well as stronger physically. To the berry grower it means a force of trained berry pickers and the boys are in great demand having more work offered than they can do. This is a reputation of which the society may well be proud.

About 250 boys are received every year and up to July 1st, 12,225 children have been cared for by this society. Just how many of these are today doing well it would be hard to tell, but statistics show from year to year that a very large percentage are known to be doing well. At the present time there are 155 boys in the immediate care of the society at its Home, 460 Baker Street, and in the Annex at 450 Baker Street. To properly conduct such a work involves the expenditure of \$30,000 per annum and the society is dependent on the charitable public for nearly half of this sum. The work is non-sectarian and appeals to people of all creeds for assistance in its effort to make honest, self-respecting members of society of the less fortunate boys of the poorer districts of our city. Are they not the "little ones" of whom our Savior spoke and will not every effort to help them receive His benediction even as the giving of a "cup of cold water?"

The Y. M. C. A., S. S. Athletic League, and Boy Scout Movement

Raymond O. Hanson

Boys' Work Director, Y. M. C. A. and Scout Commissioner for San Francisco

It is generally conceded by all who are directly concerned with the welfare of boys that no agency in modern times has so vitally and successfully gripped the boy problem, as has the Young Men's Christian Association. Not so much as an organization in itself has it striven for a solution, but rather as a branch of the Christian Church, and through co-operation with every other organized effort in the same direction. With its hundreds of trained specialists and its magnificent equipment the Association has gone forward with a prestige that has enabled it to affect in no small degree the entire boy-life of the community.

Church workers are coming to recognize increasingly the fact that this great organization does not by any means attempt to substitute itself for the Sun-

day school or church boys' club, but, on the other hand, is purely supplementary, and working toward the completion of these agencies.

The most notable developments along this line are found in the organization of the Sunday School Athletic League and the Boy Scout Movement. It cannot be denied that the physical instinct in the boy offers the most accessible channel for the encouragement of participation in religious activities. Regular attendance at Sunday school is the primary condition of eligibility for registration in any meet conducted under the auspices of the Sunday School Athletic League, and hundreds of San Francisco boys have been drawn into closer touch with the church through this means. More than forty Sunday schools in our city are affiliat-

ed with this organization and unlimited good can be accomplished if the spirit of united effort in winning boys is predominant.

The most recent of the two movements is that of the Boy Scouts, inaugurated by General Robert Baden Powell, of the British army, and launched in this country by Ernest Thompson Seton, the naturalist. The organization, into which is incorporated Indian custom, combined with military discipline and such ethical features as first aid to the injured, fire-drills, signal fires, savings banks, etc., has gained much prominence in a remarkably short time and is destined to play a large part in the boy-life of the church. In San Francisco, a city council for the Boy Scouts of America has been formed, and this body will exercise direct supervision of Scout activities through an executive committee, composed of prominent pastors and laymen. Each church conducts its own troupe, comprising two or more patrols. Six or eight boys constitute a patrol, and are subject to the control of the Scoutmaster selected by the authorities of the particular church with which it is connected. Space will not permit of more detailed information concerning methods of work, however, this will gladly be given upon request.

But notwithstanding the service rendered to the church by the Boys' Division of the Young Men's Christian Association through these extensions of its work, emphasis must be laid upon the large contribution made by this organization by means of its distinctly local activities. During the course of every year a great number of boys are led to a definite decision regarding the Christian life, through its Bible classes, Sunday meetings, and Boys' camps. The results attained with these boys are considered far from complete until they have been placed in direct touch with the church and have identified themselves with the denomination of their preference. In this manner the Association fulfills its function as a supplementary agency and deserves the encouragement and support of the church at large.

GIRLS OF THE JUVENILE COURT

By Wm. Nat. Friend

A very promising forward step has resulted from the attention given in this city during the past few weeks to the responsibility of our society for the children who by unfortunate circumstances and abnormal surroundings have been almost forced into lines of petty crime, and have thus come to the attention of the courts. This aid has been rather carefully organized for boys, the girls have, thus far, been neglected.

Why not have a Big Sister Movement for the Juvenile Court? That was the way that Howard Presbyterian Church considered the Juvenile Court problem which had been propounded to all the city pastors for elucidation from their pulpits last Sunday. For some weeks the congregation had been hearing both from its laymen and its pastor about the Big Brother Movement. At last the women grew restless and inquiry became insistent about the girls of the Juvenile Court. It would not down when the reply was made that their numbers are inconsiderable compared with the boys.

A request was put in writing and adopted by the congregation calling upon Probation Officer William H. H. to organize a Big Sister Movement which shall have personal work for the women among the Juvenile Court girls corresponding to that given the boys among the boys. The request was adopted by a large number of the ladies of the church signed the re-

quest. They were led by Mrs. Mary C. Sigwald who is also a member of the Juvenile Court Auxiliary. They pledged themselves to become Big Sisters when the movement is officially launched.

This request is regarded with favor by the court officials, who say that the number of girls who could be thus helped would make such an organization very well worth while. It only remains to carefully lay the working plans, including the three broad religious groups as supporters, along the lines followed by the work for boys. Experience gained there will make progress in this new benevolent adventure more sure and rapid.

"OUR HIGH SCHOOL FOR CHRIST."

By Paul C. Brown.

Field Secretary and Evangelistic Superintendent California Christian Endeavor Union

The religious force that is most successfully specializing in behalf of our high school students in California is "Intermediate Christian Endeavor." Students working to win students, with a battle cry, "Our High School for Christ," are making great headway in many parts of our State. Methods differ necessarily, but the occasional quiet help that a Christian teacher can give does much to solve the problem, and I am glad to report that there are some such consecrated teachers here and there who are exerting a wonderful influence for Christ.

Small prayer circles have been formed in nearly all the schools in San Francisco, and as they work quietly and secretly they are gradually drawing the Christian students together for practical "team work" for the Master. What we need in each school after all, is a little group of Christians who will stand together for the "clean life" and the "surrendered life," and thus "Trusting in the Lord Jesus Christ for strength" strive to live for Him among their associates.

And who knows but that it is harder to be a missionary here and now in the high school than to go to the foreign field.

There has come into my heart an increasing depression because of the evident failure of our churches and Sunday schools all over the State of California to reach high school students for Christ in any adequate way. Again and again have I gone among the high school students in various sections of our State looking for clean-cut, faithful Christian girls and boys only to meet with the overwhelming fact that sin and love of pleasure are gripping the lives of our young people and leading them out and away from church influence or else making hypocrites of them as they sit in Sunday school classes and Christian Endeavor societies, going through the mere form of righteousness. And the thing that pains me most of all is the fact that so many parents and pastors seem either ignorant of or indifferent to the situation.

"GATHER THE CHILDREN."

The old prophet knew what he was saying. He gave this command of God in the same breath in which he demanded the assembling of the parents for worship. He was making a demand for better spiritual life in the nation and the home. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children." God has never left the children out. He gathers them in His great promise to believers. He has given the children a place in the home, in the great congregation, in the church and in heaven.

If pastors will make an investigation, they will discover that a very interesting part of their congrega-

tions, the children who are impressible, easily molded and trained for long lives of usefulness, are not in the house of worship where the prayers, praises and truth of God should be brought to bear upon their young lives. You have heard this abandonment of the church service justified on the ground that the children are small and can not understand the sermon. We send our children to school, not because they understand the facts of science, but explicitly because they do not understand, and because we want them to learn and understand. And shall we shut them out of the privilege and duty of attending the worship of God's house because they are in the period of learning, and have not reached maturity of understanding? To ask this question is to uncover its absurdity. The State spares us pains to provide for the secular education of her children, then enacts a compulsory education law. The State makes truancy an offense against the government. She can't risk leaving those who are to be future citizens to grow up in ignorance of what constitutes good citizenship. Much less may we, who believe in the eternal verities of the Christian life, consent to leave our children out of the house of God, while we enjoy the blessings of religious worship and instruction. If prayer, praise and preaching the Word of God are the divinely-appointed means for the transformation of the old life, and if youth is the teachable, the impressible period of human life, no effort should be spared to bring our children under the influence of the truth. The powers of darkness are reaching after the children, seeking to corrupt their lives and turn them from God. It is the preaching of the Gospel that is to save them that believe. The children must have it, and we must gather them in the house of God, where it is preached.—Dr. S. E. Wishard, in "The Herald and Presbyter."

THE CHILD IN THE GARDEN

When to the garden of untroubled thought

I came of late, and saw the open door,

And wished again to enter, and explore

The sweet, wild ways with stainless bloom inwrought,
And bowers of innocence with beauty fraught,

It seemed some purer voice must speak before

I dared to tread that garden loved of yore,

That Eden lost unknown and found unsought.

Then just within the gate I saw a child,—

A stranger child, yet to my heart most dear;

He held his hands to me, and softly smiled

With eyes that knew no shade of sin or fear:

"Come in," he said, "and play awhile with me;

I am the little child you used to be."

—From Music, Henry van Dyke.

WHICH IS CRIMINAL, CITY OR CHILD?

Judge Ben B. Lindsey, in "The Independent."

I know a city of less than 300,000 inhabitants in which there were over 3000 arrests of boys in one year. I walked into one of the courts of that city and found the time of the jury, the judge and the counsel taken up with trying a boy of 12 for throwing a brick at a citizen. The next day I met the boy in the bull-pen amid hardened criminals. He had chains about his waist and knees. I asked the boy why he threw the brick. He said, "I never meant no harm, mister; we was just playing." I saw the miserable shack and crowded district where he lived. Can the boy be blamed if he continued to throw the bricks? Could we be blamed if we shed a tear at the absurdity and injustice of it all? Can we be blamed if we turn from the act of the boy to cry out against the shameful, criminal State?

OCCIDENTAL BOARD

The Occidental Board met at 920 Sacramento Street, San Francisco, promptly at 10 o'clock with Mrs. H. B. Pinney in the chair. Mrs. H. H. Gribben reported four new members in the Baby Band. Any child under eight years of age on the payment of \$1.00 becomes a life member of the Occidental Board.

Mrs. D. W. Horsburgh read an interesting letter from Miss Quimby, of Barranquilla, South America, who had just returned to her field after a six months' leave of absence, during which she attended the Edinburgh conference with her mother.

Mrs. Mills, traveling library secretary, recommended the libraries on China and Thibet, the Islands of the Pacific and India. If anyone will contribute a few more books on Korea and Japan they will confer a favor.

Miss Florence Latham read extracts from letters received from our missionaries. Among them an account by Dr. Caroline S. Merwin, of China, of the interest in the work by her father and mother, who, though advanced in years and unfamiliar with the language found many things to do on the mission field.

Another from Mrs. C. R. Callender, Lakawn, Siam, telling of the suffering of the people on account of the failure of the crops. The missionaries themselves were living principally on rice in order to be able to help the hungry natives about them.

Another from Mrs. Dorothea Potter, Tripoli, Syria, reporting the beginning of a hopeful year in the girls' school.

Mrs. L. A. Kelly reported a prosperous month in the Occidental Home. Mrs. Helen Avery and daughter sent a fund to replenish the hospital room. The enrollment of the "Home School" has grown to 33. The present needs of the school are three new desks and a number of new readers. All of the children have been busy during the past month learning new hymns for Christmas and working hard for promotion in the school. The girls in the Home are still in need of money to purchase material for warm winter suits.

Mrs. Garrette, evangelistic superintendent, spoke of the blessed work being done by the Chinese teacher who visits in the homes of Chinatown, leaving copies of the Gospels after explaining the meaning of a passage. Will not our friends help us to put these Gospels in Chinese in every home in Chinatown? Ten cents buys one copy.

Mrs. Chown reported encouraging conditions in the women's work of the Synods of New Mexico and Arizona.

Mrs. Shastey, special object secretary, reported an application for a Bible woman to support, also a legacy of \$200 from San Diego to furnish a room in the hospital of Dr. Maud Mackay, Paoingfu, China. Mrs. Denniston urged the quarterly payments for December.

A Christmas letter has been prepared by Miss Hetta Reynolds containing extracts from the different station letters. One will be sent to each of the societies. Ask your secretary to read it to the society.

Miss Belle Garrette reported the arrival of 100 copies of the Korean Pentecost at 10 cents per copy. Secure one before all are taken. The Year Book of prayer is now ready.

Mrs. F. H. Robinson reported a list of 17 missionary candidates under appointment, 12 candidates not yet appointed and 59 applications pending. Two young ladies from Los Angeles have been appointed to the Korean field.

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAFSLEY A. McAFEE, D.D.

Lesson XII.

December 18, 1910.

THE RESURRECTION—Matthew 28

Commit verses 5 and 6

Golden text: Lo, I am with you always, even unto the end of the world. Part of verse 20.

The sun shines again! There was dense darkness recorded in last lesson. The natural sun even hid its face from such awful wickedness. But today tells of the Easter with its fullness of joy. Thank God for the resurrection of our Lord Jesus Christ! That Indian audience I mentioned last week told me very plainly that they appreciated the new condition when there appeared on the canvas the view of the open tomb. We had shown the entombment and the sorrowing women as they turned away from the garden. Then their breathing was so labored that I felt its heavy oppression. But when an Easter picture came into view there was an immediate change in their breathing. First a long deep breath—a long sigh as of a strain removed. Then quick, relieved breathing. I hope that you are approaching this study with that same keen sense of joy. Jesus' present joy as He watches the progress of His cause is because of His agony of last week. Keep that in mind constantly. Easter joy abounds because Calvary cast its shadow over time and men.

Look up at the heading and see which verses the committee suggests for memory verses. Why were these given as key-verses? Well, we might have rejoiced in the brightness of the sunshine and let it go simply as an occasion for joyous thought and words. But the story of resurrection is to have an effect. "Fear not" is one of the very first words heard on Easter morning. Think it out how that event is a removal of man's fear and concern. It is a great proof of God's power. He had shown how He could meet foes and come out victorious. Now He has met the great foe and victory is His. It is a proof of His knowledge. How frequently He had predicted His death and this after event! Those who heard the prediction did not catch the meaning and were taken by a complete surprise when the mockery of trial was followed by execution. Even then they did not understand the full meaning. You can hear the sob in their words when they say: "We hoped that it was He." They had given up all hope when Calvary's gloom overcame them. But when the resurrection proof was before them they understood what Jesus had been telling them. Old Testament scriptures had foretold to-day's lesson but no man caught its meaning. Jesus most painstakingly repeated the lesson and no one heard. We need proof as well as they did and here we have it. All the miracles are weapons for our use and aids for our own faith but here is the great miracle. You will want to re-read the fifteenth chapter of I. Corinthians before you feel that you have learned this lesson. You will let that chapter be a gathering together of teachings abounding at that time. All of the Apostles considered that the resurrection of Jesus was the great hope of men and the supreme proof of the Faith. Therefore, "Fear not." Absolute proof, assurance of His power, evidence that His knowledge was perfect, completion of redemption, guarantee of fullest victory, conviction that now He could redeem all promises, all that they had dared to hope made capable of realization—Jesus alive who had been dead! All these and more still that Easter morning brought to early-rising women, to sorely distressed disciples, to a sin-laden, waiting world.

Let us go on to the Golden text. Is this an assurance to all men and under all of their trying circumstances? No! No! Men have misread this promise. Our printer uses a capital letter "L" at the first of the Golden text. That is merely because it is the opening of the quotation. "Lo, I am with you" is not the opening of a verse in the Bible. It is not even the opening of a sentence in the Bible. We have quoted only a part of a promise. If any man is ready to have the promise redeemed He must be ready to take its entirety. This is an essential part of the "fear not" teaching of the resurrection. "Fear not, I am with you." But the comma in that quotation should be a series of dashes for something is omitted. He spoke to the women and later to the eleven and "fear not" is His urging. The basis of that "fear not" is Himself. The angels had said the same thing to the women and immediately directed their thoughts to Jesus. No fear for a Christian, because he has found Jesus and has found Him alive. But as quickly as the women have gotten assurance He commands them with another short word. He has need to give the disciples prolonged lessons before they are fully convinced but when He has them definitely with Him then He gives them the same word of direction. And it is obedience to this command that forms a basis for the Golden text. Catch this also: "Go ye" does not have either of the two additions which some always read into it. It is not "Go ye who are ministers" nor "Go ye who are foreign missionaries" nor yet "Go ye who are experienced in the work." You must read carefully in other Gospels the record of those who were present when He gave this command. Read it in the first chapter of the Acts. Read it all through the New Testament. His word "Go" is just as general of His "Come." Every one who accepts the invitation is in honor bound to accept the command. Women, Eleven, Followers, Christians! That other addition which is not to be found: "and invite people to come to church, or to join the society, or to send for the church letter so long neglected." All these and many such invitations are good and it is too bad that Christians are not more intent upon giving them. But to claim the good promise of this Golden Text demands one special kind of personal work. Many persons who have reputation for devotion to the church fail to make good in the essential. When will we come to a full appreciation of Jesus longing for us! We are to make disciples of people. Asking them to attend church is good as far as it goes. Asking them to join the church is good as far as it goes. Once asking them to accept Jesus as Savior and Master is good as far as it goes. But this that Jesus is asking for is a follow-up work. We are given the Bible as our instrument, the Holy Spirit as our Guide and Force. Now let us do what Jesus wants of each of us.

Are you troubled about that story of His disciples coming by night and stealing His body? Remember that a bad story always travels with a good story. Satan would not command our admiration if he lost such a chance to send one of his lies after God's truth. Even if the Roman guard can be imagined as all falling asleep and sleeping so soundly that the grave might be robbed—and that is not thinkable for those who know soldierly ethics and discipline—yet it could not be that such a story is true for many witnesses saw Jesus after His resurrection. They ate with Him and listened to long talks. They inspected His hands and His side. He was examined carefully by those who knew Him intimately and they were at the first disposed to reject the testimony of their own senses and of their fellows. If any fact in history is well accredited this one will stand with it upon positive proof.

EDITORIAL

Our Most Costly Extravagance

"Extravagance" means a needless expenditure of treasure, a waste of wealth.

One of our California teachers of social science accounts for many modern customs and social institutions by the law of "conspicuous waste." In advanced society and in primitive society the ability to spend lavishly gives one the prestige of an aristocrat in the eyes of fellow beings. American society of our day displays a more general frantic appeal for social position and recognition through this means of conspicuous expenditure than has ever before been seen, I suppose, on our globe. It is an extravagance extremely costly—not alone in the wealth thus squandered, that might satisfy the need, the gnawing physical hunger and famishing heartlife of the deprived multitudes that always hang at the skirts of such a wasteful aristocracy; its essential costs come rather in the alienation of spenders and toilers, the erosion of deep gulfs through the social community, the discouraging of home life and home virtues, and a whole progeny of related disorders.

In any commonwealth such waste is vital loss. But we practice more costly, more dangerous extravagances than even these.

Turn to statistics. In the city of San Francisco during the year 1909 the total number of deaths for all ages was 6144. Of children under one year 723 died. Eight hundred forty-seven persons between the ages of 50 to 59, the age-period of greatest mortality. Seven-eighths as many children died in their first year as died in any ten year period of later life. Other cities have more startling, more fatal records.

In the city of Boston, during 1908, nearly one-fourth of all deaths were of children under one year of age. The greatest mortality of adults is during the decade from 60 to 69 years of age. One thousand three hundred and eighteen died in that ten year period. But 2730 infants, more than twice the above number, died during the single first year of their lives. In New York City the number of deaths under one year, 16,146, was nearly double the number of those dying during the ten year period of greatest mortality, for only 8287 adults died, between the ages of 40 and 49.

Referring to national statistics in ten States and 153 additional cities in other States where careful records are kept, in the year 1905 the number of deaths among children under one year of age was 66,894. The total number dying between the ages of 65 and 74, the ten years of greatest adult mortality, was 43,588. The number of infants dying within the first year is more than one-half greater than the number of adults dying in the ten years when the death rate is at its maximum.

In 1900 the total number of children under one year in this area was 437,944. Of these 71,117 died during the year. One life in every six is lost; of every six children born, one dies before it is twelve months old.

Plainly with all our boasted progress in civilization we are extravagantly wasteful of human life at its sources. For it is a waste, a squandering of infant life that is unnecessary. The fact has been repeatedly demonstrated in a given city ward. Let our ordinary habits work their fatal results during a certain month, and babes die by scores and hundreds in the way we are so well accustomed to. The following month let the oversight of visiting nurses, safe milk, ice, and other needed commodities be provided and the death-rate among the young children drops to an astonishing

degree at once. This waste of life is preventable. Therefore to allow its continuance is criminal. Can you conceive of a more costly extravagance than any community might practice?

And yet in our neglect of the spiritual nature of the children, in our neglect to provide for their soul development we are guilty of a still more vital waste of priceless treasure.

For of Such is the Kingdom of Heaven

In the amalgam of a human personality the spirit is the gold; and the material, the physical element is the baser, less valuable metal. Even as your own Singer of the Sierras has written:

"The body is not much; 'twere best
Take up the soul and leave the rest.
It seems to me that he who leaves
The soul to perish is as one
Who gathers up the empty sheaves
When all the golden grain is done."

And heaven is the realm where the spiritual part of the human being holds citizenship. This earth for the physical man; the soul may be disfranchised and alien here, but heaven is its fatherland, the sphere of its perfect development, its suitable environment, and its final satisfaction. Heaven is all-desirable, then, the ultimate need of the human being. As a spirit he fails his destiny if he fails of entrance to heaven; he is eternally unperfected—eternally a failure. So men of every race and religion seek and long for the path to paradise.

Christ came as a citizen of heaven, knowing its laws and customs familiarly and telling us how the kingdom may be entered. He says that fitness is the qualification for entrance: the unheavenly are self-excluded. He says that little children are eligible for entrance; that none can find entrance unless they approach in childlike spirit. Lifting children in His arms, He says, "Of such is the Kingdom of Heaven." To such the world is strange. The child must travel far from his original attitude towards life, must lose his first characteristics before he can participate in worldliness as one accustomed and at home. And the man of the world must be converted, must "turn back" and become as a little child if he would enter heaven. Only in returning can he be numbered as one "of such as inherit the Kingdom."

Why that long double journey into the world, and back again?

Needless and wearying and wasteful of time, opportunities, and all spiritual resources.

And so many never return—never find their way back to the happy company around the open gateway of the Garden of Paradise. Here we come on our most fatal neglect and extravagance—the waste and loss of eternal lives.

Why the perilous journey into the world and back? Why teach so soon and so insistently the lessons that must all be unlearned before any soul can really inherit heaven? Why not leave the child where he starts, let him stay just at the Kingdom's door, and enter with welcome, none forbidding, when he will?

To allow the child this chance is the most sacred function of the Christian home. Precisely this was God's perfect plan for all human souls when long ago He made covenant with the faithful, including their children. As flowers in a garden, He would have the

child "grow in grace," expanding daily into more perfect bloom as an heir of heaven.

This is the ideal. There are homes in which the care and training approximate to the splendid standard. But this help that should safeguard every child, is in reality the rarest heritage of human childhood. Some have no help at all; instead they are driven with curses by their very parents from the gates of paradise, and are taught with awful minuteness the worldliness that forbids entrance to the Kingdom.

For the redeeming of these lives, and the protection of the community from such irreparable loss, the church, the Sunday school, children's aid societies, rescue homes and various other benevolent organizations exert themselves to recover for the children some fragments of their lost heritage and guide them back to the Kingdom before they have strayed beyond hope of recall.

This is the most important "conservation of natural resources" the church and the nation can set their hands to in our day.

If only our help could begin as soon as our hindrance does.—From "The Potato Child."

Suffer the Children to Come Unto Me

The religious training of children has been more strongly emphasized during recent years than perhaps ever before. The Sunday school and the societies for young people have called into being a vast amount of literature, and conventions and conferences in unlimited numbers have discussed the needs of children and young people in the field of religion. It is the unanimous verdict that Christ Jesus is essential to the highest welfare of our children, and that without Him and His teaching wrought into the life of our youth there is little hope of their highest development.

It is almost a universal feeling among the families of our land that the children should be in the Sunday school and should receive the care and spiritual training of the church of Christ. Yet with large numbers of parents there is no desire that their children shall come into close, vital relation to the Lord Jesus. They do not seem to care anything about Jesus as a personal Savior, nor the necessity of their children accepting Him as their Lord and Master. Even many professed Christians are indifferent to, if not positively hostile to, any movement which might lead their children into church membership.

Do the children show a personal interest in Jesus Christ? This is well, provided it does not go too far. There must be no definite union with the church. The child is too young to know what salvation through Christ means. It is not possible for one in his early teens to know his own mind in such a matter and nothing should be done to force him. He should wait until old enough to comprehend the nature of church membership and the sacrifices involved. Sometime they wish them to become Christians and church members, but not now, lest they take a step that they will repent of in later years.

Such are some of the objections to church membership. Little heed is paid to the fact that membership in the church is a safeguard for the children and the youth, and that it is a means of developing faithfulness to Christ if the young person pledges himself to His service. It makes no difference if the attention is called to the fact that comparatively few unite with the church after reaching the age of twenty-one.

The writer has had during most of the years of his ministry a number of young persons between the ages of . . . who have been kept out of church membership by their parents or guardians. Sometimes the

list has run as high as 15 in a single year. With careful watching some of these young people in after years have been led to a definite decision for Christ through a union with the church. But not a few of them have gradually lost interest in religious things, and so far as his knowledge goes have never united with the church on reaching their majority or later.

These young people have manifested a deep interest in the Lord Jesus. They have given as intelligent an expression of their knowledge of the foundation principles of the way of salvation as have been given by persons six or a dozen years older. These children have acquitted themselves well in the public school, they have been able to comprehend the studies in the high school, they have served as clerks and stenographers, and yet to their parents they have not the ability to comprehend the simple truths of sin and salvation and the love of Christ for them.

The responsibility assumed by parents in thus thwarting the wishes of their children is most serious. The writer believes heartily that great care should be put forth lest the children should be unduly urged to take so serious a step as the public confession of Christ. As members of the church they should be under the constant watch of pastor and teachers. There will be lapses, and the child should be judged as a child and not as an adult.

Still it is the testimony from all quarters that the children understand the fundamentals of religion as readily as their elders, and that they are more faithful and more steadfast in their allegiance to Christ than an equal number who make no confession of faith in Christ until the age of twenty-five and upward.

With such a spirit among the parents and guardians of our youth what is to be done? We must, of course, resort to the Lord in prayer. We must do all possible to encourage the young convert and make him feel that though out of visible membership in the church he may still be within the ranks of the invisible church. But there should be brought to the parents in some way the great need of the Savior for **themselves** as well as for their children. They need conviction of sin before God. They need to have Christ presented as a personal Savior for them, and that the neglecting of Him on their part, as well as by their children, is dangerous. More than this God must, and will, hold them responsible for putting obstacles in the way of the child. When they come to realize this through the teaching of the Holy Spirit then and only then will they know the meaning of the Savior's words: Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. E. K. S.

Wanted: Big Brothers

What the church and church organizations need most is something definite to do in lifting the weight of misfortune and sin that compasses us about. Church people fritter away their strength on themselves, on their own internal organization. The vast fields outside the church are white for the harvest, but the workers are few.

Now, there is established on Harrison Street a Juvenile Court, a branch of the Superior Court, presided over by one of the kindest, the most unselfish, the most tactful of men. The youth of the city that are being reared under conditions dangerous to their moral welfare, who are liable to become even criminals, are brought before Judge Murasky, and he endeavors to arouse their latent manhood and womanhood by admonition, by putting them under the surveillance of a probation officer, and, in certain cases, by taking them away from their evil environment.

It has been found that, if a young man, preferably

between 20 and 30, will volunteer to be a Big Brother to a little brother whose life is all in the making and hanging in the balance, and will keep track of him tactfully, kindly, and patiently, the Big Brother will have a powerful influence in making a man of the little brother and redeeming him from waywardness.

This is practical Christian work. It is work for the Kingdom on Earth. It is the answer to the far off cry, "Am I my brother's keeper?" How many will devote a little time and a little love toward saving a boy from evil, toward making him a good citizen, toward making the city a better place to live in? Think it over and hand in your name to the Juvenile Court.

CHARLES WESLEY REED.

Watchman, What of the Night?

Our day promises more for the future than any day that has dawned upon the past.

In the night of local discouragement, turn to some watchman on his prominence and ask, "What its signs of promise are," and surely he will answer, the church and society are giving thought to the child, as never before in modern time at least, and that is the safeguard and hope of the coming day.

Two generations ago this magazine, given entirely to the question of the conservation of child life, would have been regarded by earnest, well-meaning folk as a bit of insanity, today pastors in city pulpits have called attention to it before its appearance. Two generations ago the material contained in these articles, from the pens of experts, could not have been written. Take only one of them for instance. When Dr. Meyer speaks of "a reformation in the open world" as the true means of attaining a usable temptation-withstanding character; when he favors society's refusing to allow "the marriage of incompetents," when he foresees as a result of the neglect of child-life "an era of national bankruptcy of citizenship," he is talking from a basis of experience and thought that no one had a century ago.

Our new age forces on us new problems. That they are being thought through in an honest, open, splendid way these papers prove beyond question.

And the church is awake to the situation. Take a directory of churches in any large city and looking down their list of organizations, note how many Knights of King Arthur, Boy Scouts, Westminster Clubs, and organizations of varied name are now in operation to direct and train the energy of the children.

For those outside the church Protestant and Jew and Catholic can unite in an effort with the officials of the law to the same ends. And from Christian pulpit and Hebrew synagogue over this great city during the present week men and women are hearing a general discussion of this responsibility that they have inherited, for unfortunate children.

But there is more still to do, in private and public. The moral danger surrounding our children in the public schools have been stated in this paper at the minimum. And there is much still to do in cases where institutional care of orphans and delinquents cannot be avoided. Most of all we need "a revival of the home."

Day-dawn is the hour to awake and take up the day's great work.

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(Signed) A. N. JACOBSEN,

With The Bulletin, S. F.

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E. L. Mackey & Co., Publishers, 788 Mission Street,

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco, California, under Act of March 3, 1879.

Remittances must be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The charged date on the address label will be the subscriber's receipt.

Change of Address. Kindly send us both old and new address a week previous to the date of the desired change.

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All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested.

CHURCH NEWS

SAN FRANCISCO

Presbyterian Pastor's Union.—

The executive committee announce speakers for coming Monday morning sessions as follows. Dec. 12th, Dr. Vaughn, of Pacific Presbyterian on "Conditions and Missions in Central America." Dec. 19th, Professor Paterson, of San Anselmo, on "Notes from the Far East." The committee asks that any members who know of speakers available to address these Monday meetings, communicate with the chairman, Dr. Beattie, in advance of a possible date, so that arrangements may be made without conflict.

On Dec. 5th the new president, Mr. Logan, assumed the chair. Dr. Pratt led in the devotional Bible reading. Mr. L. B. Snow, of Springfield, Mass., a visiting Presbyterian, was introduced by Elder H. E. Bostwick. Mr. Tanner's resignation from the executive committee was accepted, Dr. Beattie being advanced to the chairmanship and Dr. Stange elected to fill the committee vacancy.

A resolution favoring the assembling of a Peace Congress in San Francisco in 1911, similar to that reported in last week's Pacific Presbyterian, was unanimously adopted. The need of a directory of church members and officers was discussed.

At a session for further consideration, Dr. Madison C. Peters presented the paper of the day, showing some of the reasons why men do not attend the church services, and methods for reaching the un-

mitted was elected with Rev. Wm. K. Guthrie, of First Church, as chairman, to investigate the feasibility of opening a popular downtown preaching place, where the Gospel may be brought to the masses of the people during the coming winter months. Dr. Peters expressed his interest and desire to co-operate in such a work.

Olivet.—From the 12th to the 22d of December Rev. J. E. Pratt, D.D., will hold services at 3 in the afternoon and at 7:30 in the evening in this church, under the auspices of the Christian Endeavor. A hearty welcome is extended to all.

Parkside.—The congregation and pastor are rejoicing in the prospect of worshipping for the first time in their new building on Dec. 11th. Different friends who have visited the new church express themselves highly pleased with it, and in several instances have made substantial donations toward its construction. Among the out-of-town friends was Miss Slazel, of Astoria, Ore., also Mrs. Wm. Romaine, of this city, and others.

Calvary Church.—Elaborate preparations are being made for the annual Christmas festival under the auspices of the Sunday school, to make it of more than ordinary profit and pleasure. An excellent program is being prepared.

Notes from the Seminary.—Dr. Wieher has an extended article on San Francisco in the November number of the Westminster, the Presbyterian monthly of Canada. It

is beautifully illustrated and gives an exceedingly interesting description of this city and its surroundings. Rev. Walter M. Sutherland, '98, of Fulton, has received a call to the church at Sausalito. It is reported that he will accept.

CHRISTMAS ENTERTAINMENT FOR CHINESE MISSION SCHOOLS.

The Occidental Chinese school in San Francisco will hold its Christmas exercises in connection with the Sunday school of the Chinese church on the evening of December 20th (Tuesday), in the Chinese church, 925 Stockton Street, near Clay.

A fine program and Christmas tree will make glad many Chinese children. Those who are intending to send some gift or parcel kindly send it to 920 Sacramento Street, before the 20th of December; direct to Mrs. E. Y. Garrett, chairman of the evangelistic committee.

The Christmas exercise of the Condit school, Oakland, will be held Thursday evening, December 22d.

City Rescue Mission.—Friends will please note the removal of the Mission rooms from 89 Third Street, to 184 Jessie Street. Mr. Mitchell, the superintendent, has his office at 789 Market Street.

At 3 p. m., on Sunday, December 11, 1910, the City Rescue Mission, located at 184 Jessie Street, San Francisco, will hold its annual meeting in the auditorium of the new Y. M. C. A. building, corner Golden Gate Avenue and Leavenworth Street, at which time Rev. Madison C. Peters, of New York City will deliver his lecture entitled "What's the Matter." The "Californians" will furnish the instrumental, and the Metropolitan Quartette the vocal music. All men and women are cordially invited to attend. Admission free.

Christian Workers' Monday

Meeting.—December 12th this service will be held in connection with the evangelistic meetings led by Dr. Pratt at Olivet Presbyterian Church, Missouri and Nineteenth Streets. Prayer service, 2:30 to 4:30 p. m., at which the following speakers will be heard: Rev. Earl Sims, Rev. Alfred E. Street, Rev. C. C. Herriott, Mr. H. C. Coultas and others. From 4:30 to 6 an opportunity will be given for conversation or prayer with Christian leaders. Fellowship supper at 6 p. m., with messages from Dr. Madison C. Peters, Rev. John Marvin Dean, Rev. W. C. Sherman, Mr. Paul Brown, Dr. Sara Wise. Evening service led by Dr. Pratt and Mr. Brown. All are invited to come in the spirit of prayer.

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Fruitvale.—The session on November 27th adopted the following resolution for a permanent record.

"The session of the Fruitvale Presbyterian Church, having worked under the leadership of Mr. C. H. Coultres, singing evangelist from the Moody Bible Institute, Chicago, during three weeks of revival services in our church, desire, unsolicited, to express their highest appreciation of Mr. Coultres as a Christian man, and of his leadership in evangelistic work. Thirty-six persons have already united with the church, and a considerable number more have accepted Christ and will probably unite in the near future. It was not a mere accession of members but a real revival of the church, and we desire in this formal way to express our gratitude to God for the great blessing that has come to us, and to commend in the highest terms, Brother Coultres, to any pastor or church, desirous of a spiritual awakening. The collection netted \$100 for Mr. Coultres and \$31 for a complete new set of hymn books for the church.

The revival interest continues with interesting developments, though the special services under Mr. C. H. Coultres have closed. To date 36 persons have united with the church. A very interesting thing in this connection is the fact that quite a number of men of middle life and past, of the class that seldom or never attend church services, are greatly moved and are accepting Christ. Some of these have not even yet attended any religious service, but have come within the reach of the prayers and personal influence of members of the church. Four prayer meetings are held between the closing of the Sunday school service and the beginning of the preaching service Sunday morning. One of these is held by the boys who have accepted Christ, one by the girls, one by the women and one by the men.

Los Gatos.—Ten new members were received into our fellowship at the November communion service, five coming by profession. The spiritual atmosphere of our service has been enriched by adopting with slight modification the order of service recommended by the General Assembly. An informal prayer circle embracing about 150 members who pray daily for the success of the church has strengthened the prayer-life of our people. Our pastor, Rev. H. H. Wintler, is also leading the congregation into a more general habit of Bible reading under guidance of suggestions offered weekly in the church Bulletin.

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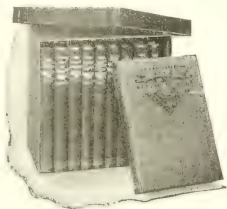
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Presence. It was a magnificent interpretation of that great meeting and, best of all, brought without any diminishing, its spiritual message.

But if the morning address was an interpretation the evening was in the truest sense a revelation. We have heard many lectures on the Passion Play by eminent men and able, and have looked upon beautifully colored pictures that were said to reproduce before our eyes the characters and colors of unique Oberamgau; but never until last evening have we worshipped with the simple folk of that Bavarian village in the Passion of our Lord. We witnessed a soul's enmeshing with sin as he told of Judas; we heard the anguish of Mary; we felt the burden of the cross as it lay on the shoulders of the Son of Man; we were moved to tears with the closing words, "He died for us, He died for us." The whole service remains in our memory a most sacred and blessed germ of spiritual potency. Nothing could have been more worshipful and deeply evangelistic. Dr. Landon has the spirit of an artist and the delineating power of genius. No picture, or set of slides, but would have detracted from the perfect effect of this word picture. We lost thought of everything, even the speaker, except the deeply real passion of our Lord.

Though I have not Dr. Landon's consent, nor have I consulted him about it, I would like to commend to the churches of Synod both these addresses. They are a spiritual asset, and should not pass unused.

WARREN D. MORE.

Los Angeles Immanuel Church.—On Dec. 4th, Dr. H. K. Walker, entered upon the 14th year of his pastorate with this church—a long time in these days and regions. The years have been filled with a fruitful ministry under and unto the Lord; and those who know best say that Dr. Walker increases in depth and strength for all his work with the passing of the years. The membership of Immanuel has increased from 1190 in 1897, to 2346 this year; and when it is considered that in all this time there has been a procession passing on out of the church, the additions have been very large. In 1879 the benevolences amounted to \$5,416.00, the past year \$31,939. Total expenditures in the period aggregated some \$717,000, of which about a half million have been for missionary and benevolent work.

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Santa Barbara. Santa Barbara Presbyterians enjoyed a rare treat, Sunday, November 27th, in the two addresses delivered by President Landon. In the morning he spoke to a crowded church on the Edinburgh Missionary Conference, and in the afternoon he addressed the house on the Passion Play.

These great men and heard not a little about the "greatest religious meeting of the Christian era," but not until yesterday had we felt the

thrill of its marvelous inspiration and been moved by the deep feeling of its spiritual currents. Dr. Landon made no effort to report the meeting, but he made us feel its deep earnestness, its vital faith, its tremendous power, its prophetic significance. From beginning to end of the 45 minutes the audience waited with something of the reverence and hush that must have characterized the conference itself, and each felt he had been brought into the very

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VOL. VIII.

SAN FRANCISCO, CALIFORNIA, DECEMBER 15, 1910

No. 50



THE MISTLETOE HARVEST

By Ben al Hassan.



Harvest time and vintage time are the joy seasons of the year. The rich fruitage of earth makes all wealthy; and the poorest peasant, working in the fields or gleanings among the vines, shares God's luxuries for a brief period at least. Now if the harvest should touch elbows with the year's best festival of goodwill and merriment, and should be in direct preparation for that festival, it must be a glad some time indeed. So the mistletoe and holly harvests just before Christmas take on a rollicking holiday air peculiar to themselves.

What makes the mistletoe so desirable and desired in all lands at Christmas-tide? The fresh, bright leaves are no more decorative than a hundred others in the garden all the long summer through; and the little white clusters of berries are

When flowers have all surrendered to the frost king we glean the berried garlands of the mistletoe with thankfulness and joy for our holiday.

The traveller through the regions that border the Gulf of Mexico occasionally sees the mistletoe growing. Leaving this section and following up the long, winding course of the Rio Grande del Norte all the marginal woods of that great river form one continuous mistletoe garden as far north as Albuquerque. Crossing the desert it will be found again in the valleys of Arizona. And on in California when the trees shed their leaves late in the autumn, the great clusters of mistletoe, green and fresh, are a familiar sight. Often the growth is so heavy that the tree appears to be in full foliage still, though its own leaves are all fallen.

Like other evergreens, mistletoe withers but slowly, it is still desirable, however, to have it as fresh as possible for the wreaths of Christmas Eve, so the gathering is postponed to the latest practicable date. The produce merchants and gardeners have their advance orders from commission merchants in eastern cities all in hand, and know that so many crates are to go to this firm, and a carload to that one. Express takes three days to Chicago, four to New York and



Energetic boys find this a most profitable harvest.



The wagons return heaped high with mistletoe

pretty indeed in their green coronal, but you may not eat them, as you do the berries of wintergreen, and killikinnick, and juniper. The one fact that it outlives all the bright greenery of summer and the many-hued wealth of autumn, and saves its best beauty until the world is wrapped in snow seems to be the only explanation of our esteem for it. It has the appreciated value of a smile in the sickroom; of a friend's visit in a strange lonely city; of a cup of water in the desert.

Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord hath made known to us. Then back to our fields and folds again, stronger after the vision.

Better no Christmas, better no bowing around the Manger Cradle, unless we return from this season of worship to live truer, purer, more helpful lives each later day.

Many lived in Bethlehem who never found the Child.

Philadelphia, and the shipment must be delivered there a specified number of days before Christmas. Thus the manager knows when he must begin his harvest, making his first shipments to the cities farthest distant, and often continuing to send out his cases of greenery to nearby points until the day before Christmas. One frosty morning a number of great platform wagons, like hay-racks, covered with deep canvas or slat crates, are ordered out, and with a gang of pickers to each, drive away to the mistletoe woods. The men are armed with long-handled hooks and pruning shears that snip off the clusters and hold them so that they can be placed carefully into the crates. If they should fall from the high branches the berries would all thresh off and the fragile stems would be crushed and worthless. Just as the florist in a rose or carnation garden passes by the imperfect flowers, so the mistletoe gatherers choose only the bright clumps and those with the best crop of berries, leaving the older clusters with yellow or faded leaves. Sometimes a heavy freeze destroys the value of the harvest, for even the Christmas mistletoe cannot stand over-much of cold without losing its luster. Shippers have to guard against freezing also while the crates are en route to the markets. Mid-afternoon finds the loaded mistletoe wagons on their way home to the warehouses, all heaped with the gleanings of the woods. Then follow busy hours, sorting and boxing and marking the shipments. By dusk truckload after truckload of cases marked "MISTLETOE", "RUSH" are packed into the express cars of the night train, billed to eastern cities.

Besides sending out their own wagons and men the shippers are glad to purchase their stock from individual gatherers, so scores of energetic boys, and girls too, find mistletoe harvest the most profitable season of all the year. Very fortunately it comes just at the time they are in need of money to buy Christmas gifts and make their Christmas offerings for the poor. Two boys working together, with a ladder, a saw and a cart, can make very good wages, one as a climber, and the other crating the clusters that are tossed down to him. They sell their crop at a fixed price per pound, and neighbors are very glad to give them their mistletoe in order to have the shade trees stripped of it.

These last words suggest that mistletoe has in some way an unpleasant character—people are glad to get rid of it. And such is the case; it is a parasite. It never supports itself, having no roots with which to draw its nourishment from the earth, but sucks the life-sap of other trees. It seems not to be particular about the variety of tree upon which it feeds, fastening itself to fruit trees, exotic foliage trees, and the wild native woods of the valleys and mountains. The sticky white berry is carried by the birds to a healthy tree,

glues itself to the bark, germinates, and begins to rob its host of life-blood. The green, vigorous plant grows rapidly, requiring more and more nourishment. It spreads, new clusters attaching themselves to other branches; and soon the true limbs of the tree begin to show that they are starving, while their enemy flourishes. The parasite performs no return service for the tree, as its own leaves do, and in a few years the great trunk itself is dead. Then retribution falls on the parasite too, and the green masses of mistletoe that robbed the life of the upper branches, and at last that of the trunk, in turn sear and fade and die.

ABIDE IN ME

By Donald Cameron

Abide in me dear Lord in me abide,
Under the shadow of Thy wing I hide,
Safe in Thy care, folded by Thee to rest,
I have enough since Thou art now my guest.

Stay with me Lord, let me no longer roam,
My heart returns to Thee, the spirit's home.
Blessed art Thou, Thou everlasting art,
Blessed and changeless, dwell within my heart.

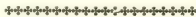
Oh may the truth Divine within me sown,
Quicken the life, until to fullness grown,
The new man triumph, and my heart, set free,
Bear blessed tokens that Thou art in me.
Berkeley, California.

A PRAYER FOR THE KNOWLEDGE OF CHRIST

By Edward A. Wicher.

O God, the Father of our Lord Jesus Christ, our Heavenly Father, give unto us that we may know Jesus. May we know Him in His life, that we may be in the world as He was in the world, going about doing good. May we know Him in His death, that we may know Him in His resurrection, that we may rise with Him to the newness of the resurrection life, living not after the flesh but after the spirit. May we know Him in His ascension, that we may experience His intercession with Him in Heaven. May we know Him in the coming of His spirit, that we may be endowed with power from on high to bear witness unto Him wherever He doth send us. May we know Him in His coming in glory, that we may not be found sleeping in our sins but awake and rejoicing in His praises, and prepared, with Him, to enter into the banquet of eternal life. So may we daily increase in union with Him, and become more and more like Him, until we are changed in His perfect image, and presented faultless before His face in the day of His appearing.

Adapted from the Eucharologian.



Peace, Good Will

By Katherine M. Peirce.

O come thou muse of the ages,
Inspire my pen to write
The story of holy angels
In silvery garments bright,
And their song in the night so still,
With its chorus of Peace, Good-will.

O come with thy burning astral,
To glow on the misty page,
Till the power of angel music
Enchants the listening age,
With its song in the night so still
And its chorus of Peace, Good-will.

Why comest thou not, O goddess?
When the world awaits to hear
The musical flow of the story
That every heart holds dear,—
Of the song in the night so still
With its chorus of Peace, Good-will.

I cannot come, O singer!
My astral burns too dim,—
No words can add to the beauty
Of the olden song of Him
That angels sang in the night so still,
With its chorus of Peace, Good-will.

Good Soldiers of the Prince of Peace

By Lapsley A. McAfee, D.D.

Peace and soldiery run through the Bible as companion thoughts. At first sight they seem contradictory. War is bloody and war is made by soldiers. Peace is quieting and leads to happy relationships. Yet the parallel teachings are that Jesus came to bring peace, sending us out as heralds to proclaim it as God's plan for man, and that we are to be soldiers of the cross moving under His orders.

At this Christmas season it is fitting that we look into this call to publish peace for we are singing "Peace on earth." But whether it be Christmas or other season Jesus is ever the same and if He calls us to soldierly trait and duty it must be consistent with peace.

Why do we object to war? It is decreed that war shall be outlawed among civilized nations. Long ago man knew no way of righting wrong other than the old law of the avenger of blood. That meant that if a murder were committed the dead man's nearest kinsman must go after the slayer and rid the earth of such defilement as his further presence. Later it was known that such offenses were not merely against an individual but against the people as a whole. Then the State became the avenger of blood and to-day we are accustomed to hear the cases entitled "The State against —." Again, it was once supposed that offence by nation against nation was merely between the two. Now we are beginning to realize that the same condition exists among the nations as we found prevailing among the individual men. The time is coming when one nation will not rise up against another nation without civilized man feeling that the offence is as glaring as when one man sets himself to punish his fellow. But some fear that this is a violation of Bible principle. We are told that war must continue for we are commanded to be soldiers and that gives divine approval of warfare. But here is the arraignment against war; it takes human life when that life has not been forfeited by violation of law; it takes from that nation choice life for it is the strong that respond to the call to war; it causes bitterness and brutality be-

tween the opposing forces; it entails harshness between the non-combatants whose friendship is involved on one side or the other. Now those several charges are most serious. If they be true then war violates Bible standards. We believe that the charges are true and therefore the decree has gone forth that war must go.

And yet we sing of being Christian soldiers and we urge our young people to the development of soldierly qualities. Evidently there are qualities in soldiery that do not necessitate blood-shedding. "Soldiers of Peace" must have some standing among human phrases.

Make your own analysis and see how we agree in listing the peaceable equivalents of war. These are

traits necessarily belonging to the successful soldier.

He must have strength to overcome difficulties. The soldier of bloody battle fields is put through such training as will develop his muscle and his nerve. Men in the peace campaign must have their powers developed.

Strategy will win in places where strength might not have an opportunity for trial. One plan will be serviceable under one condition and will not be approved under another. The soldier must be a man of resources.

It can not be that a contest shall always be

one-sided. Victory is at times delayed and the soldier must endure. That means patience but it also means standing up to punishment. The athletic games and exercises came into use as substitutes for war. Soldiers were off duty at times and must not get out of trim for service. Then, too, there is an age wherein the embryo soldier can not see service on the fields but must be in preparation. He puts on the gloves and goes on a long hike and is put on short rations. This we call taking punishment. He who takes punishment like a man is most approved.

The soldier must learn to know that he is always a soldier and must observe rules that keep him in fitness for a strain. That means the training table and the cutting off of hurtful habits and the keeping self pure.

THE SECOND COMING

By ELLA WHEELER WILCOX

HOW will Christ come back again,
How will He be seen, and when?
Where His chosen way?
Will He come at dead of night
Shining in His robes of light,
Or at dawn of day?

WILL it be at Christmas time,
When the bells are all a-chime,
That He is reborn?
Or will He return and bring
Wide and wondrous waking
On some Easter morn?

WHEN will this sad world rejoice,
Listening to that golden voice
Speaking unto men?
Lives there one who yet will cry
Loud to startled passerby
"Christ has come again"?

LIST the answer, CHRIST IS HERE.
Seek and you shall find him near,
Dwelling on the Earth.
By the world's awakened thought
This great miracle is wrought;
This the second birth.

BY SPECIAL PERMISSION FROM "THE DELINEATOR"

WHILE you wonder where and how
Christ shall come, behold him NOW,
Patient, loving, meek,
Looking from your neighbor's eyes,
Or in humble toiler's guise—
Lo! The Christ you seek.

SEARCH for Him in human hearts,
In the shops and in the marts,
And beside your hearth;
Search and speak the watchword "love"
And the Christ shall rise and prove
He has come to earth.

SORROWFUL oftentimes is He
That we have not eyes to see,
Have not ears to hear,
As we call to Him, afar,
Out beyond some distant star,
While He stands so near.

"SEEK Him, seek Him where He dwells"
Chime the voices of the bells
On the Christmas air;
"Christ has come to earth again;
He is in the hearts of men;
Seek and find Him there."

EDITORIAL

From Zone to Zone.

The first Christmas night was celebrated in one remote provincial village, by a group of unlettered sheep herders. To the rest of the earth it was an ordinary, unmarked night. In Athens, Rome, Antioch, Alexandria and Carthage their wonted revelries were uninterrupted.

Christmas 1910 will be more widely observed than any festival day of any previous age since the world began. The knowledge of Christ has reached more hearts before untouched, the story of Christ has come for the first time to more ears this year than in any previous year. More human beings will make a difference between this day and other days, calling it Christ's Day, than have ever done so in the past. "Glory to God in the highest" is from greater numbers, and "Peace on Earth among men" is to greater numbers than ever before. For "of the increase of His government and peace there shall be no end."

Ever rest, beneath the sunset in the ultimate West, go to rest on Christmas Eve, the Christian churches of the South Seas and Japan will have begun their carols of Christmas morn. An organized native church in China, a Siamese church, an Indian church, an Arabic church, a native African church, will carry on the service as the light flies westward across the continents hour after hour. In our age, thank God, on this blest day it is Christmas everywhere, with something of Christ's spirit of self-giving sweetening human life and relations in every zone.

"For mine eyes have seen Thy Salvation
Which Thou hast prepared before the face of all people.
A light to lighten the gentiles,
And the glory of Thy People Israel."

The Babe Lying in the Manger.

"They came in haste," unlettered men, but appreciating the marvel of the event announced to them. They came fore-feeling the wonder of the greatest miracle of the earth's story. Heaven's message to them was, "The Babe in the manger is the Lord." When He comes to earth for all people's sake, to His berth in the manger, His mission, business, and name is Savior. Where destruction is in progress, where loss is impending, where the malady is fatal, where men are dying and dead, the Lord came with Remedy. That is the miracle of miracles, the hope that Christmas brings.

Thirty odd years passed. During the watch that follows midnight a band of fishermen were battling with a quick squall on the Sea of Galilee, imperilled. Precisely in the place of their peril and at the moment of their necessity Christ met them in the midst of the sea. The rescue, of course, was immediate, and complete.

On the same water months later they toiled all night, taking no fish, and in the chill dawn were suffering for food and warmth. A Stranger passing on the shore asked them if they had any meat; they answered "No." They came ashore to find Him bending over roasted bread and broiled fish and the grateful warmth of coals; at the time, in the place, with the objects of their need.

Among the fields of grain on the Day of Rest they were hungry. Men forbade them to eat, on spiritual and eternal penalties. This matter goes deeper than merely physical want into the needs, the malady of life.

Jesus was there at the time, Sabbath, and in the place, God's garden, where He works in the miracle-gift of daily bread. He rescued their souls: "The Sabbath was made for man-soul," he said. Christ in the field, when men were sowing and plowing it, spoke perennial parables that freshen in new vividness of spiritual meaning with every returning spring.

Christ in the workshop, aproned, with calloused hands and scarred where tools had slipped and gashed them—that was where He met men, needy men, for twenty years. He had the curious conception that He must be about His Father's business. His daily "meat," He said, was to "accomplish His work." In the shop and in the village He helped in need as no others about home did or had ever done. Home-folks— but different! "What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?" they asked.

Out through the gate of Nain on the slope of Little Hermon, the neighbors bore a boy towards his tomb, and the widow-mother followed the bier. At that gate that led to the cemetery, and no other, at the moment the pitiful little company came out, the time and place of the mother's utter hopelessness, Christ came near and said, "Weep not!" The bearers halted. "Young man, I say unto thee, Arise."

The high priest said in prophecy, "It is expedient that one man should die for the people." Who should die? Men representing every nation of the communicating world, gathered for the passover, thronged around Golgotha—men with fatal malady, dying and dead of soul; men in whom the God of this world had blinded the minds that the light should not dawn upon them. Spiritually it was not clouded day, it was black night, before any dawn; and the sun went black in mid-sky that noon-tide to speak to men a parable of the darkness in their hearts. There Christ stood on Golgotha, amid the delegates of all peoples. Pilate had said, "I find no fault at all in Him! Shall I crucify your king?" Jesus had said, "The Son of Man shall be delivered up * * * to mock and to scourge and to crucify—the Son of Man came to give His life a ransom for many." So it was He who died to meet man's need, in the place, this world, and at the time, through despair and hopelessness, of extremity. He died, the Lord of the manger and swaddling cloths, the Lord with the Remedy; this was the fulfilling of that miracle told to the shepherds.

So the Babe in the Manger, "increased in wisdom and stature" and became a man, haunted the places of our common toil, inhabited the circumstances of our daily life, was "made like unto us." In extremity He appeared to save so often that a faithless and unbelieving generation began to expect, when any peril befell them, to see the Savior, Christ the Lord, there by them. Martyr eyes, undimmed, saw Him walk from stake to stake in coliseum and circus. Confessors found Him in the courts. And little children, loving life, and sinners, saved as by fire, walked down into the last shadow, and when the porter opened to them the gates of Death, entered with peace, seeing Jesus.

In the carpenter shop today men have seen Him, when the hunger of bairns or the arrogance of masters has roused despair to throttle faith, and the Man with the calloused hands has saved their souls, when pharisees abandoned them. Out in the orchards today where men prune and dig, Christ walks from tree to tree, laying His hand here and touching there; "every branch

that beareth fruit He cleanseth it that it may bear more fruit"; the blight, the parasite, the fungus are cut away, the soil is saved. Christ stands in the office beside the desk, in the engine room, in the kitchen, by the loom. When there is need men expect Him. It is His habit. They do not think to make pilgrimage to find Him. They do not shout to a distant ear. But there, in the place, at the instant of peril, men pray. They may have forgotten prayer for years; but in need they have faith in God our Savior.

The circumstances surrounding the announcement of the angels are prophetic of this persistent characteristic of the Christ. The shepherds had work to do, very common, unglorious work, that kept them in a given place. They slept in the door of the fold, guarding the flock.

"But where their duty held them, there

The angel vision shone."

Their faithful hearts would have missed that blessed privilege of hearing the angel choir unless it had followed God's rule, and sought those who needed it. No soul was ever deprived of spiritual advantage by being detained elsewhere in the necessary occupations of life.

So angels and shepherds meeting, both on duty, lead us back to the Babe lying in the manger; God the Savior in a manger in earth because here in earth men had sinned and needed Him. That the Babe has come to the manger teaches us to look for and expect Christ on the sea when the boat is filling, Christ at the gate of Nain when the bier is passing, Christ on the cross when men need a Sin-Bearer.

And there, in the manger, was really the place to expect Him. Angels were astonished at it: demons were doubting—but love understood it all. And when God so loved the world, though the wisdom of the world-wise calls it utter folly, the place to look for the Savior is here in the earth, sin-seathed, in the manger, here "that whosoever believeth in Him should not perish, but have eternal life."

"Though Christ a thousand times

In Bethlehem were born,

If He's not born in thee,

Thy soul is still forlorn."

A Desired Ministry.

In a past ascetic age physical discomfort and suffering was thought to be productive of spiritual benefit in itself. Cold cells in monasteries, and cold churches were a regular part of the religious life. Some churches still retain the custom. It is far more fatal both physically and spiritually today than in the past centuries, because we go from well-heated dwellings to the unused, chilled house of worship. In old days the living room also was cold; there was no dangerous change of temperature.

The Pacific Coast with its mild winter, fosters the neglect of proper church heating. It is possible to do without fire. Especially in the smaller churches with volunteer janitor service this neglect is frequent. But church officers should remember that many of their most interested and helpful attendants have come to this region to find the milder climate on account of delicate health. And they remain away from service because they have too often suffered from the improper condition of the church. They do not dare to take the risk. We have all too frequently taken part in a service where the whole spiritual effect was nullified and the spiritual benefit lost for no other reason than the physical discomfort of those in attendance. We do not advocate that apostles be given an added responsibility, but perhaps a new order of deacons might be authorized to "serve the furnaces for the saints."

"DAY-SPRING FROM ON HIGH HATH VISITED US."

The Day-spring banishes the darkness of ignorance and sin, ushering in the light of the glorious "good news" of God. All impulses of brotherly love, all laws of service and sacrifice that make the world a fitter place, radiate from the Day-spring.

The tried to grow roses under candle light before He came. They found that things did grow fungoid things—mushroom and mould—in the half light. Socrates, Confucius, Buddha, Aristotle, Marcus Aurelius, were earnest men who lit the candles of the mind, holding them close to the soul and crying, "Oh, soul, here is thy light." But one by one these candles went out and the soul did not grow.

One forgets the existence of an artificial light when the sun rises. The gospel does not go about snuffing out candles and lamps of man-made morality and philosophy. It simply turns them into shadows by contrast with the brilliancy of the Day-Spring. Turn on the light of Omar Khayyam and the Vedas, if you like. Finger your pitiful little books on healing, printed to look like bibles, if you will. Men will be interested in various human devices to prevent stumbling in the dark, but when they really want to read, and walk, and get far glimpses, they await the springing of the day.—Assembly Herald.

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PACIFIC PRESBYTERIAN

788 Mission Street,

SAN FRANCISCO, CALIFORNIA

OCCIDENTAL BOARD

"Christmas all the year" might well be the title-bringing to mind that department of the Board which goes quietly on from month to month under the modest name of "Box-Work". Missionary boxes for foreign fields differ from those with which we are familiar in our home work as widely as do the needs of the separate posts of the great field known as home and foreign, and the box work of the Occidental Board consists simply in sending to missionaries in foreign fields boxes containing small articles suitable for gifts to little children or to older pupils for use at Christmas time, or whenever needed. Therefore, to the storehouse of the Board, throughout the year must come thronging in such articles as work bags, containing scissors, needles, thread, thimbles, and other simple things to delight the heart of the industrious—scrap books on muslin, with carefully selected pictures, as of flowers, little children and animals, picture books of light weight, those containing pictures of animals are best, and dolls, tops, balls, knives, pocket combs, paper fans, pencils, tablets, handkerchiefs, soap, small towels, hair ribbons, primary lesson rolls, scripture cards and wall mottoes, which last are said to be especially welcome.

From all these things gathered from different quarters at the Board are made up boxes suitable for particular fields, which are sent on their way with returning missionaries, or with consignments of goods for the field in order to avoid expense. The selection of the stations to which certain gifts would be most appropriate is a very important feature of the work, as for instance, dolls are seldom given in Korea, where they are entirely foreign to the ideas of the people; while in India they are always welcome. In some fields also, it has not been thought wise to make gifts extensively at Christmas time, that there might be better inculcated the spirit of giving rather than receiving, but these little gifts are still useful at other times, as at the close of the school year, when they are used as prizes, or as rewards to be distributed among all of those who have been diligent in study. So in all these ways the gifts from loving hearts at home are bringing cheer the year around in countries far away.

Two appeals from Silliman Institute, Manila, have recently come to Mrs. Boardsley, Box Secretary. The Silliman Institute has enrolled more than four hundred boys, many of whom read and speak English, and ask for copies of "Forward" saying that it takes the boys so long on Sabbath afternoon to read the little paper there is no time for the bull fight. Try to induce the Sunday schools to mail their left-overs to us." The same institution keeps back its Sunday school lessons for six months that it may have the benefit of the quarterlies used by the schools here, and one school which has been supplying seventy-five copies, saved by the children themselves, has changed to the graded system, so that the Institute will now be deprived of this number, as well as the primary lessonroll. One dollar every three months is all that is needed to pay the postage on these helps, and a word to the wise Sunday school is sufficient.

Sometimes a mission school has lantern slides for meetings are reminded of the lantern slides with views of mission fields which may be rented from the Board for one dollar and a half in addition to express charges. These slides with their glimpses of places and people, and the accompanying lecture in explanation, bring us face to face with the mission field, and bring us into the heart of the mission field.

An evening with missionary views and travelogues, with the horizon and brings a sense of being a part of the mission field, and brings a sense of being a part of the mission field.

GOOD SOLDIERS OF THE PRINCE OF PEACE

(Continued from page 3)

Personal purity in conduct and thought and surrounding is demanded for it is the man who is a soldier and the man is a resultant of life habits.

Obedience to direction must characterize a soldier. He is to be instant and exact in his doing as he is told. Reasons for the orders may be given or they may be withheld. Not because he sees the why, but because he hears the order does he move or stand.

Team-work is a development further. A man must learn to obey with others. A company of soldiers is far more effective than that same number of men each carrying out orders separately.

Motive is powerful and must be included as a crowning quality for any soldier. Even the Mercenaries who figure so conspicuously in ancient warfare had a reason for action. Their wages had large control but the reputation of the troops, the fame of conquest, nerved them to severe action and endurance. Where the motive has been higher there has been greater eagerness in achievement.

These seven are essential qualities for a soldier in blood and yet not one of them demands blood. There may be others which seem to you as equally demanded for successful soldierly standing, but examine each and see if it can not be developed and utilized without bringing the user under the condemnation laid upon war. Here is the point: analysis of those qualities which make for the success of the soldier on the bloody battlefield reveals the delightful assurance that each may come to its full perfection in a man who lives for peace alone and is never worthy of the indictment made above against warfare of blood.

Our Captain, The Prince of Peace, looks to us who enlist under Him for the exhibit of these traits. We cannot exhibit for long time that which we only assume to have. If we measure up to the standard which He has set for us and thus allow Him to call us "Good Soldiers of Jesus Christ," we will not find ourselves engaged in contests to injure our fellows but always on details of helpfulness. To carry out His plans of uplift for men we will need all the seven traits essential for those who spill the blood of men. And we will find that each brings Him more and more into prominence. His strength, His resources, His endurance, His purity, His orders obeyed, His soldiers fellowshiped with, Himself our motive. Thus the life of doing good to others, the abounding love for every distressed man, the abandonment of self to the will of God which so characterized Him will become the quality of the Good Soldiers of The Prince of Peace.

WORKERS' METHODS

The column last clearing house for plans that have proved acceptable among departments of church work. If you have not success in any branch service entrusted to you let others have the benefit of your experience. There is room here for question and discussion. A year's subscription to Pacific Presbyterian will be given for the best method item received each month. State your facts briefly.

The Catholic Settlement and Humane Society of San Francisco, in planning Christmas for its various wards, has devised the idea of a perambulating Christmas tree, a scheme that might be used in other places to advantage. The report of the society's program follows.

They've hit upon the happy idea of having just one tree—of putting all their eggs in one basket, as it were, and making it just four times as splendid and beautiful as four separate trees would be.

The one tree is going to play four separate engagements, make four distinct star appearances. By actual count there are nearly 900 little people and big to whom that tree is going to bring Christmas joy.

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

CHRISTMAS LESSON—Luke 2:8-20.

LESSON 13.

December 25, 1910.

Golden text. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Verse 11.

Luke is the only one to record this story. Matthew tells the other striking incident connected with Jesus' birth. Mark begins with His public ministry omitting the account of His birth. John goes far back into the eternities and locates the Christ but comes from that directly to His public work. Every Christian should know these details for that is part of knowing The Book. And there is a reason for this exact arrangement. If you have not yet found out that reason be sure to know it before next Sunday.

Do you remember that last lesson used the cheer of "Fear not?" That was in connection with Jesus' last days on earth. Here comes that same cheer and this time at the outset of His earth-life. Take your concordance and see how often those words and others of similar meaning are used in the record of His days among men in the flesh. A fine contrast among religions is this attitude toward fear. The gods many and superstitions strong have a leading place in so many of the faiths of the world. It is worth while to recall that in Eden, God was accustomed to walk with man and that fear of His presence came only with sin. Ever since that new element came into man's make-up he has been frightened at sight of spirit. Ghost stories with their creepy sensations are not peculiar to our national ignorance but belong to the human experience in all cluapters since that first fright in the garden. God's intent is to take away fear. Among our Christmas gifts this is mentioned first.

It will take time to prepare this lesson for teaching. You can now almost repeat the words for you have heard them so often. You must have noticed that there are two periods in which definiteness is apt to be wanting. When you go to a strange place you see structures but individual buildings may not take definite shape with you at the very first. In a garden you get the general effects first and later can see details. If you hear foreigners talk, and have never heard that tongue before, there is merely a flow of sound utterly undivided into words. But gradually houses come into distinctness, plants stand out by themselves, words sort themselves from the murmur. After that you may reach a period of such familiarity that again you lose consciousness of parts in the sights and sounds before you. You have walked down the street for years and some day one describes a house on that street and you vaguely recall that somewhere you have seen that picture, but just where you cannot tell. There is our danger with some of the most precious passages of the Bible. The twenty-third Psalm is almost lost to many people. They repeat it without a single impression. The Lord's prayer has been run through with so often that its petitions and assertions have lost point to some of us. Now there is no necessity for such a censure. In fact that is a mark of carelessness. Has there ever been a Christmas since you can remember when you have not heard these verses of Luke's second chapter? One time at each season would seem strange for they are so often repeated as we celebrate. Then between times we have them over and over again. Now, then, go over each sentence carefully, and see what beauties have not before this come into your view. At the same time review former pleasures. Get the full joy of it all into your mind. Picture to yourself the hillsides about Bethlehem, the sheep-asleep under guard of men, some of these wide awake while others off duty lie rolled up in their blankets. So many Oriental pictures are in our books and on our walls that we can easily revive the settings. Suddenly a dazzling light which brings every man and even the sheep into full consciousness. Then a form—just one at first. He calls out cheerily,

"Be not afraid." Men look, they listen, the expression of face changes from fright to wonder. Then a full choir appears and such music breaks upon the air as never man had heard before. A story tells of one of those shepherds' after-life as a constant listening for the strains that had once filled him with heavenly delight. It is said that he was a mere boy that night and that he came to manhood with an expression of face whose lighting came when he saw the vision of angels, and that he was always in an attitude and expression of attention. It would be perfectly natural that such an experience should produce just such results. One happy feature of the chorus is that the singers sang words. The entire choir sang and the men caught the words. The notes were doubtless correct, musically, but they were only used as a vehicle for the message. Those shepherds were fortunate in that they understood even though the words were not familiar.

The American translation of the Bible is far better than any other that the English tongue has yet had, and here is one of the changes with which we must become acquainted.

"Glory to God in the highest,

And on earth peace among men in whom He is well pleased."

We must not fail to get the order—God and then man. The first strain remains unchanged. The second is finer than we used to know it to be. There is that same old pledge of peace but with it there is a stronger expression of God's attitude toward man. This is like the dearest verse.—John 3:16. It is also in line with that better translation of Ephesians, 1:11. Here is a mystery. What did God see in man to so attract Him? Why was He well pleased with man? We understand that voice which spoke out of the heavens and told men, "This is my beloved Son in whom I am well pleased," for Jesus is so worthy of such a comment. Here and elsewhere God expresses His favor toward men using very much the same words as those which are applied to Jesus. The story is told of an old colored woman whose master made sport of her belief in election asking her what moved God to choose her before the foundation of the world, to which she replied, that if ever He chose her, it must have been very early, for surely He had never seen anything in her since to warrant such a choice. We all sympathize with her feeling as we think of our own relationship with God. He must have remembered the material He put into the original pair and thus knew what possibilities lay therein. We are told expressly that He views us "in Christ." The entire Ephesians letter will help to understand this Christmas anthem. "In Him," "in the beloved," "in Christ," are expressions running all through that book. An architect thinks out his drawings in stone or in wood or in concrete and plans to thus translate his thoughts. God thinks man in Christ and elects, foreordains, bestows, sanctifies with intent to realize the completed work in that material.

The lesson closes with man's singing. Human voices joined with angelic and the anthem swelled anew. God surely heard and was pleased, for this was in line with His ambition for man. Malachi tells that when those that feared the Lord spake often together God harkened and caused notes to be made in His record book. This is that which binds the two ends of the lesson together. We began with the thought of the Easter lesson, "Fear not." We close with a company of singing men. It is manifest that they have learned the meaning of that greeting. Trembling with fear is not a fitting condition for song. Those shepherds went to sleep, or took turn in guard's duty that night, with the old pain of long endured oppression. They awoke with fright and listened with wonder. But when they had seen the true Christmas Gift sent from God to men they went homeward with rejoicing and their praises were addressed to God. Peace had come. Assurance of God's favor cheered them. That is Christmas. To receive is great; to give is better; to appreciate is to accept and to reward the giver. The papers are cautioning us to guard the season from abuses. They might head their list of abuses with that of failure to appreciate Christmas. Of all days this is the one to dwell upon the fact of God's delight in man and His plan for realizing that delight.

PACIFIC PRESBYTERIAN

The Only Journal of the Church in the Great West
Weekly, \$1.50 Per Annum, In Advance

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E. L. Mackey & Co., Publishers, 788 Mission Street,

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1900, at the Post Office at San Francisco,

Remittances should be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

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CHURCH NEWS

Presbyterian Pastor's Union. Rev. R. P. Gorbhold of Kyoto, Japan, was introduced, and gave a very interesting statement of the evangelistic work now carried on in his city which is one of the Buddhist centers of the empire. He says that there is now an understanding of Christian terms and ideas that enable a preacher to make himself understood by a native audience as one could not have been understood 20 years ago. Japan is ready to listen to the Evangel. In a series of five week night meetings in Tokyo just before Mr. Gorbhold sailed for America, 140 decided to live for Christ. The Japanese are more ready to read tracts and literature than any other people within the speakers knowledge. Christian leaflets are given out by thousands in the great street festivals of the cities, and all are carried away and read.

The matter of the anti-Stanford articles in the Call was discussed, and referred to the standing committee for investigation of matters of this nature. The regular meeting for Dec. 20 was suspended by vote. The speaker of the day was Dr. A. P. Vaughan who talked on the topic "Conditions and Missions in Central America," and afterwards answered the questions put by members of the Union.

Galvany Church. At the sacrament service, nineteen new members were added to the church roll. The series of evening sermons now being given on the great life problems as given in the five Shakespearean dramas

are drawing full houses at Calvary each Sabbath evening.

The American Peace Society. Representative Rob't C. Root, has spoken to 8,000 school children of the bay cities in the past ten days on the Christmas message of Peace to Men. The movement for the Peace Congress in San Francisco, 1911, has been urged wherever possible, and success is anticipated.

Calvary Church, North Berkeley. The Sacrament of the Lord's Supper was observed Dec. 4th. The attendance was large. Two members were received making a total of fifteen since the organization of the church last February.

The congregation is rejoicing in the prospects of having a more comfortable and suitable home in which to worship, and carry on its work. A lot has been purchased on the corner of Cedar Street and Bonita Ave., and work upon the Sunday School room and chapel begins this week.

Richmond. Rev. Guy Arnot White the new pastor, was regularly installed in the work here Dec. 1.

Rev. White is known to a great many of the citizens and all speak of him in the highest praise and accord him a warm and cordial welcome. Especially is he welcome to the people of the Presbyterian church who, for the past few months have been without a regular pastor, but in being able to secure Rev. White, they feel that they have indeed gained a prize.

The charge to the pastor was delivered by Rev. J. S. McDonald, the founder of Presbyterianism in Richmond. It was Rev. McDonald who organized the first congregation here with his own hands, assisted by a few members of the church who toiled early and late to construct the present church edifice. His remarks were impressive and calculated to greatly encourage Rev. White, who is now forwally in charge of the field here.

The presbyters having part in the installation were the following: Invocation, Rev. C. L. Campbell; Scripture reading, Rev. R. S. Eastman; Prayer, Dr. L. A. McAfee; Sermon, Dr. F. L. Goodspeed; Charge to Pastor, Dr. J. S. McDonald; Charge to people, Rev. W. E. Parker, Jr.

During the past month, since the arrival of Mr. White, the attendance has made steady growth each succeeding service. Prospects are bright in Richmond.

Alameda First. Our pastor, Dr. Brush, since returning from his European tour, has resumed his work with renewed vigor. On the occasion of Tolstoi's death, the Russian's teaching furnished the theme of the evening sermon.

The annual bazaar of the Ladies' Aid Society as usual, enabled these superb financiers to pass another milestone on the way toward the extinguishment of the church debt, no small part of which they have nobly assumed.

A volunteer choir, composed of the members of the C. E. Society, is one of our new enterprises, and is an initial success.

The Knights of King Arthur and the Queens of Avalon are forging to the front in Christian rivalry, and our church aim is well expressed by the adult bible class motto, "Whatever He saith unto you, do it."

W. A. UNDERHILL

Presbytery of Benicia. The commission met on the 12th, and considered the following calls, and arranged for installations. Calistoga will install Dr. Wm. S. Williams as pastor on the 16th, Dr. Wylie of Napa, Rev. James Mitchell of St. Helena, and Dr. Mobley of Vallejo will participate in the service.

Sausalito will install Rev. Wm. Sutherland, formerly of Fulton, on Sabbath the 18th. Professor Patterson of San Anselmo will preside. Dr. Crosby of San Rafael and Dr. Day of San Anselmo will deliver the charges.

THE PACIFIC PRESBYTERIAN desires an active representative in every church on the coast. Write for our proposition. 788 Mission St., San Francisco.

Watsonville. On November 24th, the First Presbyterian Church began its 50th anniversary celebration with a Jubilee Prayermeeting on Wednesday evening when Rev. E. L. Rich, who was our pastor up to the first of this year, was with us and gave a short talk of reminiscent character. Thursday evening Dr. H. H. McQuil-



REV. E. B. HAYS

ing in a very pleasing way some of her remembrances of that pastorate. Rev. E. L. Rich and wife were also present and each in turn gave interesting recollection of what occurred during their stay of fourteen years here. Visiting pastors, among them H. P. Ingram of Gilroy, and Geo. McCormick of Salinas, also Prof. J.

W. Linseott of Santa Cruz, a former member of the church, had words of greeting. Then came greetings from the local pastors including D. F. Stafford of the Christian Church, F. A. Keast of the Methodist Church and K. Miyazaki of the local Japanese Presbyterian Church. This meeting was brought to a close by a short talk by our pastor, Rev E. B. Hays.

The Quiet Hour and Communion Service in the afternoon, conducted by Rev. E. L. Rich, was very impressive.

In the evening a splendid program was rendered near the end of which Mr. Frank Silliman, Chairman of the Board of Trustees, made a financial statement showing that a balance of \$1,403.50 was still due on the manse. Dr. H. W. Gilchrist then took up the question from the Christian standpoint and plead with the people to wipe out the debt and more than the entire amount was raised in a very short time. Saturday the new manse was dedicated, free of debt, as a Christian home.

Sunday morning there was a jubilee Sunday School celebration at

Fin, the San Jose pastor, gave a fine address, his subject being "A Man's Place in the Church." Friday was the real anniversary day. From 10:30 to 11:30 devotional exercises were held in the church and at 12 o'clock dinner was served in the hall adjoining the church to at least 200 persons. After dinner letters of greeting were read, the first one from Mr. Ed Martin, whose wife is the only living member of the church

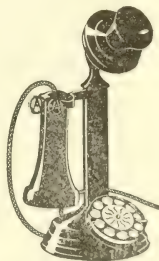


THE MANSE

who was present at its organization. The next was from Dr. A. J. Compton of San Diego, who served the church from about 1867 to 1872, and one from Rev. H. H. Dobbins of Berkeley who was pastor during the later date and 1875. Rev. F. L. Nash, now of Alameda, who was present, began his labors in 1875. He told us of interesting things which occurred during his ministry which covered a period of nearly fourteen years. His wife followed him, relat-

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which those of the former superintendents of the school took part. At the eleven o'clock service Rev. F. L. Nash preached a strong and helpful sermon, and 15 persons united with the church on profession of faith and four by letter. The Young People's Meeting in the evening was a union one of the three congregations, addressed by Mrs. F. L. Nash. The Christian and Methodist churches gave up their services and came over to ours and the result was a very crowded house to hear Rev. H. W. Gilchrist preach a very able sermon and this marked the close of our Jubilee celebration. Two persons united with the church on profession of their faith at the evening service.

Stockton, E. Side.—Special evangelistic meetings were opened here on Sunday the 4th to continue until the 18th by Evangelists McClurkin and Trotter. They go thence to Winnemucca, Nevada, beginning January 1st, then to Goldfield, Nevada, January 21st.

Kelseyville, Lake County.—At the regular communion service of this church, November 20th, six members were received, four on profession of their faith, making eight members received by this church since Rev. W. W. Choate took charge June 1st last. We only have the third and fifth Sabbaths each month, of our pastor's services, but the church is being re-organized in all its departments for work, and is being awakened to higher aims and greater hopes than for many years. The pastor recently preached a sermon explaining the reasons why we as a church believe in baptising infants, and five families of the church have since presented their children for baptism.

The church is now looking forward to securing a pastor's whole time for next year, which, if we succeed in doing, will be the first time we have had a pastor's whole time since the church was organized many years ago.

GEO. CRUTCHSHANK, Elder.

Elko, Nevada, Presbytery.—Evangelist Newton S. McClurkin, of the Presbytery of Los Angeles, has just closed a series of meetings in the church of Elko. Mr. Trotter, superintendent of a mission in Los Angeles, assisted Mr. McClurkin in the service of song, as well as in the very acceptable presentation of Gospel truth at times during the two weeks of service. The conditions at present are most encouraging for the furtherance of the truth in that section of the State. It has been said that "a new school of truth" is being established here, and this is the very best future usefulness and the best that the twenty who

united with the church Sunday evening were mostly from the school is a good omen. The seed has been sown in the hearts of many more who stood out for the right life, and it remains with the church to reap a larger harvest in the days to come. Many are revived and rejoice in the help given by these successful workers. Business men and others belonging to the church have been awakened to new service, and are putting their hands to work after too long a vacation. The number of professions was 127 during the meeting. Many high school students were among the number reached.

Portland, Third Church. At the annual praise meeting of the Woman's Missionary Society held in November the society presented their President, Mrs. E. M. Wait, with a life membership in the North Pacific Board, in token of their appreciation of her long and faithful services. At the same time they remembered another of the long time members of the society, Mrs. Mary Sayre, who has just removed to Los Angeles.

At the December meeting they enjoyed a stereopticon lecture on Hawaii by Mrs. Frances King Headlee of Tacoma. Every department of the work of this church is prospering.

The Presbytery of Santa Barbara, held an adjourned meeting at Santa Maria, November 29th, and received Rev. Wm. F. S. Nelson from West Jersey Presbytery. That same evening he was installed as pastor over the Santa Maria church. With Mr. Nelson's coming, the prospect is very bright for this church. They have been for some time without a pastor, and all departments of church work had felt the evil effects. But now the Sabbath school has taken on new life, and the church is well filled with an attentive congregation. They are already planning to sell their present building, to buy a lot in a better part of town and to erect a fine building that will be an ornament to the town. The Presbyterian church of Santa Maria has a grand field of work opening before it, and we look to see Mr. Nelson with his tact and experience lead them to a high place among the churches of the Presbytery. We gladly give them a hearty "God speed" in their new endeavor.

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SIAM MISSION LOSES BY FIRE.

Lakawn, Lampang, Siam.—The church and evangelistic work, the boys' school, and the medical work in the doctor's absence keep me out of mischief. The good doctor is to be gone from the station about six weeks, and I am glad to believe that one-half of that time has expired.

A week ago last Saturday, the medical residence burned down. Cause of the fire is still unknown. Dr. and Mrs. Crooks left on furlough two months ago, and Dr. Cort came from Chiang Mai to take the place of Dr. Crooks in the medical work. Over a month ago Dr. Cort went to Bangkok to meet his bride, Miss Gilson. Miss Gilson was in charge of the Girls' School, Chiang Mai for five years. She has just returned from furlough and the nuptials of this happy pair was performed in Bangkok, by Dr. E. P. Dunlap at the home of the Rev. F. L. Snyder. The young married couple are now on their way to Lakawn by rail. We shall be glad to welcome them back for our sake as well as for theirs and the work's. It is almost impossible to carry on work in a station without a physician.

The physician's residence was built of teak and would cost, at present price of teak, probably \$8,000. When the building was put up, about 20 years ago, teak was cheap. Teak is so high now as to make it an impracticable timber for general building. Other kinds of wood, perhaps brick will be used in erecting the new building. The executive committee has cabled the Board the approximate cost of a new building. At least \$4,000 will be needed, and \$5,000 can be used to good advantage. It is hoped that interested friends, seeing this need, will contribute toward the new building. Contributions should be sent to Dwight H. Day, 156 Fifth Avenue, N. Y.

Besides the loss to the Board, there are three families who had practically all of their personal effects stored in the house: Mr. and Mrs. Gillies; Dr. and Mrs. Crooks, (both families on furlough) and Dr. and Mrs. Cort who take the place of Dr. and Mrs. Crooks. It is hoped that the kind friends in America will help these faithful missionaries who have lost all, or nearly all of their earthly possessions.

Mrs. Callender assists me in the boys' school, or I could not manage, I fear. It is incumbent now to teach a good deal of English in our schools, and she can do that as well as I. Besides, she teaches hymns and music. The teaching staff is not so bad. One Siamese teacher, three Laos teachers and Mrs. Callender and myself. The Siamese teacher was in prison for

theft for a year, having served his time and been released only a few months before he began teaching for us. He was the head teacher in the government school in Chiang Mai for a time, but proved dishonest, which discovery landed him in jail. (You know the sin out here consists in being found out, not in the transgression). So you see we are running a sort of a reform school along with our regular school work. I am not at all sure that we shall succeed with the latter part of our endeavor. I have just learned that the jail bird is gambling with beetles. It is most curious—at least to Occidental people—that these people can take two insects and torment them until they fight, and then put up money and enjoy the sport, perhaps, as much as the people of the Occident do prize fighting. I mean only a part of the people of the Occident, of course, and not San Franciscans, for they have driven out the prize ring. Hurrah! for the Pacific Presbyterian that has done so much toward this desired end. I was speaking about the Siamese teacher. He is a very capable fellow, but like most Siamese, he wants to be a gentleman with a gentleman's salary. This fellow has written me a note every day or so, reminding me of his existence and incidentally giving me something to do, as time was dragging on my hands! Today is the end of the first month's work. He is dissatisfied with the sum we are allowing him, and he wants a loan—presumably to gamble with. As such a favor is somewhat against the ethics of Christianity I think we will lose the fellow and retain the ethics.

Speaking of ethics reminds me of a question the head teacher put to me yesterday. We have an industrial department, and at present the boys are making baskets. The teacher told me that some persons wanted to give us an order for a lot of baskets to be used in connection with offerings in the monasteries, and for no other purpose. He asked me if I considered it proper for our school to furnish the baskets. Without giving it mature thought I told him we had better not fill the order.

We have comical happenings in the school room, particularly in the English classes. After reading a certain lesson over, I told the class to write out the gist of the story. The lesson was about a boy catching crabs. He took his little baby sister with him and sat on the bridge catching crabs. The pupil began like this: "Rafael (the boy's name) is catch crabs. His net is full. The baby is almost full." This, however, is not a sample of the best English they can do, but some of the poorest. On the whole the pupils do well. There

are over 40 boys enrolled which is good for the short term in the wet season. Mr. Vincent is to have permanent charge of this school, and I shall be most happy to turn it over to him on his return two months hence. Not because the work is not interesting, but because there are so many other things to do. Mr. and Mrs. Gillies and Dr. and Mrs. Crooks, recently left on furlough and are much missed.

C. R. CALLENDER.

San Jose, First. —On the evening of the 11th the chorus choir under the leadership of Dr. Richards, with the help of the quartette in solo work rendered their Christmas cantata. That San Jose residents know what to expect when First Church choirs sing was shown by the fact that the auditorium and large Sunday school room, floor and galleries were filled to capacity. The same chorus will render Christmas carols ancient and modern at the Christmas evening service. Dr. A. P. Vaughn of San Francisco, supplied the pulpit morning and evening in the absence of the pastor, Dr. McQuilkin.

Turlock. The dedication of the new church took place on Dec. 11th, Dr. McQuilkin of San Jose preaching the sermon, Dr. Noble, Synodical Missionary, and Rev. Arthur Hicks, S.S. Missionary assisting in the program. The new plant means strengthened work in this church.

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For catalogue, address President Luella Clay Carson, LL. D., Mills College, P. O., California.

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CHRISTMAS WISHES

Avalon, Princeton, N. J.
Editor Pacific Presbyterian:—

I sincerely wish a merry and a
happy Christmas to you and a pro-
perous New Year to the Pacific Pres-
byterians.

Cordially yours,
HENRY van DYKE.

Los Angeles.
Editor Pacific Presbyterian:—

I want to congratulate you on
your pluck or faith, or both; and
trust you may have grace, grit and
that other article sometimes called
gumption, for you have a large and
good work before you.

Yours
S. E. WISHARD

Berkeley, California.
Editor Pacific Presbyterian:—

I am much pleased with your pa-
per under your new management
and wish for you every desired
success.

Yours very truly
A. J. RALSTON

Howard Presbyterian Church,
San Francisco, Nov. 23, 1910.
Editor Pacific Presbyterian,

Dear Doctor: I cannot refrain
from telling you how pleased I am
with the outlook for the Pacific Pres-
byterian under your efficient, up-to-
date and scholarly direction. The
first two issues give us foretaste of
strong, bright leadership, and high
literary development. Our people
are beginning to remember that they
have read the work of your pen be-
fore, and have wanted to know you.
Now to have you as one of us, and
at the head of what we have long
desired to call unequivocally our
denominational mouthpiece on the
Coast, is to fill our minds with
pleasurable anticipations of the fu-
ture. Our ladies have taken the li-
berty of starting a subscription list
for the paper, and your generous re-
sponse in the way of bonus, has made
it a very practical opportunity for
them. This ought to appeal to the
ladies of other churches. I am tell-
ing my brother ministers of our
pleasant former fellowship together
in the Synod of Colorado, and I feel
sure that they believe as I do, that
a wonderful Providence has led you
to us in California.

Cordially yours,
WM. NAT. FRIEND.

Editor Pacific Presbyterian,

I wish you every success in your
new and arduous undertaking.

Fraternally yours,
F. H. BABE.

Twin Falls, Idaho.

Editor Pacific Presbyterian,
Congratulations on the new ap-
pearance of the paper with its new
dress and new management. De-
cided improvements. May the good
things Mr. Bingham had the courage
to attempt, go on to the desired con-
sumation. We shall rejoice in what
you bring personally to the paper.
Dr. McAfee's notes are splendid—
may he continue the good work. I
send a few notes from this Presby-
tery.

Ever yours in the enterprise,
J. K. MacGILLIVRAY.

Editor Pacific Presbyterian,
Please renew my subscription to
begin with January, 1911. Accept
my congratulations. The Lord give
you temporal success and spiritual
power for the cross and crown of
Jesus Christ our Divine Redeemer.
Yours fraternally,
JAMES L. WOODS.

Turlock, Cal., Nov. 21, 1910.
Editor Pacific Presbyterian,

Dear Brother: I wish to welcome
you to our Golden West and particu-
larly to the management of the Pa-
cific Presbyterian. I cannot see
why the paper should not be made
an unqualified success. It is essen-
tial to our Coast work. I am send-
ing you a few notes from my field.
Will send you an account of our de-
dicatory services very soon after they
occur.

Very truly,
J. EDWARD BLAIR.

Miss Anna B. McArthur called on
the Pacific Presbyterian last week,
and left a list of eight subscriptions,
including three for Y. M. and Y. W.
C. A. libraries, which she donates for
the coming year as a small part of
her work for the Kingdom. There
should be more "missionaries in
print" by this method.
by this method.

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LOS ANGELES.

Rev. John M. Ferguson takes charge of St. Paul's Church now. This is one of the latest organizations of the Presbytery, composed of a flock gathered by Rev. W. G. Palmer, who has ministered to them until now. But the growing work in his own field at South Park requires his time, and the St. Paul's field needs a morning service, which he was unable to give them. The field is in the growing south-western part of the city, one of need and promise. Dr. J. M. Newell will supply Miramonte for the present.

Sabbath School Missionary Butterfield took a trip through the Imperial Valley recently. At Rockwood he organized a Sabbath School with twenty-six members. He visited El Centro where it was his pleasure to introduce Rev. A. W. Williams recently, he now being in charge there. The work at Brawley, under the faithful ministry of Rev. J. W. Millar is prospering in many ways. There have been some recent additions to the membership; the Sabbath School is increasing, and a general air of encouragement prevails, in addition to these places, Mr. Butterfield preached at Mulberry.

The following from the calendar of the Highland Park Church, Dec. 11, is worth passing on for its suggestion, and for the news item that will interest the many friends of an honored veteran.

"Next Sabbath is to be especially the day of our older people. We desire them all to be present if possible. We will send for them and bring them and take them home. Dr. Wishard, who on that day will celebrate his 85th birthday will preach. Let us make the day one of joy as we testify to the truth of the promise, 'Even to hoar hairs will I carry you.' The pastor will be glad if you will give him the names of any who may want a conveyance sent for them and also if those who can help in bringing these friends will give him their names."

One minister speaking of this plan said that an "old folks day" had been one of the best in his ministry.

Dr. F. J. Mundy preached at First United Presbyterian Church last Sunday, and Rev. L. F. Lavery at First Presbyterian. But our First Church has now arranged with Dr. Mundy to take regular charge of their work. For some time they have been having irregular supplies.

This week's program at Immanuel Brotherhood includes an address by Night Rev. Bishop Johnson of the Episcopal Church and a chicken dinner—both quite out of the ordinary and both a treat.

Calvary Church. Increased accommodations are needed to provide

for the growing work under Pastor Prewitt. There is a plan for building a social hall on the rear of the lot, and later on evidently a new church must come.

Glendale. Work has begun on the new church which will be one of the best buildings in the Valley, cost estimated around \$8,000, and seating capacity perhaps a thousand in all parts. It will give greatly desired accommodations to Dr. Ward and his flock.

Pasadena. Rev. Robert Freeman and family arrived from Buffalo recently, and after a short stay here, went on to La Jolla where they will rest a little time before taking up the work the first of the new year. Meantime the pulpit is supplied by Rev. J. G. Blue and Dr. R. J. Burdette.

Notes from the Seminary

Dr. Wieher delivered his illustrated lecture on Jerusalem in Assembly Hall on Friday evening, Dec. 2nd. The same week he gave it in the First Presbyterian Church of San Jose before an audience which overflowed the church. Sunday morning, December 4th, he preached at Mills College.

Dr. Landon spent last Sabbath in Stockton and addressed large congregations, in the morning on the World Missionary Conference and in the evening on the Passion Play. The Sabbath preceding he spoke on the Conference in Westminster Church, Berkeley in the morning and in the First Congregational Church of San Rafael in the evening.

Prof. Martin is supplying the church in Petaluma during the month of December.

Rev. Guy A. White, '08, was installed pastor in Richmond the first of the month.

Rev. George U. Day, '08, of St. Petersburg, Russia, took his vacation in September among the Fjords of Norway, and had a fine outing. He is now getting actively into the work of Bible Study among the Russian students, over whom he is very enthusiastic.

Rev. H. H. Pratt, '99, pastor of Forbes Church, Portland, Ore., recently welcomed fourteen new members, of whom half were on profession of faith.

Rev. Donald U. Ross, '91, who has for a number of years been a successful pastor in Zanesville, Ohio, has been elected assistant pastor of the Central Presbyterian Church of Denver, Colorado, of which Dr. Coyle is pastor, and has already entered upon his duties there. Before leaving Zanesville the citizens of the city gave him a large reception in the

Methodist church.

Last week an announcement was made of the engagement of Miss Aileen Mackenzie, youngest daughter of Rev. and Mrs. Robert Mackenzie, D. D. of New York, and Mr. Lowrie D. Cory of the Senior Class of the Seminary.

Last Monday evening at the December conference and dinner the guests of honor were Rev. Arthur P. Vaughn, D.D., editor of the Pacific Presbyterian and Rev. R. P. Gorbald of Kyoto, Japan. The latter gave an address on his work in Japan. He has only recently landed in this country on his furlough.

Rev. J. W. Lundy, '86, is bishop of a large Presbyterian Diocese in the city of Stockton and surrounding country. There is scarcely a day throughout the year when he is not called upon to officiate at a wedding or funeral or both.

BOOK NOTES

Christmas and New Year Cards

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Mirthful and serious, antique and modern, festive and fraught with deeper meanings of the holidays,—here are cards and leaflets, published and sold by Paul Elder and Company, in the brightest colors to convey all manner of good wishes on Christmas and New Year's Day. Many of them are beautifully decorated by hand. In a novel triplite screen, Ebisu, the Japanese God of Good Luck brings his seasonable blessing. There are cards for the youngsters as well as for the older folk, and among the most delightful innovations are correspondence sheets, cards and envelopes of the finest paper for the season's letters, delicately illuminated by hand. Many of the greetings have pages reserved for the personal inscriptions of the senders and each is enclosed in an attractive hand-made envelope.

"What Blessings can I wish you, O, My Friend?" A Christmas verse richly printed in bronze with hand-colored decorations, in uniform deckle-edge envelope. Designed by Chas. Frank Ingerson. Twenty-five cents net.

"What Wishes Shall I Offer Thee This Christmas Morning?" Thy Life Should be all Gladness." Twenty cents net. Your Gift to Me. A folder of porphyry with autumn leaf decorations in green and gold. Ten cents net.

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five hundred reproductions of these celebrated paintings, many in color, and the work of the printer has been biographical, architectural and geographic notes accompany the pictures. The de luxe editions of these books sold from \$150 to \$500 a set, and the edition which the Presbyterian Board bought was sold to thousands at \$45 a set. The Board is now offering them at less than a fourth of this price. It is impossible to produce the books at this price, so that if another edition is ever published, it can never be sold so reasonably. This will be the ideal Christmas gift of the year. For the pastor it would mean inspiration for the year's sermons. Those interested should send at once to the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, for an 8-page, illustrated circular, with installment offer.

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PACIFIC PRESBYTERIAN

VOL. VIII.

SAN FRANCISCO, CALIFORNIA, DECEMBER 22, 1910

No. 51

EDITORIAL

The Laureate of Presbyterianism

Press announcements of the past week have contained news of the resignation of Henry van Dyke, both from his Princeton professorship and his temporary pastorate of Brick Church, New York City. This means, we fancy, that Dr. van Dyke will give his whole strength during the coming decade to literary production. He is at full power. He has a perfected literary skill. The work he produces now will live and be read long after his present readers and admirers have passed, with him, into the Morning Land. It is a thing of untold value to the nation and the church that their strongest poet and storyteller touches so often and with so firm a hand the vital facts of life and of the soul.

In all the world's story the greatest fact is the saving of it; the chiefest event, that the world's Savior came.

"In Essentials, Unity."

After many speakers, with splendid brevity and pointedness, had given their opinion of the present outlook for temperance measures in California, the luncheon called together at Hotel Stewart in this city, December 15th, voted unanimously that all present would support in every way in their power the State local option bill that will be presented at the coming legislature.

Dr. Gandier, who has drawn up the bill, told something of the make-up of its provisions, from which non-essentials have been eliminated and in which the strong features of all recent liquor restriction have been included. He then made the extremely emphatic plea, "Let no friend or enemy divide our forces, over any petty details, on this bill." Divided support of friends has been the cause of many a defeat for good citizenship legislation. Liquor men, political plunderers, and other interests that prey on the common good, have "hung together" admirably, otherwise they would, before this, have all "hung separately." Let the soldiers of the common weal learn the lesson, and relinquish no more victories, needlessly, by division over non-essentials.

Creation is forgotten, and history finds its new beginning, with prospect and retrospect, in the Child's birth.

New Wine and Old Bottles

New institutions and ideals fermenting in the aged social structures of China are resulting in a continual series of startling political and social occurrences. Two years ago the United States Minister to China made the statement that after millenniums of conservatism there were no longer any conservatives remaining in China; all men were radicals; all were for reform; and a great number wanted reform so pronounced as to be revolutionary. The Manchian

rulers are perhaps the only exceptions; their attitude is reactionary in their struggle to hold their place and power. The Chinese senate—the most enthusiastic constitutionalist would not have dared to prophesy such a body for China ten years ago—in the reforms it demands has come to open rupture with the throne. This scene of modern politics shows the more vividly because it is drawn on a background of life that belongs to an era thousands of years in the past; for the cables report, on the same day with the above, the sale of a million children into slavery by their parents, in the extremity of an Oriental famine.

Don't offer to other people manna which you have not tasted yourself.—The Expositor.

Minutes of Synod

The annual "blue-book" of Californian Presbyterianism is now on the tables of the 436 ministers of this synod, and is a very usable directory for churchmen. Its reports in several departments of the church's work are interesting and encouraging.

We are giving more per member for Home Missions than ever before, and more to Occidental College, but little enough, indeed, in both cases. With 39,000 membership we are giving \$53,000 to Foreign Missions—and are a good distance behind the Omaha standard of \$5 per member, needed to effectively organize evangelization throughout the non-Christian world. We have organized 19 new churches within the synodical year, all the ten Presbyteries sharing in this increase except San Jose. Five churches have come to self-support during the year.

Some of the facts in the report are gravely portentous. Our roll of 436 ministers was increased during the year by only four ordinations, a rate which would require well over a century to replace the present force, and would tax even the splendid longevity of Presbyterians, under the sunniest skies of our Coast. At the moment the ministry is not a self-propagating institution. The reports of committees on benevolent boards indicate that ordinarily only 50 per cent of the churches are contributing to the stated benevolences. Where statistics are given the contributions of the synod toward the work of the various boards are only a fraction of the sum received back from the board for expenditure within synodical bounds.

The report of the Home Mission committee presents a further unfavorable symptom. "The disturbing factor in the year's work is that 105 churches in one synod, many of them Home Mission churches, report no accessions to their membership on confession of faith. No other problem calls for such careful consideration as this on the part of Presbyteries."

As an exhibit of the work of a great church, with 40,000 members, for a twelve month, the minutes leave much to be desired, however. Some of the committees have evidently made no very great effort to present a complete statement of the work of the eight boards. Of church erection and Home Missions only are we

and the amount contributed by the synod, and also the amount received from the given board for use within the synod. Facts in such a case are often the best stimulant to more adequate support of any benevolence. The reports might well give the number of churches contributing to their board, as two do; out of 347 churches 167 made offerings to church erection, 185 to Freedmen. True, each of the 436 ministers have that material in their assembly minutes and can "dig it up." How many will do it? And isn't it the committee's business to state their case, and back it up?

Then there are certain brethren whose names appear, in whole or in part, in the minutes who we think have cause against the clerks. There seems to be some epidemic virus of inconsistency and irresponsibility in the handling of names and titles hereabouts. We have followed the manuscript of the very pillars of the church to receive, later, the just condemnation of a man who misrepresents (in type) his brother man.

Occidental College Climbing

Step by step President Baer's program for the building up of Occidental to the full stature of his ambition for it is being given to the public. The annual alumni banquet on the 9th was the time chosen by Dr. Baer to announce the discontinuance of the academic department of the institution. This means that the whole strength of the institution will be concentrated on college training. After months of consideration the trustees have unanimously decided to take this step. The plan anticipates the occupying of the new buildings and grounds at Eagle Rock in 1912, when the present plant will be sold to the city for use as a high school, and the preparatory work will be done by the public school system, Occidental keeping to the work of the college years. This is in line with the general movement of California colleges, Pomona and Whitier having already taken similar action. And it is a forward step towards greater efficiency and rank for Occidental as a Christian college of the highest type.

Dr. Baer announced at the same time that the quarter-centennial fund had reached \$310,000 and a recent gift of \$30,000 insures two added buildings on the Eagle Rock campus.

The universal judgment of humanity acknowledges, at the least, the complete manhood of Jesus. Pilate stands as the representative judge when he says, "He told the Man!"—Rev. Alex. Eakin.

Arctic Illusions

During the past week Dr. F. A. Cook has re-emerged into the news world. Whether the world is either enlightened or edified, thereby is a matter aside. The explorer's present contribution is a vivid story of the mental illusions that continually assail the strongest personality under the terrible physical conditions and the utter barrenness and loneliness of the frozen north: it is a "brain-storm" picture. We believe all its details.

There is a zone where abnormal frigidity and other ills with better reputation for veracity than Dr. Cook now has, have given us the same facts. It fails to be not over-colored, for other arctic adventures insuperable circumstances derange the functions of the mind and render it unreliable. Material causes work out an abnormal result.

Then, too, to spiritual temperatures, to the peril of our human souls, adapted to live in Eden and walk with Jehovah in fellowship, but actually living in an

atmosphere analogous to the—60 degrees of the Arctic. Is it any wonder that we have distorted vision of the eternal truths? We busy ourselves with the treasures that rust and decay and burn with fire, and neglect eternal treasure. We strive for wealth and name and pleasures tangible and visible, forgetting the things unseen and eternal. Mirage, illusion, unreliable judgment can all be accounted for by the abnormal cold.

Why should the man in the shop, the woman in the mill deny themselves appetites and pleasures for some moral benefit, when they live in surroundings where the spiritual is so inapparent. If they make baubles precious and value gold as little worth, if they emphasize the trifle and slight the essential, who can be astonished under the existing conditions. They are in the rigors of the spiritual arctic.

It is the business of every Christian community to maintain a temperature and atmosphere suitable to the development of spiritual life, where the temporal and eternal factors of life are valued at their true worth; where things are seen in proportion, the material as cheap, the spiritual as precious. This was the purpose of the close community life common in the early church. This is the reason for Christian fellowship. This is what Christ meant the church to be, a garden of Eden where souls grow and flower "in grace," and not a desert of mirage and illusion.

We have our Christmas trees and decorations and celebrations, with loving gifts and sparkling lights and radiant homes and illuminated churches, and unless we are careful we shall forget the Babe who lay in the manger and the face of Christ who came to live for us and die for us.—Herald and Presbyterian.

A universal Christmas would mean universal peace. Where the Christ-child is commemorated without hypocrisy, there can survive no lust of slaughter for power's sake; no joy in perpetuating the trade of blood-spilling; but in all the world a glad contentment to dwell each nation in the borders of its own commonwealth, none infringing on any, nor seeking upbuilding at another's cost; none threatening ill to any, but all yielding allegiance to world-wide fraternity. Who would not desire to help bring in a universal Christmas?—Africa-American Presbyterian.

"IF I HAD NOT COME?"

What would have been the result if Jesus Christ had not come? Who can measure the loss? No Christmas message, no Christian churches, hospitals or schools; no Christian books, no missions to save the drunkard and the sinners, no missionaries to the ignorant and degraded in Africa and Asia, no Christian preachers, Christian Endeavor societies, Y. M. C. A., no Sunday school workers; no New Testament, no Christian family prayers or prayer meetings, no inspiration from any Christian truths, examples, and ideals. America, England, Europe would be no farther advanced in religion than ancient Rome and Greece, Persia and Egypt, no better than India, China, Japan, or perchance Africa before the first Christian missionary entered those lands. What restraining power would there be to offset the selfishness, cruelty, and impurity that show themselves in men and nations who know nothing of God as revealed in Jesus Christ and His gospel?

Recall the benefits brought to women and children and to all mankind by Christ and then say if His coming was worth while. Was it worth while for you? Are you helping to make it known to the world?—Delevan L. Pierson in S. S. Times.

Taking Stock; A Century of Missions

By H. K. Sanborn
Chairman Synod of California Foreign Missions Committee.

The year 1910 marks the end of a century of organized foreign missionary work in the United States. In October was celebrated in Boston the one hundredth anniversary of the A. B. C. F. M., which was for many years the agency of the Presbyterian Church in heathen lands.

As another has said, "We can fittingly this year take account of stock."

Note briefly how the few societies of 1812 have increased to 800 organizations, whose chief business is to send the gospel to the regions beyond. Again, near 20,000 missionaries of all classes are at work, including men and women, lay and clerical, doctors, teachers, industrial workers, nurses and others, all helping in foreign missionary activities. Besides 100,000 field laborers in non-Christian lands, preachers, teachers, evangelists, physicians and workers, co-operating with the 20,000 from the home lands. Surely, a mighty host. The contributions of all Protestant churches foot up near \$25,000,000, of the native churches, over \$2,500,000 more. About 32,000 educational institutions with one and one-half million of the youth in heathen lands under Christian training. There are 1500 hospitals and dispensaries, with seven and one-half million patients treated last year; 100 medical schools with as many more training schools; and 300 orphanages. Truly the church is doing something in carrying on all this work of **faith and love**.

Look at the encouragement from the impetus and present fruitage of the Laymen's Missionary movement. Then following in June came the greatest missionary gathering in Edinburgh, the world has ever seen. The **real** work now, is to conserve the interest and enthusiasm already aroused, extend it further and gather in the fruits from information and new life imparted.

In our Presbyterian churches, the year has been a fairly good one. Receipts for the fiscal year of 11 months not far relatively from those of the 12 months preceding. The debt was reduced \$42,000. No funds yet paid from the Kennedy bequest, and the prospect is that they will be mostly used in such permanent provision for a more adequate and efficient prosecution of the work, that even larger and not smaller gifts will be needed for the maintenance of regular lines of work.

In Japan the past year 10 per cent increase of membership is reported, with 255,000 portions of the Bible sold. The word of God there is the best selling book today. The intellectual vision of this rising nation is seen in the fact that 96 per cent of its children of school age are in schools, the highest percentage of any nation in the world. Today Japan with 50 years of missions has as many believers as were found in all the world at the end of the first century.

In China, nine years ago, less than 100,000 Protestant Christians; today, over 300,000. Last year saw a great revival in that country. At Peking University 300 students accepted Christ; 116 young men from Shantung College, alone, volunteered for the Christian ministry. In Korea every year the work seems phenomenal. Last year 6500 baptized, a net increase of 27 per cent. Our Synod increased 3 per cent last year, and 2 per cent of that was by Christians coming from other churches. Not so the 27 per cent increase in Korea. If you compute for 13 years past in Korea, the wonder is even greater, for the average net increase of these 13 years is 38 per cent. In that coun-

try, too, of the employees of the church, including school teachers, 94 per cent of the workers are supported by Korean funds. Bible study classes were held there last year at 800 different places, with a total enrollment of 50,000, one-half of all our adherents attending such classes.

In Turkey, where the writer studied the foreign mission problem for four years, the past half century has seen a wonderful awakening. The head of the great Mohammedan problem has begun to think, the body to move and the quickening pulse to suggest new hope. A leading Moslem newspaper in Constantinople said in a recent editorial: "The Mohammedan world is now in the throes of a regeneration which will affect its social as well as its political condition and indirectly must concern its ecclesiastical affairs. It will, no doubt, have the same influence that the Reformation of Luther and the French Revolution had upon society and culture; the dethronement of three absolute monarchs in three independent states is a novel chapter in the history of Islam and calls for grave reflection by adherents of that faith."

It adds, "if the teachers of the faith do not acknowledge the necessity of progress, their followers will break away and leave them behind." Such words in the leading journal of the political capital of Islam are full of significance for the church of God. There never was such unrest, politically, socially and spiritually in Mohammedan lands as today, and the Christian world may well rejoice.

Another note of awakening there, is the increase of the Moslem press. Since the new regime began in Turkey, 750 publications, weekly and monthly, have sprung up. As never before an awakening spirit of inquiry makes a greater demand for the Bible and willingness to discuss the claims of Christianity. An advance towards conquest seems imperative, and not less so because with the exception of Tibet, Anam and South America, nearly all the wholly unconverted fields of the world are Mohammedan.

The change wrought in Africa, in the islands of the sea, in India and in the whole Orient is the best apologetic the church has today. "By their fruits ye shall know them." As a Board's secretary has well said: "In this period of unrest, or feverish attacks on the Word, and even on the divinity of our Lord, Himself, the one fact which stands out clearly, is the miracle of grace, in many lands, and in many civilizations. The uplift of humanity which has come in non-Christian lands through the teaching of the 'Man of Nazareth.'"

While we greatly rejoice, it is only a good beginning that has yet been made. With all the immediate signs of cheer, and all the encouraging prospects, compared with the vast number of heathen who still need to be redeemed, there are, as Dr. Halsey says: "Fields that have not been touched, or barely touched, like great provinces in Persia or in Arabia, Afghanistan, Turkistan, Tibet, Beloochistan, India, large sections of China and large areas in the islands of the sea. We have but touched a few million of the 440,000,000 in the Chinese Empire. Japan, with a population of 50,000,000 increases each year 500,000, while the Christian church in Japan increases yearly not over 4000, and the entire membership is less than 100,000. Vast sections of South America remain where the gospel messenger has never been seen, and other sections where paganism is little better than paganism, itself. The great world religions have hardly

...the contact of the Christian faith. In Africa there are 57 missionary societies who have 3300 missionaries representing them. Yet Islam, in its universality at Cairo has 10,000 students, or three times as many propagandists of its faith as has all Christendom in darkest Africa. In India Buddhism, as elsewhere, is entrenched. Confucianism still controls vast millions in China. Spirit worship today has a mighty hold on millions of primitive peoples. The task, therefore, before the foreign missionary is enough to make the stoutest heart quail even after a century of organized mission work.

And now for a few facts from our own Synod. California gave last year \$53,000, less than \$25,000 outside of Los Angeles Presbytery, and this against \$56,500 the previous year. About \$20,000 of the total was contributed by the Women's Boards, which gives an average from all sources of \$1.34 per member; 2½¢ a week to fulfill our share of the privilege and command of our Lord to "Disciple all nations." To be honest in our comparison, when we think that some give hundreds and some give thousands of dollars, and most of the \$53,000 was given by one-tenth of our church people, what would be the average gift of the average church member? Nine-tenths of the Presbyterians of our boasted rich California not willing to give one nickel per month, is expressive of their lack of love to help redeem the vast heathen world which Jesus bade us evangelize. The Presbyterian church in the United States of America is responsible for 100,000,000 unevangelized people. California's share is three and one-seventh millions. In order to give them the gospel in this generation, we must make an annual contribution of \$200,000. Last year we gave \$53,000. We need to quadruple. This is not the only need, but this must be supplied, and it can be.

These are days of drifting rather than steering for many Christians, days when men have loosed from their anchorage and are in danger of being wrecked on rocks of error and unbelief, and men are liable to endanger and damage the cause of Christ by going to the foreign field not firmly grounded in their faith in Jesus Christ, as God, and as man's only Savior, and the Bible, as God's inspired and authoritative word to man. We need to uphold the standards of the faith, for which our church has stood and continued to stand, and as we fear many good men will continue to give to our Board only as they are assured of sound men on the field, we believe that some reasonable, simple test of doctrinal faith should be required of all candidates for the foreign field. To this end, in view also of what God teaches, our General Assembly urges, the world needs, and our own sense of right and privilege dictates, we recommend:

1st. That the Synod direct the committees in Presbyteries and the churches to adopt a missionary policy for the Sunday school in order that the children may be educated and systematically taught with graded instructions, definite prayer, and systematic giving, with the view of securing missionary recruits. We further recommend that the Synod direct the churches to appoint missionary committees in their Sunday schools, and that said committees be instructed to correspond with the Boards of the church for literature and assistance in carrying on this educational work.

2d. That the Synod direct the sessions of churches to appoint a live missionary committee, preferably of men and women, urging them to adopt some definite foreign mission policy and to conduct a church conference, and an "every member" campaign for enlisting such interest as will produce systematic giving on a weekly subscription basis.

3d. That two hours be given on the floor of Synod at its next meeting for the subject of Foreign Mis-

sions, this to include report, conference and demonstration of methods.

4th. That the Presbyteries conform to the desire of the Board of Foreign Missions to the effect that all Presbyteries in examining candidates for Foreign Mission appointment shall exercise due care as to their doctrinal soundness in order that young men going to the foreign field may have a positive gospel to meet the alert and enquiring minds of an awakening non-Christian world.

Christmas Bells

By M. L. Theiss-Whaley

Ring out the glad news, Christmas bells, ring it out!
Tell the world that the Christ has been born,
Echo back the grand choral of, "Glory to God
In the highest," this thrice blessed morn.

For the magi had journeyed to worship the Babe,
Who in Bethlehem's manger was laid,
Guided thence by the star which moved ever before,
'Till by the hand of Jehovah 'twas stayed,
O'er the Son of Great David, by prophets foretold;
Then with joy laid they gifts at His feet,
And hailing Him King, poured out incense and myrrh,
And paid tribute in gold, as was meet.

Yet not unto these was His birth first made known,
'Twas to shepherds on Judean plain,
Keeping watch o'er their flocks 'neath the star-studded
sky,
Spake the angel, in comforting strain:
'O, be not affrighted; I bring you good news;
David's city a Savior doth hold.
Now a babe in a manger in swaddling clothes
wrapped.'

Then in praise a heavenly host told,
Of glory to God, and on earth peace, good will
Unto men from the Father above,
And departed while wondering, hasted away,
Those shepherds, the message to prove.

The Lord Christ they found as the angel had said,
In a stall, though by wise men adored;
And straight way, with glorias, thanksgivings and
praise,
Noised His advent and mission abroad.

So ring out the tidings, ye silver-tongued bells!
Tell the world that the Savior is born,
And the humble His honored evangels have been,
Peal it forth, bells, this glad Christmas morn.!

The ladies of the Occidental Board wish to thank all friends who have sent money or gifts for the Chinese girls' Christmas tree at the Home. A number of dolls are still needed for the children. Any who can send one or more dolls are asked to telephone Miss Cameron at once as the gifts are to be given out on Christmas eve.

OCCIDENTAL BOARD

Far away in lands where the Lord has not been long known, but is none the less truly loved, the happy season now so near at hand is not called by the quaint old name of Christmas, endeared to us, but is named simply "Jesus' Birthday." And if, as some think, our celebration of the Christmas time has become overlaid with much that has the name but not the spirit of the Christ, the church at home can turn with understanding heart to share with children of the King everywhere His birthday feast. When the candles are lighted on Christmas Day there are some that shine for remembrance of those of the family that are far away, and so the church on this day is filled not only with its own gladness, but with a wider fellowship of sympathy with those that have gone out to carry far afield the good tidings of great joy.

In the Board family, also, the candles are lighted for remembrance, for this family consists not only of those under our own roof, whose Christmas pleasure we may see and share, but the bond is linked around the world, and in many other lands are those to whom our hearts go out in greeting. To some of these, our friends, Christmas comes amid blooming flowers, and summer sunshine, to others through the falling rains and yet to others over the drifted snow that makes the Christmas that seems best,—but everywhere it is Jesus' Birthday. Christmas on the mission field is a mingled day to these members of the family at the front, and ours is not the only remembrance; even there it brings also much to be done,—carols to be taught, sometimes to be translated, simple Christmas ideas to be explained, little gifts to prepare for others of the missionary circle, and a happy celebration to plan—sometimes Christmas trees to be made of boughs, or garlands to be woven—the carrying out of such of the sweet old customs as can be understood by the people or are most suggestive of the blessed day. Sometimes there is little to make a feast, and no evergreen to give a touch of the old-time fragrance, sometimes those at home seem very far away, and the sound of the Christmas carols brings the tears, but what matter,—it is as nothing in the joy of Jesus' Birthday—for all the joyous celebration here, the exchange of costly gifts, the hurry and bustle and gay mystery—all the cheerful family gatherings, and even the stately services with the glorious Christmas music, are as nothing when in some quiet place these distant members of our family meet with brethren well-beloved and but lately out of darkness, upon whose faces shines the great light,—to hear the old carols sung from hearts of gladness in tongues once strange, but grown now familiar and dear, and to bow in prayer with those who thank God that through them they have learned of His unspeakable gift, these are the transcendent joys of Jesus' Birthday.

And we who may not have these greatest blessings of His birthday feast, may yet, amid our sharing of His good things with those nearer at hand, light the candles of remembrance and prayer for those to whom the day brings such joy, for those, also, to whom it has brought a gift of pain, and for those our brethren of the church in other lands whom we may not know, but to whom we are bound because they also are children of the King. For the spirit of Christmas is life, and the life is the light of men.

"So be ye glad, good people,
And light ye up your candles.
At this time of the year,
For His star it shineth clear."

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ALDA L. BENSON,
County Recorder's Office, San Jose.

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

LESSON I.

January 1, 1911.

THE KINGDOM DIVIDED.—I Kings 12:16

Golden text: He that walketh with wise men shall be wise; but the company of fools shall be destroyed.—Proverbs 13:20.

Today we are to take up the thread dropped two years ago. It was December 20th, 1908, when we had a lesson from the 11th chapter of I Kings. That was the story of Solomon's downfall. We need to have that record well in mind before attempting this lesson. In fact we need to review I and II Samuel as well as the first 11 chapters of this book if we are to get well into the swing of the history. We will continue along this line throughout the year. Here we are at New Year's with the opening of Rehoboam's and Jeroboam's reign and the close of 1911 will find us studying one lesson from Malachi. Three times during the year we are offered optional lessons from the New Testament—Easter, Pentecost and Christmas. On all other days we follow the history of Judah and Israel as given in the histories and prophecies. Up to this time the prophetic office has been one of speech rather than one of writing. Samuel, Gad, Nathan, Ahijah and others had carried messages from God but they had done their work in the main by word of mouth. At a later period the Prophets become writers—Jonah probably being the earliest. If, then, you go carefully over the records of Saul's, David's and Solomon's reign as given in the Samuels and the opening part of Kings you will have gotten the proper setting of this new series of lessons.

Here are the figures in this lesson: Rehoboam, Jeroboam, a group of old men in Judah, a group of young men in Judah, the great company which came to be known as Israel, but just as real although unrealized at the time there was God. Up to this time the entire nation was known as Israel. From this time forward the 10 tribes which seceded took the old name and the remainder took the name of their commanding tribe Judah. Let these have a shortened form of the name and are still known as Jews. Why the name did not adhere to the throne and the old established government is not explained. The prominent figures Rehoboam and Jeroboam are young men and each has an opportunity to do a grand work and both fail. One puts a strong impression on his time and on after times but the impression is not grand but is always referred to as very ignoble. The other is ever as weak as he appears in the incident now before us. There were times in his earliest years when he manifested some real ability and you are inclined to feel that his heredity on his father's side asserted itself. But he had a bad mother and a father who had cultivated the sensual and selfish. His training days may have brought him many precepts of merit but example was evidently stronger in its effects. Jeroboam is strong but evil; Rehoboam is weak but professes godliness. If men argued at that time as they do today some said that Godliness lent itself to failure while a freedom from such restraint put a man in position for achievement. The answer must be a review of the facts—facts that reveal character as fact. I wish to know whether the man, profession and genuine and facts that reveal the true merit of the achievements. That closing lesson in 1908 told of Rehoboam's downfall, but he did not lose the kingdom, and he did not see to it. His downfall was moral and religious and you will need to get the view of his sin if you would see the handicap under which Rehoboam came to the throne.

Those old men gave good advice. They had evidently been with Solomon and had caught some of his wisdom. Jesus said the very same thing when He illustrated His teachings by washing the feet of His disciples. One who leads well serves faithfully. The young people in Sunday school need to be taught that commanding position is not one of luxurious ease but one of strenuous fidelity. The young men spoke just as you would

expect them to do. We call that "Young America," but we are conceited if we think that we originated such a spirit and conduct. It is human.

The people said an awful thing. They disclaimed connection with David and yet he was their great national hero and in spite of this denial on their part he remained their common possession. This is an instance of the recklessness of speech when men get angry. Why should they throw away their pride in David even if his grandson were foolish? If you will follow that thought out you will see how frequently such recklessness mars human speech and conduct.

But behind stands God within the shadow keeping watch. He had been there all the time. He sent Ahijah to foretell to Jeroboam this that came to pass. He had been on hand during all of Solomon's career. He knew that widespread power and wisdom had spoiled David's son and that the next generation would be incapable of wielding the authority once so easily handled by the Godly ancestor. He knew that the roaming sons of David must be kept within smaller lines since He had promises at stake. He knew that the excessive taxation levied by Solomon to maintain his glory was ruinous for the nation. A few were very rich and they exhibited their wealth lavishly but the rank and file of the people were miserably poor. This state of affairs means ill for any nation and God stepped in to change conditions. But wait: if Rehoboam had been willing to go aside and seek His advice He might have had the privilege of carrying out His intents of good in a happier way. That new king seemed willing to be advised and he took guidance right well. Why did he not ask God's opinion at such a critical time as this. I do not know what course God could have taken but I know that He hears prayer when a man submits himself to Him. And yet Rehoboam is a typical man. We say that we love to pray and then some day we come into an emergency and we run here and there to find a way of relief. We seem humble and we feel that we truly are. We may depend upon Him in a general sort of way. We may say that we have His promises or that we have had most precious experiences with Him and therefore surely we are all right. This whole record reads to me as though this young man presumed upon his position and felt that it was secure regardless of his doings. And that is just the way some Christians of today act.

Here is a fine chance to teach the sovereignty of God and the freedom of man. God had His plan and yet Rehoboam and Jeroboam and the people did as they pleased. You see that they did not know God's plan. He did know their plans and He knew what outcome must be expected. Moving in and out among their plans and their doings He accomplished good where ill only might normally be expected. He had to adapt Himself to their peculiarities and turn this way and that to save them from themselves but He did it. The two truths should be taught to even the youngest pupils—God is absolute in His sovereignty and man is perfectly free in his decisions. To harmonize those two is a task to which many have set themselves. You will find it wise to state both and say that we believe both of them because God has taught them; that we could not honor a God who knew no more than we do and could understand only what we can understand. To tell a man who has lived only in a cold climate that you must build a fire to make ice would sound unreasonable for he has never known of manufactured ice. You know something which he does not and that which seems to him to be contradictory is easy enough of explanation to you.

This lesson may seem commonplace to you as you study it. But life is commonplace. This is a lesson for today's young men and for today's old men and for today's men of all sorts. Get so thoroughly into its story and its meaning that you can make it definitely modern and applicable to issues now before your pupils.

Commune with me in fellowship of love,
Uphold me with Spirit from above.
Bid strife depart, the waves of passion cease,
And in my heart be Christ's abiding peace.

THE UPPER ROOM

Say ye to the Goodman of the House, The Master saith, where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us.

Songs in the Night

We fail to realize the blessing which the night is to us. If it was all day, and the sun was ever shining, over our heads, we could know nothing of the vastness of the mighty universe and its grandeur as revealed in the starry heavens, upon which we can gaze in the dark night. And so, if the brightness of a happy life, free from trials, were ever shining about us, we would know so little of the vastness of God's tender love, the sweetness of His patient gentleness, and preciousness of His unwearied care, as revealed to us in the night of our sorrow. Amid the midnight gloom which surrounds us, God makes comfort, peace and even songs come into the heart of the trusting soul. Pain and suffering are but the storms that agitate the surface of the waters, while true peace and quiet joy are singing down in the depths of the soul, where "storms do not beat and tides do not roll."

This is God's law of consolation. He does not remove the affliction, but gives us grace to bear it: He does not give us back our beloved dead, or take away our sorrow, unless it has gained its full purpose, but as it was in that dark wild night on the Sea of Galilee, Jesus appears to us amid our fears, saying, "It is I, be not afraid."

Paul in the midst of deep conflicts, was caught up to gaze for a moment in vision on the ineffable glories of heaven, and then let down again into his earthly life of trials, making them seem to him, as they should to us, but a very trifle in contrast with the eternal blessedness awaiting him; and it enabled him to cry, as it should us, "These light afflictions, which are but for a moment are working out for us glory—a weight of glory—a far more exceeding and eternal weight of glory."

How unspeakably blessed it will be when we reach that glory, to look back over our earthly life, and "Remember all the way that the Lord our God led us in the wilderness, to humble us and to prove us, and to know what was in the heart."

I. M. CONDIT, D. D.

"Let us search and try our ways and turn again to the Lord."

The primary need of the present is repentance, in the sense of a thoughtful examination of our true condition. We have been so absorbed in what we shall eat and what we shall drink, and wherewithal we shall be clothed, that we have not given much attention to our spiritual condition. We have declared our belief in the Holy Ghost, but have not been devoutly anxious that he should dwell in us. We have quieted our conscience, when for a moment we have felt that we were by no means living to the standard set us by our Lord, with the thought that we were giving rather more money for His service, done by some one else, than we used to do. It will be well for us honestly to take a good look at ourselves, and to think a little of what we ought to be, in contrast with what we are. We need to stop being too busy to think. And that sort of thinking will bring us to confession.—Presbyterian.

"The Words I Speak Unto You"

Long, long ago, in Judea walked a Man Whose words so gracious were His neighbors said, "Never man spake like this man!" How He fed The hungry-hearted with that quiet speech! The wise and simple ran to hear Him teach.

Just words He used!—the words our lips well know— The sick were healed; the dead their graves forsook; Plain words, and angry hell's foundations shook. Just words? Nay, truth! "I am the Word," said He. The Word was truth, the truth was potency.

—ADA MELVILLE SHAW.

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E. L. Mackey & Co., Publishers, 788 Mission Street.

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second class matter, January 5, 1909, at the Post Office at San Francisco,

California, under Act of March 3, 1879.
Permittees must be made by draft, Express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The changed date on the address label will be the subscriber's receipt.

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All Church notices, correspondence, and contributions must have signature of the sender attached for the Editor's reference. These will not be published if so requested.

CHURCH NEWS

SAN FRANCISCO

Home Mission Conference. In connection with the meeting of San Francisco Presbytery January 10th in Calvary Church there will be a conference on Home Missions at which time Rev. W. S. Holt, D. D. will speak.

Tuesday 8 p. m. a conference will be held at Bethany Church, Madrid and Excelsior Streets, in which the following Home Mission Churches are to be present and present their problems: Bethany, Glenside, Grace, St. James, Memorial, University Mound, Salada, Moss Beach and Gramada. Dr. Holt will also speak. Wednesday 8 p. m. at Seventh Avenue Church a similar conference with the Seventh Avenue Church, St. Paul, Richmond, and Parkside. Thursday, 6 p. m. at Lebanon Church Twenty-third and Sanchez Streets, a dinner will be served, 50 cents a plate, after which there will be held a Church Extension and Home Mission Rally and a good strong program will be presented. Keep these dates in mind. The full program will be given later. Prepare to come.

G. A. Blair

Howard Presbyterian. Mr. G. A. Willard lectured on "Great Preachers in History" before the Men's Club, December 10th.

Presbyterian Pastor's Union. No meetings on December 26 and Jan. 2. Professor Paterson, among his exhibits of India, presented a "good luck" god from Benares, the city which is visited by one million pilgrims annually. Photographs

were displayed as vouchers for the interesting facts narrated by the speaker.

NOTES FROM THE SEMINARY

Rev. F. S. Brush, D. D., of Alameda delivered a very interesting and instructive illustrated lecture on "Christ in Art" in Assembly Hall on Friday evening of last week. His next lecture will be given in January on "The Madonna in Art."

Dr. and Mrs. Moore have gone to Carmel to spend the holiday vacation with friends.

Dr. Landon gave an address on the World Missionary Conference last Sabbath morning in the Episcopal Church of Ross under Canon XIX.

Prof. Paterson addressed the Ministers' Union on Monday taking as his subject "Observations in India." There was a large attendance. He was invited to continue the account of his travels at another meeting in the near future.

Dr. Pratt, who has been holding evangelistic services in San Francisco, with Mrs. Pratt spent Saturday afternoon in San Anselmo visiting the Seminary. They were accompanied by Rev. and Mrs. Wm. E. Parker. Dr. Pratt's son intends to enter the Seminary after the holiday vacation.

Oakland First. The funeral of John P. Jones who became a member of this church two weeks ago, was held from the home on the 16th. Mr. Jones had been attracted to the church services and won for Christ within the past few months. Death resulted from a streetcar accident.

YOUR 1911 MAGAZINES

Something About Pearson's Magazine.

The purpose of Pearson's Magazine is to furnish Information and Entertainment.

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LOS ANGELES

Immanuel.—Dr. Walker had the pleasure of welcoming 61 new members Dec. 18th. Of these 17 were on confession. Rev. E. W. Blow, the pastor's assistant, is taking vigorously hold of the work. The campaign undertaken by the centurion bands under his direction is about completed.

Los Angeles is to be congratulated if the report that Prof. L. A. Handley, formerly of Occidental College, is to be City Clerk, comes true. This will be to succeed H. J. Leland who leaves the office to take up the duties of County Clerk.

Occidental.—So convincingly did our three debaters present the affirmative of the question, "Are Labor Unions Justified in Insisting by all Lawful Means at Their Disposal on the Closed Shop?" in a debate with three debaters from Pomona College, in Occidental auditorium, Thursday night, that they were declared the winners.

The debate on this important question was the sixth intercollegiate debate, and the judges were: B. Hunt of U. S. C., and Prof. R. D. Perry, Dickson of U. S. C.; Prof. R. Perry of the Los Angeles high school.

The evangelistic Committee of the Church Federation and the special committee appointed by the Ministerial Union will co-operate in the work of preparation for a great evangelistic campaign. The entire year of 1911 will be devoted to a series of meetings and rallies leading up to a revival campaign in the fall of next year with the noted evangelist, Gypsy Smith, as leader. It is proposed to bring this great religious worker from England to lead a series of meetings in five of the leading cities of the Pacific Coast, and Los Angeles is one of them.

The aim of the Church Federation is to indelibly stamp Los Angeles as a great religious center, and to bring into the churches a large element of the population that is not now connected with any church.

The program to be followed out will be:

That meetings that shall give emphasis to the evangelistic thought be held simultaneously in all of the churches of the city within the month of January.

A series of group or district meetings be held in the different sections in the city during the month of January and also the month preceding Easter.

During the month of February.

1911, a visit to the principal towns and communities of the county will be made by groups of the strongest speakers obtainable by automobile and other methods of transportation, with a view to arousing the greatest interest in religion and social betterment.

Y. W. C. A. Mrs. W. J. Chichester is at the head of a strong committee that is trying to clear off a large debt on the splendid Y. W. C. A. building. Great encouragement came to the committee recently in the receipt of a telegram announcing that Chicago First Church would give \$1,000.00 as a memorial to Dr. Chichester, who was the founder of Immanuel Church and went from here to Chicago First, where he finished his earthly life work.

The Japanese Presbyterian Church makes a special appeal for generous Christmas gifts this year. It is hoped that enough money may be raised this month to secure the deed to the property on West 10th St. Services are being conducted both here and at the recently organized downtown mission; two pastors are devoting themselves to preaching, teaching and visiting in city and country and the earnest cooperation of all friends of this work is requested for Rev. N. Ohno, as he presents the situation to Presbyterian Churches during this holiday season.

The Foreign Missions Committee makes the following plea:

"Some time since in seeking to conserve and enlarge the work a valuable lot was secured at a cost of \$7,000. This was done with the assurance that the Presbytery would stand back of the movement. There is still due on this purchase some \$4,000 together with about \$500 for interest on deferred payments and for street assessment which latter must be paid by January. Of the entire amount raised toward the purchase of this property, four-fifths have been given by the Japanese themselves. Only one-fifth has come from our churches. This does not seem like fair dealing with the situation. The work just now is imperiled by lack of funds. We appeal to you to help meet this crisis. The Japanese have responded nobly but the constituency is small and cannot carry the entire burden. The work should be put upon its feet and there should be a building provided without delay. The cry of need across the sea should not extinguish the cry of need at our very doors. The Foreign Missions Committee of Presbytery in seeking to solve this difficulty has asked Rev.

N. Ohno of our Japanese Mission to visit the churches and present the work to our people. As this work is your work too, we ask you to co-operate with Mr. Ohno who can not fail to greatly interest your people if you will give him the opportunity. If the way is not open for your church to make an offering will you not at least allow Mr. Ohno to inform your people as to the work so that they may intelligently unite their prayers and efforts with those of the entire Presbytery. Mr. Ohno's address is 920 W. 10th St. Los Angeles."

Hanford. The installation of the Rev. John Steele, as pastor of the First Church of Hanford, on the evening of Nov. 16, was the consummation of a wooing and a winning that was very happy. The Rev. Geo.

B. Grieg, the immediate former pastor, presided, and the esteem in which he is held by his late parishioners was evidenced in every way. The sermon was preached by Thos. Boyd, D. D., of Fresno, while the two unique charges—which were full of humor, good cheer and good sense—were delivered respectively to the new pastor by Rev. E. E. Giffen, of Lindsay, and to the people by Rev. W. T. Howe, of Selma. At the close of the installation services the great congregation accepted an invitation to the commodious parsonage, next door to the church, where for an hour or more amid festivities and cheeriness the pastor and his good wife received a most hearty welcome. The new pastorate was certainly most happily begun. It is hoped that it was the omen of years of continuance.

Turlock. At the communion service held December 4th, there were welcomed to membership twenty-two persons, eight of these coming on confession of their faith and fourteen by letter. Mr. Grieg was with us about ten days.

On December 11th, the beautiful new church building was solemnly dedicated to the worship of God. It is in bungalow style, is entirely unlike ordinary church architecture, but is the more attractive for that reason. The building can accommodate five hundred persons. The auditorium is seated with elegant oak pews. It is lighted with electricity. The lot upon which the building stands is a corner in the residence section, 100 ter of a large irrigation district and congregation faces a future which is full of hope. Turlock is the center of a large irrigation district and is enjoying a splendid growth. The town is free from saloons; has good schools, good churches, water works, a sewer system, paved streets, electric lights and is the center of large industrial and commercial activity. It is a good place for Presbyterians to come to. Rev. George R. Jackman, and Rev. Wm. Schorer, retired ministers, are, with their families members of the congregation. Presbyterians interested in this section would do well to write Mr. Jackman.

J. EDWARD BLAIR, Minister.

WANTED: CAPTAINS AND LIEUTENANTS FOR THE ARMY

"What's a preacher, after all, but a captain of industry—religious industry—the working director of a working church? That's the ideal, anyway. If there are a whole lot of these preacher-captains who can't command anybody's industry but their own, if their good people are the sort who are good for very little, isn't the trouble that the captains don't provide their forces with the proper kind of ammunition?"

"If one salesman receiving one salesmanship magazine once a month become twice as efficient a salesman, what ought to happen with one church member receiving one Christian paper four times as often?"

The above is the deduction the business manager of The Continent makes, with very good judgment, from a story told him by the publisher of a salesmanship magazine who had just received an order for 1200 annual subscriptions to his publication. One of the big merchants of the city was sending the paper for a year to all his clerks. He expected a return of two hundred per cent on his investment during the year in the increased efficiency of his working force.

If the merchant is justified in that sort of expenditure is not the pastor likely to be amply repaid for his effort in placing

the church paper in the hands of his working force with its hints each week on the ways and methods that other churches the country over have found effective and inspiring. The articles that all aim at the upbuilding of the religious life of the church membership, too, have their very direct result on the success of the work in each individual church.

It's a suggestion worth acting on.

* * * * *

The Pacific Presbyterian counts on loyal aid in this way from the captains of church industry—but we want more: we want active lieutenants to do field work. And we have good rewards to offer them.

Any boy or girl who sends us the name of one new subscriber with \$1.50, will receive as a Christmas gift from the Pacific Presbyterian an **American Standard Version New Testament**, Egyptian seal binding, a beautiful little book to carry in your pocket to Sunday school and church. For two new subscriptions we will send a **Sunday School Scholars' Bible**, American Standard edition, with many helps that are the best possible explanation of the Bible for use in preparing Bible school lessons or Christian Endeavor topics.

You will be delighted with either of these books, and can secure them without one cent of expense, by seeing some of your church friends who do not now have the **Pacific Presbyterian** and sending us their names.

Orland. Sunday, Dec. 11, was a red letter day in the Presbyterian of Orland, for in the afternoon, the cornerstone of "Trinity Presbyterian Church" was formally laid. To mark their appreciation of the work of the Ladies Guild, the building committee invited the president, Mrs. O. E. Graves, to officiate, but as she was unable to attend, her place was taken by Mrs. J. B. Tolley, the Vice-President. The order of service given in the Presbyterian "Book of Common Worship" was closely followed, the whole audience joining in the hymns, recitation of the Creed, and the Lord's Prayer. A box containing the following documents, etc., was inserted in the stone: 1. Narrative of the steps taken in connection with the organization of Trinity Presbyterian Church, written by Rev. James Anderson. 2. Roll of the congregation. 3. Roll of the Sunday School. 4. The Presbyterian Guild. 5. The Young People's Society of Christian Endeavor. 6. List of contributors to the ordinary revenue. List of contributors to the building fund. 8. The "Orland Register" for Nov. 19, and Dec. 10, 1910. 9. "The Town and Country Journal", Nov. 15, 1910. "The Pacific Presbyterian" Nov. 17, 1910. 11. Twenty four photographic

views of Orland and Vicinity with an illustrated folder. After the ceremony, brief addresses were delivered by the minister, Rev. Dr. Fotheringham, who pointed out what Presbyterianism stands for; Rev. Bruce Evans and Mr. Closson, who expressed the congratulations and good wishes of Baptists and Methodists. Progress is rapid on the superstructure and the congregation hopes to be able to dedicate the completed building by Easter, if not earlier. The edifice will be constructed of concrete blocks in the early English style and will be a decided ornament to the town.

Fulton. A farewell reception was given Rev. and Mrs. W. M. Sutherland, Friday evening, December 9th, at the parsonage of the Presbyterian Church, by members of their congregation. It was a pleasant evening as each strove to make cheerful the few remaining hours of the stay of their pastor and his wife before leaving for their new field of labor at Sausalito, California. After a social hour and music, remarks were made by representatives from the Session, Trustees, Ladies Aid, Sunday School and Christian Endeavor. The pastor gave a brief review of his twelve year's work, which included one hundred four

additions to the church membership. Of this number, sixty-four were received on confession of faith and forty by letter. Amount collected for Home Missions, \$741.00; Foreign Missions, \$652.00, a total to all the boards of \$2185.00. The amount to carry on the work of the church, \$12,250.000. Total to all benevolence including the work of the church over \$15,000.00. During the pastorate a seven room parsonage was built and a large addition to the church, both dedicated free of debt without outside aid. Our pastor and his good wife have both had our interests at heart, and have always been ready to lend a helping hand in any enterprise for the good of the community. Their home was always at our disposal, and we have found them untiring, unselfish and conscientious workers. Their consecrated Christian lives shed a tender warmth wherever they move. We shall miss them sorely, but I trust the blessings they have scattered upon our lives and in our homes, may be reflected to other souls less fortunate than we have been. In an attempt to show their appreciation of Mr. and Mrs. Sutherland, the congregation presented to them a silver service of ten pieces.

The Ladies Aid gave a purse and the C. E. also made a present.

You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still.
A Friend.

Newark.—This church is endeavoring to make its influence felt as much as possible in the community. Sometime since Newark celebrated on a large scale the opening of the new \$3,500,000 railroad bridge across San Francisco Bay. In connection with that event Dr. Curry preached a sermon on "Greater Newark," which was attended by the chamber of commerce of which he is a member. Soon after that the Washington Township Sabbath School Association held its annual meeting here which was more largely attended than any previous one and was specially interesting and helpful throughout. Later our ladies' aid society held their annual bazaar, which proved quite remunerative financially and was thoroughly enjoyable.

And now we have organized a Christian Endeavor Society with a goodly membership entering earnestly into their work, assisting to increase attendance at the evening service, and planning other work for the future. The officers of the society are, Mr. James Cavers, president; Miss Susie B. Brown, vice-president; Miss Mabel Fow-

ler, secretary; Mr. E. L. Kraus, treasurer.

Through the efforts of the pastor's wife the Mission Study Class has again resumed its work with some new members in it. The class numbers 10 members and meets once a week. The book used is, "Advance in the Antilles."

A few weeks since we had a lecture upon "India and Its People," by Miss Eva M. Clark, a native Hindu woman of high caste, well cultured and a fine speaker. Any church desiring her service can be assured of a first-class lecture. Her address is 525 Thirteenth Street, Oakland.

Conferences on the Downtown Church

Ten one-day conferences on "The Problem of the Downtown Church," will be conducted by the Department of Church and Labor of the Home Board, in as many cities, beginning Tuesday, January 24th, 1911, and continuing until Friday, February 10th. The conferences will be directed by the Rev. Chas. Stelzle, assisted by Mr. G. B. St. John. Arrangements have already been made for these conferences with the following cities: Chicago, St. Louis, Louisville, Pittsburgh, Columbus, Schenectady and Auburn. The Presbyterian Theological Seminaries in these cities—where there are such—are co-operating in the conferences, the afternoon sessions being held in the seminaries. The program in each city will present the topics:

Principles of successful church advertising, and the effective use of literature.

How the problems of the Downtown churches are being met, as exemplified in the work of the Labor Temple in lower New York.

Supper, with addresses on "The Problem of the City."

Popular mass meeting for workmen and members of the church. A practical consideration of methods proven successful in city work will be the order throughout the series.

Churches that are making plans to build or enlarge will be interested in the first advertisement of church windows manufactured by a western house to appear before Presbyterian readers. The San Francisco Art Glass Works have supplied the windows for 157 churches on the Coast since the fire, and have six more now under way. That represents experience worth availing one's self of when church glass is needed.



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Portland First Church. An in-
crease campaign has been launched
in our Bible School in the primary,
intermediate and senior depart-
ments. The campaign will extend
over three months, and it is hoped
to increase the attendance 100 per
cent in that time. The members of
the church are earnestly invited to
co-operate in this movement to ex-
tend the influence of the Bible
School and create a new enthusiasm
in this most important department
of the church's work.

Judge Ben B. Lindsay, of Denver,
the boys' friend, will lecture under
the auspices of the Collegiate Alumnae
at the Armory January 9, on the
"Misfortunes of Mickey." Dr.
Foulkes gave a stereopticon lecture
on "Oberammergau and the Passion
Play," in the auditorium under the
auspices of the Brotherhood, Dec.
13th. The same afternoon he ad-
dressed the Woman's Missionary
Society on the Edinburg Conference.

Elgin, Oregon. Evangelist Geo.
W. Taylor of Los Angeles, assisted
by Mr. L. A. Wegner, gospel singer,
and party have just closed here the
most successful union meeting ever
held in Elgin—both in point of at-
tendance and number of conversions.
The meetings were held in the Pres-
byterian Church, which was crowded
for four weeks, with which the Bap-
tist, Methodist and Christian
Churches heartily united in prayer
and personal work for the salvation
of the town. A total of 250 persons
were won for Christ and the Church,
and the work was heartily endorsed
by both pastors and people.

They go next for union taber-
nacle meetings to Tillamook, Ore-
gon, December 15th, and to Onta-
rio, Oregon, Jan. 15th, and the
first open date is Feb. 15th.

George H. Roach, Pastor

Scriptures for the Walla Walla Penitentiary

Through the generosity of the
German churches of Eastern Wash-
ington, Scriptures amounting to
nearly 400 volumes in 17 different
languages were sent by the Ameri-
can Bible Society as the property
of the prison to the Walla Walla
penitentiary, Washington.

A singular accident occurred re-
land Steamship Co.'s steamer, "The
cently on the high seas. The Port-
land Steamship Co.'s steamer, "The
Beaver," with a shipment of Eng-
lish and German Bibles from the
American Bible Society's depository
at San Francisco, enroute to
Eastern Washington, collided with a
Norwegian bark, "The Solja,"
which had a shipment of Chinese
Bibles for the American Bible So-

ciety's depository at San Francisco.
It was a clash again between the
East and the West, and the ship
containing the American Scriptures
sent the ship with the Chinese Scrip-
tures to the bottom of the sea. The
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ion.

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GUATEMALA, THE NEGLECTED

Mrs. William B. Allison, of our Church Mission in Guatemala City, writes the following items of encouragement from that field:

"The American and British Bible Societies that are at work here have, during this last year, put thirty-five thousand Bibles and portions into circulation. The representatives of these great societies in Central America and Panama have their headquarters in this city. In conjunction with these brethren, we have just opened a book room, where Bibles and Christian literature will be on sale. We believe this will be a great addition to our work.

In 1908, the Guatemala Railroad was completed from the Atlantic port to the capital. At San Augustin, five miles from this railroad, we have had an outstation for many years, and an organized church. It used to take two days of hard riding on mule-back to reach San Augustin, but now we can reach it easily by rail in less than a day. On our last trip there we found great interest in towns along the railroad. The doors are wide open to us and we long to begin work in them, but we cannot until we know what our rope-holders will do for us.

Just after we came here, Don Remigio, one of our members, moved with his family to Santo Domingo, a little village down in the coast country. When the people there found that he did not join with them in their idolatrous worship and processions, they persecuted him and his family unmercifully. They even tried to kill him in his bed while he slept. Through it all he stood firm in his faith, and by his exemplary daily life he won the confidence and respect of the people of the village. Now there is quite a company of earnest believers in Christ in that village; and an organized church. The members are already doing good Home Missionary work, and many of the villages near there are anxiously waiting a visit from a missionary. Of late, Don Remigio has been made the mayor of the town, and now that the church is nearing completion, the people are coming in great numbers to the meetings. What excuse shall we offer to the Master if we neglect to gather such a harvest of immortal souls?"

This is the smallest Mission of the Presbyterian Church, and perhaps the poorest equipped. Every part of the work should be doubled in order to put the Mission on what might be called a decent working basis.

The Constitution of this Republic guarantees religious liberty, and the government grants abundant pro-

tection to all missionaries and their work.

According to latest available statistics there are nearly 4,000,000 people in Central America, and 1,750,000 of them live in Guatemala, a population about equal to that of the great State of California and the area is about equal to the six New England States.

Sixty per cent are Indians, 30 per cent are Ladinos, or a mixture of Indians and Spanish. The remainder are foreigners from many different nations.

According to the Distinct Responsibility Plan, as arranged by the different denominations, we as Presbyterians are responsible for the giving of the Gospel to 500,000 in Central America. We have one small Mission of two stations in Guatemala, and have not even touched the four other republics. Each ordained missionary has a parish of 250,000 people.

We have a church building and a home for missionaries in Guatemala city and a shanty in Quezaltenango in which Mr. and Mrs. McBeth have lived for several years, hoping that a suitable home might be provided. They have just moved into an old hotel building, in which they will hold their services also. We have a small printing outfit, which was supplied and which has been largely supported by voluntary offerings. Dr. Gregg has \$2000 on hand for building a hospital.

We are asking for two suitable buildings in which to start schools for boys and girls, and a sufficient sum with which to go on with the hospital work, in this capital city.

We need a man and wife and lady teacher for the girls' school, a man and wife and male teacher for the boys' school, a trained nurse for the hospital, and a man and wife for the Quezaltenango work.

We have a wide open door and a field ripe for the harvest. Our prospects appear bright as the promises of God. We are in great need of more helpers and equipment. Who will come over to Guatemala to help us?

CHALK TALKS ON MISSIONS

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Terms to Missionary societies and Churches very moderate. Address, Arthur P. Vaughn, D.D., Pacific Presbyterian.

BOOK NOTES

The Historic Episcopate

Rev. Robert Ellis Thompson, S. T. D. Price, \$1.50, the Westminster Book Store, 400 Sutter St.

Naturally a physical or mental sore spot gets more hard knocks than the whole sound body. Attention centers on the irritation. So it happens that some temporary shibboleth is adopted as the inalienable prerogative or heritage of an order or denomination. It is extremely interesting to learn from Dr. Thompson that the claim of a given denominational party to be the sole possessors of an authorized ministry and proper ordination is as recent as it is emphatic and pretentious. And history must have here, as elsewhere, her joke at the expense of mortals, for the lineage of the American episcopacy has it seems some very delicately repaired links.

The deeper lessons of the book, however, lie in the plainly indicated drift of the early church away from a group of elders with equal "oversight" of the flock, to a graded organization of overseers with the power of monarchs within the church. The "overseeing" function became the monopoly of bishop, archbishop, patriarch and pope.

Dr. Thompson gives a splendid statement of the enriched Christian experience fostered in denominations emphasizing different characteristics, and draws a fine picture of the great church of Christ, when united, with all this wealth of life preserved. The author anticipates that day; but it will mean the yield-

ing of a claim to a divinely constituted episcopacy and apostolic succession in ordination by a party now urging these points. The first institution appeared in the second century. The latter originated with Cyprian of Carthage and is chiefly of modern emphasis.

The notable biographical feature of "The Century" during 1911 will

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PRESBYTERIANS are asked to remember that their Board of Publication carries at all times a complete stock of Envelopes for Collection purposes—either the **DUPLEX** or the **SINGLE ENVELOPE SYSTEM**.

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REMEMBER: Two-thirds of the net profits of the Business Department are applied to the Board's Missionary and Sunday-School work.

be a history of "Martin Luther and His Work," written by Dr. A. C. McGiffert, Professor of Church History in Union Theological Seminary—a biography which aims to picture not only the stern monk, whose rebellion against the Church of Rome changed the religious history of the world, but also as a man, a real living, human man. The life will present much new material in both pictures and text.

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The Poetic New World, an anthology in which Californians will be interested from its contents, also from the fact that its compiler is a relative of our Mrs. Robbins. Amidst the local color of various eastern sections the more vivid beauties of our sunset lands have appreciative treatment. Joaquin Miller sings of Arizona, and Bayard Taylor bids farewell to California, while Bret Harte's lovely lines to the Bells of the Mission Dolores:

Bells of the past, whose long forgotten music
Still fills the wide expanse,
Tinting the sober twilight of the present
With colors of romance,

sound sweetly from the page. John Henry Boker's "Poe's Cottage at Fordham," with its fine tribute to the poet, and Florence Wilkinson's stirring "Niagara," are among the new poems, included with such old-time favorites as "The Old Kentucky Home" and "The Old Oak

Bucket." On the whole an excellent little book for either the traveler or the home keeper, whose wits need by no means be homely to appreciate it, and one in which not only the different sections of the country, but most of her poets find representation.

Real federation as well as ultimate unity of the churches will be brought about at tremendous cost and they who strive to help toward such a consummation must expect to meet that cost. It is hard for one to distinguish between his own sect and the Christ Kingdom and yet he will discover at times that the interests of the Kingdom seem to conflict with the interests of his denomination. He must then face the issue. The day has come when a very large number of men are ready to choose the interests of the Kingdom even though in doing so they must put aside associations and do violence to their own prejudices and sentiments. Our utmost self-denial is as nothing as compared to his whose prayer lies at the foundation of all true efforts at the bringing in of the union of Christendom.—California Independent.

Have You Fought a Good Fight?

There are two supremely strategic points today where men need the fighting spirit.

One is in social and political life. It is probable that the mass of American people believe in decency, righteousness, clean government, elimination of graft, the removal of the saloon from politics, the breaking up of the alliance between corrupt business and corrupt politics. Yet year after year, in spite of protests and resolutions and efforts, the bad conditions continue. Why?

The other is the religious life.

Religion needs the fighting spirit. We are intelligent in our religion today—open-minded, active, generous. But we need the spirit that is willing to stake life itself on its convictions.

Every Christian needs that fighting spirit in his personal religious life and struggle. Paul said, "I buffet my body and bring it into subjection." Many men and women find it hard and ceaseless work to live a righteous, sober and Godly life. Let them cast out self-pity, and cease asking pity from others. Let them say:

"I will win this fight or die in it. God helping me, every ounce of my energy shall go into the effort to follow Jesus. I will sacrifice anything to win."—The Continent.

Local Option Luncheon

A most enthusiastic group of Local Option advocates assembled at lunch in the Stewart Hotel, San Francisco, on December 15th. Fifteen counties in the northern and central parts of the State were represented by prominent editors, lawyers, doctors, merchants, clergymen and ladies, numbering about one hundred. Mr. A. S. Johnson, President of the State Board of Trustees, presided. Rev. A. C. Bane, State Superintendent, spoke on "Local Option, a Popular Demand," Rev. I. B. Bristol, District Superintendent, spoke on "Why We Need Local Option," Rev. J. S. Thomas spoke on "Difficulties Without Local Option," Rev. D. M. Gandier, Legislative Superintendent, and author of the bill to be presented to the Legislature, explained the features of the bill in a strong address.

The details of the local option bill were freely considered, and it was agreed unitedly to stand for this measure that will enable the people of every municipal corporation and of every county outside of municipal corporations to vote directly on their local liquor question, the majority to rule.

Senator George S. Walker, of San Jose expressed his conviction that such a bill would pass. Miss Anna E. Chase, pledged the co-operation of the W. C. T. U. Friend W. Richardson of the Berkeley Gazette, W. F. Mixon of the Woodland Mail, and C. M. Morse of the San Mateo Leader told of what the newspapers are doing and will do. Isador Jacobs, chairman of the Executive Committee of the Direct Legislation League, voiced his belief that all who believe in direct legislation will support Local Option, and that the bill will surely be adopted by the next Legislature. Mr. E. C. Crystal a merchant of Vacaville spoke on "The beneficial results of Local Option" Prof. R. L. Green of Stanford University made a brief address on the fairness of Local Option, after which the resolution was adopted, pledging all present unitedly and individually to work for the passage of the bill.

This meeting was regarded by all present as the strongest and most hopeful gathering of temperance leaders in the interest of remedial legislation ever held in Northern California.

Lincoln, Nebraska's, first year without saloons, results in drunk-

eness decreased 300 per cent, pauperism decreased 800 per cent. Property values increased \$2,000,000, bank deposits increased \$500,000. Clearing house shows business increase of \$17,000,000.

The Chicago Tribune, the greatest daily newspaper in Chicago, has decided to refuse all liquor "ads," in the future. This is a good example for our San Francisco and other California papers.

Richmond Congregational Church

was rededicated on the afternoon of December 18th. Rev. Alexander Eakin, Pastor St. John's Presbyterian Church, and Rev. Freeman D. Bovard, D. D., Editor California Christian Advocate, delivered the addresses of the afternoon, and the dedicatory sermon was preached by Rev. H. H. Wikoff, Pacific Coast Field Secretary of the Congregational Church Building Society.

Outdoor Sleeping on New York Hotels

Sleeping out of doors is becoming a fad in New York City as is evinced by the fact that several hotels now place beds on the roof for those who wish to get the benefit of fresh air while they sleep.

At the Hotel Algonquin the sides of the roof are lined with living Adirondack pines, not only to relieve the barrenness of the roof, but to break the wind and waft a perfume of mountain woods to the sleepers. Its guests get all the benefit of a night in the woods, with all modern hotel conveniences at hand upon waking in the morning. One of the regular guests of the Algonquin, an army surgeon who was afflicted with tuberculosis, has built up his weight from 90 to 200 pounds largely by outdoor sleeping. This gentleman claims that in the early stages tuberculosis can be cured just as quickly and satisfactorily in New York as in Arizona or Colorado, if the sufferer will sleep on the roof and be careful of his habits and food.

Outdoor sleeping is also of great benefit to alcoholics, according to this doctor. The pure fresh air oxidizes the fumes of the liquor, and in a comparatively short time the drinker is restored to his normal condition. And almost invariably the drinker awakens with a clear head and without that dark brown taste. The same man going on his bedroom would breathe and re-breathe the same air all night, with the result that he would continue to inhale the fumes of the liquor all the time he is asleep. Consequently when he awakens in the morning he has a headache.

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CONTRIBUTED ARTICLES. Many of the best known writers in the religious papers of our day live on the Pacific Coast, and will contribute to *Pacific Presbyterian* during the year. You will search in vain for more timely, suggestive or readable articles than appear in your own church paper.

MISSION NEWS. Occidental Board has its column each week under bright and capable editorship. Synodical and Presbyterial mission work has regular hearing. Men in missions will emphasize their work. Letters from missionaries supported by our own churches will appear frequently.

DEPARTMENTS. No religious paper is publishing helps more suggestive and valuable to the Sabbath school worker than those appearing weekly in *Pacific Presbyterian*. The Y. P. S. C. E. will have topic comments and news from the societies regularly. A column of "Workers' Methods" will give new devices in church effort that have proven effective. Book notes, carefully prepared, are occasionally printed.

NEWS FROM THE CHURCHES. Nowhere else can you find the news items of general interest for the churches of the West. The news gathering service will be organized as carefully as possible to cover the territory from the Rockies to the Pacific.

Pacific Presbyterian should be in every one of 30,000 Presbyterian homes on the Pacific slope. Help to put it there.

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The Shortness of Time

By Edward Arthur Wicher

Sensen says, "We are always complaining about the quickness of the flight of time, and acting as though it were to go on forever." Here precisely is the source of our weakness and failure. We first waste the time; and then we fall into despair over the brevity of time; and then we rush around furiously and without plan trying to do some of the things we had previously neglected to do; and, as a result, we tangle up our days in an inextricable mass of confusion.

St. Paul has shown us the true view to take of time when he says: "Brethren, the time is short." That is to say, we have no time to waste, because it is narrowly limited, but we have time enough, in which to do our duty. St. Paul does not regard the time as a season of calamity, but as an opportunity to be well used. In the midst of the confusion and haste of the world there is a calm, steady strength in St. Paul's words, which visit us with the sense of poise and peace.

It is true that the years flow quickly past us and we cannot hold them back. We inquire of the days that have been and are not and an inarticulate murmur rises out of the vast deep. We strain our eyes to look out into the days that are not yet born, and we see but dimly in a mist that soon becomes too dense for our vision to penetrate. The present only is ours; it is the only scene of actuality. And even here the movement is so wide that we see but a minute part of the stupendous whole.

But it is just in this fact that we have our stay and confidence. For if the whole is too great for our comprehension, we know that our Father's mind must be greater than ours in order to compass the entire plan. Because the universe is too large for our small minds we are thrown back upon the infinite wisdom and tender mercy of our Father in heaven, and, our thought returning again upon itself, we are content and glad to fill our little place in the complete scheme. It is very important because it is essential to the perfection of the Father's plan for the structure of the ages. The whole family of God could not be made perfect without the perfection of every little child. We cannot know the whole, but we can know all that we need to know.

And we are to watch. For we can never know when our times are to have an end and our work is to be wound up. We only know that this is certain to come some day. Whether the limitation is near or far we know not. Even now, though we walk in the sunlight, the shadow of death may fall upon us. And though we see an open road stretching away before us, it may be a road which we are not to travel. The end of our journey is in the little house, near at hand, by the way. Our times are limited, therefore we are to watch. We are not to yield to sins which would drag us down into the abyss; we are not to forget God. But we are to think upon life and death and immortality, time and eternity, God and the human soul and our fellowman.

And every day and every hour we are to do all the kind deeds we can, because our time for doing them is limited. We always intend to do good to some people whom we never reach, because we do not realize how

limited after all our opportunity of serving them must be. The night is coming soon. Whatever gladness we can give we must give early.

But our good cannot be done in a spirit of nervous, feverish anxiety. Feverish work is always fitful work. The largest, kindest service to the world is rendered by strong, sane men, who are not alarmed, but only sobered, by the thought that the time is short. They have something of the calmness of St. Paul when he utters his large words, something of the peace of Jesus when he says: "I must work the works of him that sent me, while it is day." They will comfort the aged ones, guide the wee children, cheer the workers in life's labors, strengthen the fighters in life's contests, speak peace to the troubled ones, bring light to the blind and courage to the disheartened. Sanity, faith and power will radiate from them, wherever they move. And God will be restored to His world for many a questioning soul.

The time is limited, but eternity is unlimited. We live our time for the sake of our eternity. Here we move through the shadows; there we shall stand revealed in the white light. But for the soul that is in Christ something of that white light breaks through into time to illumine and dissipate its shadows. The temporalities are related to the eternities; and the things of the material universe are transfigured with celestial glory. The Savior walks beside us all the day. And at eventide there shall be light.

WHAT WAS DONE

By W. S. Holt, D.D.

Field Secretary Board of Home Missions

The Synods of Washington and Oregon, at their last meetings, decided to take an advance step in their Mission enterprises. They planned for a general visitation of the churches for the sake of conferences, and addresses. In Washington the work was done under the recommendation of the Home Missions Committee alone. Therefore, the plan was to give a new impulse to that work. In Oregon the plan included Home, Foreign and Sunday School Missions, and the promotion of the culture of the young.

In Washington use was made of the members of the Home Mission Committees. Pastors of churches who could take the time, the Synodical Missionary and the Field Secretary of the Board of Home Missions. November was set aside for this work. The definite plans were to hold a meeting with the ladies of the church in the afternoon, meet the men at a supper at the usual hour for that meal, when finance should be the subject, and then devote the evening to a popular meeting in the interest of Home Missions. Another thing that entered into the plan was to introduce the budget subscription plan for all the beneficencies when practicable or when another plan was not in operation.

In Oregon the first half of December was assigned for the eastern part of the State, while the western

ed to be carried during the month of February. In the afternoon, the plan included a general conference in which the mission study, literature, culture and youth society were the topics. A supper with the men at the local indignation fund should be the subject, and then a popular meeting in the evening when the mission work of the church should be considered.

The workers were assigned to the presbyteries, and then the specific church to be visited, the date for the visit and the plans were left with the member of the committee in that presbytery.

The results of the conferences seems to have been good. November proved to be a stormy month in western Washington, but reasonable audiences gathered wherever possible. One meeting was made impossible by a storm which removed a portion of the chimney from the church and left it so that the room could not be warmed. That meeting was abandoned. But ordinarily the meetings were well advertised, and fairly well attended. The suppers were a success. Being given at the hour for supper and of the quality that Presbyterian ladies always provide, they were a comfort to the men who enjoyed them, and made it possible for the men to give the time to consider church finance without breaking into business hours. They also afforded the occasion to set before business men the business of the church as a subject well worthy of their attention, and much interest seemed to be aroused by what was said on this subject. In Oregon the committee in charge had the aid of the local men not only, but also of the Synodical Sunday school superintendent, and the field secretaries of both

Home and Foreign Missions. In this way more subjects were covered in the conferences. Among other things attempted was to show the simplicity of introducing mission study into the Sabbath school a few minutes each Sabbath. The use of the blackboard or of sheets of Manila paper on which were written a few questions and answers on mission subjects was shown to be an easy and sure method of teaching missions. In one school especially a few questions about the conditions in the presbytery to which the school belonged revealed the fact that not many were acquainted with the presbytery.

Such questions as: In what presbytery is this school? How many churches in the presbytery? How many are self-supporting? How many are dependent? opened the way to learn some Home Mission facts without using any great amount of time. The school voted to abandon the reading of the lesson during the opening of the school, as it is always read by each class while studying it, with the determination to use the time for mission study. It was shown that in a year by alternating with Home Missions and Foreign Missions and Sunday School Missions a school could learn more about the mission work of the church than ever seemed possible. The budget subscription plan met with nothing but favor. Many of the churches have adopted the system. If it has ever failed that failure has been due to the way in which the method has been not worked, for it is admitted that the system is not automatic. It has to be worked. Only words of commendation have been heard about the plan of holding the conferences. It commends itself to those who were able to attend.

Thomas Fraser Building, Sitka

By Mrs. R. B. Goddard

President California Synodical Home Mission Society

The Sitka training school has closed its doors forever! On its ground which a few days ago was dotted with happy boys and girls, a contractor and force of men are hard at work and by the coming of another summer the Sheldon Jackson school will stand ready to carry on the work so nobly done in the old buildings.

The Thomas Fraser building will represent California. It is over two years since definite measures were taken for rebuilding the plant of the Sitka training school. Long before this the impression was very general that it would not be wise to spend money for repairs on the old buildings. The two dormitories were erected over 30 years ago by Dr. Sheldon Jackson as a temporary expedient, by unskilled student labor, out of second-class, second-hand lumber from an abandoned cannery. Even these buildings, out of this poor material, were never entirely finished. For years they have been unsanitary and unsafe. Two years ago Mr. Craig, as superintendent of schools, visited Alaska and on his return recommended that an entire new plant be constructed, to consist of seven large buildings, to be the school house and general administration building, and four dormitories, two for girls and two for boys. This recommendation was adopted.

The building committee consists of the superintendent of schools, David R. Boyd, Ph. D., Mr. Harvey C. Olin, the treasurer of the Home Board, the secretary, Miss Julia Fraser, and treasurer, Miss May White, of the Woman's Board, and the presidents, D. Stuart Dodge, D.D., and Mrs. F. S. Bennett, of both

Boards. Mr. D. E. Waid was elected as consulting architect. These gentlemen have all been very faithful in their attendance at prolonged committee meetings, Dr. Dodge repeatedly coming to the city from his summer home especially to help in the work.

Contracts were let for the three larger buildings, totaling about \$36,000, and negotiations were made for letting the contract for the two smaller dormitories. Money for these buildings is still being received and each member of our auxiliaries is asked to use all of her personal influence that much more money will come for the buildings.

The reports are most encouraging. There have been from 20 to 40 natives working in connection with the new buildings and about half of these are former pupils of the school. It is a noticeable fact that most of the latter are working as tradesmen or helpers to tradesmen while the others are chiefly employed in work of excavation.

Mr. J. Ernest McFee has lately returned from Alaska, and is most enthusiastic over the location and the contemplated investment.

The building assigned by the committee to the California Synodical Society to be called the "Thomas Fraser Building," is the one for the small boys, the estimated cost of which is \$5925, exclusive of plumbing, heating and wiring. The first floor of this building contains a very attractive entrance hall, play room, sitting room and reading room, two teachers' rooms, and the store room for the clothing. Up stairs there are two large dormitories, each containing 21 beds,

dressings room, bath room, and one teacher's room, and it is an exceedingly attractive building and is located on the right hand of the campus not far from the Sheldon Jackson museum, with a beautiful view of Sitka Bay.

While the Board has generously set aside a sum from the Kennedy Fund that, with what is on hand, is not going to be sufficient to complete the buildings.

It is asked that all scholarships and pledges for current work at Sitka be promptly remitted to be applied on the general Sitka building funds. California societies supporting scholarships will co-operate in this measure.

It is planned to open the school early in the spring and if the money was not needed for building, it would be better for the societies to continue their support for that field rather than make a change.

The effort of last year to raise the \$5000 for "the Thomas Fraser Building" is still fresh in the minds of the California missionary women. The synodical society accepting a recommendation from the New York Board decided to ask that each auxiliary member contribute \$1.00 by June 20, 1909. At the annual presbyterial meetings of last year the matter was presented and the nine societies enthusiastically endorsed the action of the synodical society, pledging to attempt the work.

A statement of amount raised to date and a table showing the number of members in each Presbyterial, the amount given for this building and the sum per capita is interesting:

Amount given, \$3,873.50.

Presbyterial.	Aux. Mem.	Sitka Bdg.	Per Capita.
Los Angeles	2270	\$2064.52	\$.90 3/4
Riverside	342	285.00	.83 1-3
Santa Barbara	278	218.75	.78 2-3
San Francisco	480	282.75	.58 3/4
Benicia	320	185.00	.57 2-3
San Joaquin	659	301.18	.45 2-3
San Jose	457	172.00	.37 1/2
Oakland	925	319.30	.34 1/2
Sacramento	305	37.50	.12 1-3

We are now at the close of our third quarter for this fiscal year. Those who have no share in this building can invest now by sending \$1.00 marked Sitka Building Fund to the auxiliary treasurer. Make a Christmas gift to Him whose birth means so much to woman.

Give freely, give of self, time, talents, love,
As God, the bounteous giver, gives to thee,
Pour at the Savior's feet your shining gold,
That other souls from sin may be set free.

TENNESSEE CHURCH BUILDING FUND

I have been appointed by the General Assembly through its committee to make final effort to raise the minimum amount of \$100,000, to help the homeless churches in Tennessee into new buildings. I think it is now pretty generally known throughout the Presbyterian Church that the condition in Scotland because of the "Wee Free" decision has been repeated in Tennessee. To say nothing of the heroic struggle these brethren are making to help themselves and of their generous support of the benevolent schemes of the church even while they are in the throes of this struggle, the question here involved is as broad as our national domain; for it is a question inseparably connected with holy principle of Christian unity and church union. It is therefore not a sectional or local question. It is of equal interest to all parts of the church—north, south, east and west—in every nook and corner of the United States. The union between

the Presbyterian church and the Cumberland church was brought about by the entire church, and because the entire church stood by the principle of unity these brethren have been made to suffer. The churches to stand by these sufferers in Tennessee is to say to the opponents of union that sectionalism and division are preferred to unity. The quickest possible way to bring about union with all the branches of the Presbyterian church is to stand by these brethren. We are all ready to say that we believe in the principle of Christian unity. To contribute to this fund is to express this belief in a substantial way.

While some churches not having remembered this great cause may yet do so, I am fully convinced we must largely depend on individual offerings. Let the laymen put their shoulders under the burden and have a share in this high privilege. Are there not a thousand laymen among our more than million and a quarter of communicants who will each give \$100 to this fund? Can not many of our more than nine thousand ministers contribute to this fund? At least there should sound forth from every pulpit of the church strong words endorsing and commending the effort to complete this fund. Let the offering be made at once so that the whole amount may be on hand before the first day of next April. Remit to Adam Campbell, treasurer of the fund, at 156 Fifth Avenue, New York City, N. Y.

CALVIN A. DUNCAN,

Secretary for Assembly's Committee.

Knoxville, Tenn., December, 1910.

SEAMEN SEARCHING THE SCRIPTURES

The sailor colporter tells of the strong interest in the Scriptures of many of the sailors. This is especially true of the foreign speaking sailors, many of whom welcome the colporter with the Scriptures and gladly secure them.

There has been a very marked interest in the Scriptures on the part of the French sailors. The recent breaking away from the authority of the church in



Mr. Louis Thompson, Colporter of the American Bible Society
Crew on a Norwegian Ship

southern Europe, has aroused an increased interest in the searching of the Scriptures for religious truth.

The American Bible Society owns its own boat, and its colporter visits the ships of all nationalities that enter the Golden Gate.

Korea Open

J. H. Wells, M. D.,
Pyeng Yang, Korea

Many groups are now out and going out propagating the Gospel. This is a sort of volunteer native work under the auspices of the Presbyterian committee and supported traveling expenses only by it, though many go at their own charges. They go by two's, three's and fours. One group of three a few days ago are reported after ten days' of effort having enrolled nearly 400 new names of those who said they believed. Owing to the lack of sufficient evangelistic oversight our entire station will not be able to report statistics for the past year as the groups are so busy taking care of converts and their own growth, that the number of baptized and catechumens are not tabulated. We know the number is larger than last year, that is, over 2000.

One of the Korean elders who has been out on an evangelistic tour informed me that never before was the country so open or the people so ready or willing and eager to listen as now. Where heretofore women closed doors and sent them on, they now open and listen. Where the gentry used to be distant and take no notice they now gladly listen.

The one decided charity, hospital service done to all, believers and unbelievers, is, in my mind, reaping its reward according to Scripture. The medical work is a blessed work and the Board and Church ought to be glad they make it possible. We have here in Korea several successful American mining companies. I know of the two leading ones and the cost of their medical departments—they conduct charity hospitals charging nothing for drugs or services to anyone who will come. The two I know of see about as many patients as we do here in Pyeng Yang, roughly, 1000 a month, and cost their companies for all—salaries of doctors and staff, drugs, etc., just about what it costs our Board for this, including everything, such as salary, allowances, drugs, helpers, etc. This shows that missionary enterprise is conducted on business principles.

To summarize the situation in and around Pyeng Yang, from an evangelistic standpoint, it is better than ever. The propagation of the Gospel continues in a greater degree than ever before and by the same means—house to house visitation by unpaid volunteers, and especially the passing it on from one Christian to an unbeliever. There are in the city, five Presbyterian churches, two full at all services with from 1000 to 1200 each, the other three having regularly about 500 each. I do not see how, except for the lack of sufficient evangelistic oversight, the conditions could be better.

A missionary from China who visited Syen Chun in September, writes: "This station has been occupied only nine years. Two-thirds of the 5000 people are Christians, 2500 have been baptized. Last Sunday morning there were 2600 people at church in four services held at the church building, the Boys' High School and the Bible Institute Building. In the afternoon at 2 o'clock it rained hard. Twelve hundred adult Christians attended the services to celebrate the Lord's supper. Twenty-four hundred came in the rain to the four afternoon services. In the evening the Korean evangelist, who had been sent to Siberia, gave a report of his foreign mission work at Vladivostok.



Country Town, An Dong District, Korea

The Korean Christians raised enough money to continue the services for another year or this evangelist in far-away Siberia.

A NEW YEAR'S MESSAGE FROM THE PRAYER COMMITTEE

It is said that Rabinowitz, the Russian scholar, was handed a copy of the New Testament as he was about to sail for Syria and told to use the book as a guide to Jerusalem and the surrounding towns. One morning, being utterly cast down, he went out to the Mount of Olives. As he sat there wondering why his people the Jews, were so forsaken, were driven from place to place on the earth, were a separate people without a country, he suddenly thought of the little guide book in his pocket. He took it out and opening it his eyes fell upon these words of Jesus, "Without me ye can do nothing." In a moment, in the twinkling of an eye, as the scales had fallen from Paul's eyes, Rabinowitz saw that it was because his people had struggled and suffered without Jesus that all their efforts were as nothing. And there, on the Mount of Olives, he became a humble follower of the lowly Nazarene.

As we enter the New Year let us realize as never before that in this work of telling of His love to the ends of the earth all our efforts, our struggles, our plans will be as nothing unless we have taken time to wait on Him for His plans and guidance. Let us see to it that first of all we take time to hear Him speak as to the programs for our meetings, our financial problems, in addition to our numbers, in sending out new workers. Then shall we begin to realize what He meant when He said, "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!

—Oliver Wendell Holmes.

EDITORIAL

An Open Door

God has breathed into man a life so great and good-like that it is capable of, and intended for, illimitable increase and unending growth. Ever before man-soul God sets a door, open to vaster things. In Christianity there are no Pillars of Hercules, no gateway closed with the legend, "Ni plus ultra." The Christian's song is,

"Out through the utmost gates of space,
Past where the far stars drift,
To the widening Infinite my soul
Glides on as a vessel swift

Life is **vast** before us. God has given it, and the gift must be worthy the Giver; it cannot be miserly or miserable. Our life springs from the same deep sources as that of the First Begotten Son. Our life is so great that only God is greater than the sons of God, and such we are. "I came that they might have life more abundant," said Jesus. "I press forward to apprehend," said the great heart of Paul.

Such is the ambition and goal that the Father has for us and that every believer should hold for himself. But goals are not attained "at a single bound, but we build the ladder by which we rise," and our lesson in point reads that the New Year is an open door into the vaster life. Each year a wider door, into a greater room, until by and by the porter, Death, opens the last door that we can see with our present eyes, and the widest.

No one, then, who has accepted God's plan of eternal life eternally increasing can come to a dark, chill winter when "the grey days close behind" him. It's very easy when the snow comes in the hair to look much backwards, and live in the past, in the "closed" days, behind. That is a mistake. The true life has always before it, set there of God, an open door, to newer, greater achievement.

"Every year is a fresh beginning,
Every morn is the world made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

Decade the First

For reckoning "by and large" we cut time into centuries as a matter of convenience. But not many mortals can use century units in making comparisons—it might have been quite practicable in Methuselah's time, for us decades are better.

One-tenth of the XX Century is completed. We can cover the period without difficulty in memory. Whole series of changes in national relationships, wholesale movements of population, scientific mechanical and industrial inventions, fill every day of the calendar for those ten years.

For instance your daily did not have a column each morning reporting the doings of "airmen" in 1900.

The United States has made its regular count of humanity within its borders for this tenth year and announces a 20 per cent increase over 1900, or a total population of 93,402,151. With island possessions the number runs above one hundred millions.

Californians are repeating to themselves, comfortably, the fact that their State made the greatest growth of any during the decade, from 1,485,053 in 1900, to 2,377,549 at present. The rich orchards and wheat

plains of Washington, Oregon, and Idaho, have also had an enormous inflow of population. No other section of the Union, we believe, has developed so rapidly and so healthfully during the decade. Montana also counts 54 per cent increase during the period. Plainly men still face the West, and Empire, in its steady course of progress, comes to us.

"God's plans for us in the coming year are grander than our ambitions for ourselves. It will be the best year if we let it be His year."

Decade the Second

If re-vision has so much that astonishes and almost startles us, it is assuredly a blessing that we mortals do not have the gift of pre-vision. Who could do his best work **fore-knowing** disaster and failure. Who would do his best work if success were absolutely assured. The inertia of Arab fatalism would seem strenuous compared with our attitude towards life if our vision penetrated the future.

But hope is a very creditable Christian grace, and a most valuable commercial asset. It is the motive power that drives all religious, social and industrial machinery. Briefly, American differs from Arab chiefly in the ingredient of hope.

The world will be moving faster in 1920 than it moves in 1910. It's progress has not yet reached maximum speed; it accelerates. What "fast" social circles will affect in aeroplanes, autocars and feminine headwear in 1920 we prefer to be ignorant of for the longest possible time. What the wizards of invention will be doing then their own hardest prophets do not venture to suggest.

But some things we compass in hope. The decade will see the world contracted by thousands of miles. Long lanes will be shortened, their wanderings cut away. Steel highways from Cape to Cairo, Paris to Calcutta, New York to Buenos Ayres, possibly from Peking to Calcutta, will shorten the world's longest roads. London will be nearer Yokohama and Hong Kong via the Grand Trunk Pacific. Before the decade is half run San Francisco will ship via Panama to New York, Liverpool, Naples and Cape Town. The following prophetic figures appear in the editorial columns of the San Francisco Post:

"In the last five years the traffic across the isthmuses of Panama and Tehuantepec increased more than ten times, from \$8,000,000 in the fiscal year of 1905 to \$82,000,000 for the year ending June 30, 1910. No statistician as yet has ventured an estimate of the volume of commerce that will be carried through the Panama canal in 1915, but it is certain that the opening of the canal will mark the greatest change in the world's navigation and commerce in history."

It is the short road to the "Coming East." The decade will see Europe and eastern America, the commercially and industrially developed world, turning toward Cathay; and this is the highway.

And Panama will multiply the populations of California, Oregon and Washington. Argosies richer than any laden by the men of '49 will in coming years sail through the Golden Gate, the straits of San Juan and up the Columbia.

The Church on the Coast

The Presbyterian membership has made 75 per cent increase during the decade, in the three synods of the Pacific Coast. In 1900, 42,438 members were reported;

in 1910, 74,137. The number of churches rose from 171 to 399, and many additions have been made since the tabulating of the Assembly records. For instance, California now reports 347 churches, where the Assembly annual only 235. In 1900 there were 488 clergymen connected with the Coast synods; in 1910, 810. There were 18 presbyteries in 1900; 25 in 1910. During the decade the proportionate increase in communicants was greater in both Washington and Oregon than in California due to the rapid settling up of the new agricultural and fruit districts. The Presbyterian church has a splendid prestige in the new Northwest. And Presbyterians have been and are pioneers, since the days our Scotch-Irish forebears struck inland from the Atlantic and crossed the Blue Mountains in Colonial days. We give the table following that further comparison may be available to the reader:

Synod.	1900.	1910.
California:		
Ministers	279	431
Churches	235	347
Communicants	23,659	39,357
Oregon:		
Ministers	77	134
Churches	98	137
Communicants	6,785	12,472
Washington:		
Ministers	132	245
Churches	133	227
Communicants	11,996	22,308

The State press has been profuse in its self-gratulation on the increase of California's population during the decade, an increase of roughly 60 per cent. But the membership of our church during the same period over the same area shows an increase of more than 65 per cent. More could have been done; therefore more should have been done in winning men to the church. But blue spectacle pessimists have shaky statistical basis for their cold-blooded faith. The church is gaining ground—gaining on population in the State of all the 52 (the list of territories tabulated in the census) where the greatest increase has been made.

Other denominations also show very gratifying increase. The northern California conference of the M. E. Church reported, in 1900, 220 clergymen; 17,213 members and 1579 probationers. In 1910 there are 244 clergymen; 35,677 members and 1751 probationers. Here the gain in members was well over 100 per cent.

Of Methodist Episcopal, South, no statistics are within reach, but general officers report that the church is financially at least a third stronger than 10 years ago, which means that the body is far better equipped for work than formerly. The rolls both of ministers and members, have increased.

Great numbers are before me
 Whose feet I have never seen,
 Though in my dream I have
 Often seen them here before me.
 Whose names I cannot mention,
 Whose faces I have never seen,
 Whose names I cannot mention,
 Whose faces I have never seen.

* * *

The Increase of His Kingdom and Righteousness

There are many true men who believed in a new era of righteousness and peace have found it hard to regard the outlook for civic righteousness as anything but gloomy and hard to believe their struggle for better things as other than fruitless. Statutes were not enforced, and reform legislation was emasculated. But never, for generations, have the skies cleared so rapid-

ly and hopefully as at this New Year. Men in the ranks of every reform movement are full of hope. The president of San Francisco Church Federation voiced a very general optimism when he said at the last meeting of that organization, "I believe that a year from tonight we shall be able to meet here and thank God for workable enactments on our statute books for bringing about long desired reforms in our commonwealth. We may anticipate what men will be able to do—we cannot predict what God is going to do. And God is for us."

* * *

A Bible Date

1911, the year symbol that we now begin writing recalls an interesting date, found in every English Bible of which we are likely to be in possession, but not a part of the inspired text. The King James Bible was issued in 1611. For seven years the Hampton Court conference had been engaged in the work of translation, using the older translations of Wyclif and Tyndall as aids, and the complete list of Greek and Hebrew scriptures then in their possession. Beyond controversy the publication of this version has done more than any other book to standardize the English language. The Bible societies are planning a fitting celebration of the anniversary.

* * *

Fancy Becomes Fact

"Sow a thought, reap an act," is one step in the familiar recipe for mixing the stuff our lives are made of. First an ideal; then a human incarnation of it; a "Great Stone Face," then the character drawn on the same grand lines.

In the 1909 Christmas number of a popular magazine appeared a bit of fiction—world-famous opera singers on the streets of New York singing a carol at midnight Christmas eve in aid of a broken musician they chanced upon as he begged. Christmas eve comes again and a world-famous songster, not in the falling snow of New York, but across the continent under the blue sky, in the soft air of San Francisco, sings to the Christmas stars and the city's multitudes. There you have the sermon, from text to "improvements."

Fiction become song; the idea actualized; "as he thinketh in his heart so he is."

Of course the daily press tacked a different moral to the tale, and not a bad one. Here is a brief example:

"Christmas morning the world read that on the eve of the anniversary of the Nativity, the diva, whose voice has been the marvel of kings and queens, impressarios and music lovers of the globe had not considered it dangerous to her God-gifted talent to sing in the open night in the climate of the Golden Gate. The world has learned that the Panama Exposition City has the climatic conditions in the dead of winter which made the marvel possible."

There are still other explanations of the picturesque incident. The message of the angels over Bethlehem was "to all people." So age after age when the return of Christmas provoked a repetition of the choral, churchly choirs held the tradition that Christmas songs, more than all others, were for the people. So carols were sung around about old-time cities. San Francisco with her great hostels of wanderers has had the happy custom of sending her church choirs to sing to them the Christmas story; and the white-robed boys of the Good Samaritan Mission sang in the hotels in 1910. At Lotta's fountain, the busiest heart of the city, Tetrizzini "sang to the people."

* * *

For Peace Among Men

Less spectacularly, perhaps, than in the Eastern me-

tropolis, but with real earnestness and effectiveness the Presbyterian Church on the Pacific Coast is working towards a rapprochement with the armies of the labor world. Rev. William Nat Friend, chairman of this work for the Synod of California, sent a Christmas letter to the unions that had wide circulation, and should be of no less interest to churchmen than to those to whom it was primarily addressed. Here is the heart of the message:

"The church people, as such, have learned that there are more union men with cards within their ranks than they ever before dreamed of. They are appreciating their obligations to serve the organized units of humanity as well as the stragglers from the camps, while in all the extended ranks of labor the workmen are discovering these same conditions.

"If the industrial condition of humanity is still one of faction and struggle for better adjustment of equities that at times seem to be no equities at all, it is nevertheless a healthier struggle than it has been, and the last word must be the Christmas word, the word which the church should be especially fitted to declare because it is of the spirit of her founder and because she has those who must be ministered equally unto on both sides. It is the beautiful word peace, 'Peace on earth, good will toward men.'

"It is coming, too, the way of industrial peace. Just as the arbitrament by personal combat has given way to the judgment of the combatant's peers, just as international arbitration is now no longer a poet's dream, so shall the crude and cumbersome and oppressive machinery for exploiting human labor and settling industrial war go to the scrap heap of wornout human barbarities.

"If for no other reason than that these means are too costly this is coming to pass. Yes, the final word of industrial struggle is to be the way of honorable peace."

* * *

The Disaster Probabilities of 1911

The Lloyds have for years insured shipping and almost every other form of property, also human and animal life. The whole business, based on the most accurate statistics of the past, is a scientific gamble on what is going to happen during the period of insurance. The probabilities work out accurately enough to pay regular dividends. This year the press reports include a new "mortality" table, in which the Red Cross Society replaces the Lloyds, and says that six serious disasters, calling for their aid in relieving widespread suffering, are "probable" in 1911. An equal number of calls will come from the outside world, perhaps, famine in China or India, and earthquakes in Japan or South America. Many lives will be lost; millions of property destroyed by fire and tornados, villages left without support by mine disaster or flood, and the Red Cross stands in waiting to "insure" against needless loss of life or suffering by hurrying its trains of provisions and physicians to the points of need. A half million dollars are spent in relief annually under Red Cross direction.

* * *

A wanderer who has spent Christmas for several years in Latin-America was asked if the festival is not made more important among the warm-blooded, religiously tempered people of the South. He gave this testimony before a group of men: "Christmas is not observed there to the extent that we keep the day here, because of the lack of Christian home life. And when the home breaks down the nation breaks down." Just at this point has been the strength of Anglo-Saxon peoples in the past, and here is the danger point today—the weakening of the home life, especially under modern conditions in the great cities.

THE UPPER ROOM

Say ye to the Goodman of the House, The Master saith, where is the guest chamber, where I shall eat the passover with my disciples? And he saith, Behold, here is the room, furnished and prepared, that ye may eat and drink.

The Future Days

A New Year's Homage

Nobody thinks of climbing the dangerous passes and peaks of Switzerland without a guide. Experienced travelers are very careful about getting experienced guides. Even then a man sometimes loses his life. These guides have to learn the way at the risk of their own lives, and they take serious risks every time they climb, and this in the sphere where a man can see and feel with his outer material senses.

How much more does a man need a guide for the climb on into the future days, where no man has yet learned to see or feel an inch ahead. With all our great advances in knowledge and science we don't know surely a clock's tick ahead what is coming. The coming year and month and day—even the next moment is utterly hidden from our eyes. We are used to it from the earliest birth of life, and move on with a certain steadiness, planning and shrewdly guessing how certain matters will go.

That very steadiness of step in our common life, on into the unit darkness of the next hour, tells of a great Guide whose hand upon life all men have learned unconsciously to trust. The man who risks going alone in a dangerous mountain climb in daylight is reckoned foolhardy. Even he wouldn't go in the dark night. How much worse is it to go alone on the life-climb without even a single ray of daylight to show the way? Yet many do just that. Foolhardy—would you say?

There is a tender awe in knowing that there is some One at your side guiding at every step, restraining here, leading on there. He knows the way better than the oldest Swiss guide knows the mountain trail. He has love's concern that all shall go well with you. There is great peace for us in that, and with it a tender awe to think who He is, and that He is close up by your side. When you come to the splitting of the road into two there is peace in just holding steady while you put out your hand and say, "Jesus, Master, guide here!"

Some terrible mistakes have been made by those who said they had heard the voice of God, and were doing as He had bid. There is a voice of God, and there is a voice not God's but sometimes mistaken for His. There is need of constant watchful care. Yet one may be sure. The Master said, "My sheep hear my voice"; that is, they recognize it. The actual sheep in that land are very keen and quick to recognize their own master's voice. **The sheep live with the shepherd.** It is by long, daily intimacy with him that they know him so well. So with us. By the intimacy of daily contact with God, by the intimacy of knowledge of His Book, one may come to recognize unerringly His voice, and by the cultivation of a quiet spirit one grows keener to know that voice, for it is a voice of great still quietness. There is a Voice of God as well as a Book of God. God speaks by the voice of the Spirit to a man's inner spirit. He is apt to speak in words of the Book. Sometimes He speaks otherwise. And when He does it is always in accord with the Book, of course; the voice of God agrees with itself. He never speaks contrary to the Book nor to the spirit of it.

A will bended to God's, a spirit of obedience to His wishes, the Book kept open, the cultivation of the Spirit's friendship, time alone with the book daily, a habit of wide reading of its pages, a quiet unhurried spirit—these simple great things lead to a calm judgment and sensitive spirit that know what to do and make no slips.

S. D. GORDON.

THE BIBLE SCHOOL

SUGGESTIONS FOR STUDY

By LAPSLEY A. McAFEE, D.D.

LESSON II.

January 8th, 1911.

I Kings 12:25-33

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.—

Golden Text: "They shall not make unto them any graven images." Exodus 20:4

Have you read the verses intervening between last lesson and this? If not then you should stop right here and do that. That is to be a commendable custom with Bible students. You are not studying isolated chapters and incidents but one continued history. The selected portions are merely headings of your outline and the infilling awaits your attentive study. This time you will see a fine side-light in those few verses. Rehoboam seemed in last lesson to be indifferent to God's will in the matter thrust upon him. But you will see that he did have regard to God. A messenger came hurrying to him to deliver directions from God and He was obeyed. That may have been because of the serious lesson given him when he tried to ignore the threat of Jeroboam and his followers. You will notice that Rehoboam sent a taskmaster to the revolting people apparently to set them their tasks but he did not succeed nor did he come back to report. The people were in earnest when they said that they would not allow Rehoboam to lord it over them. By the way are you reading the parallel account in II Chronicles? Much of the material used by the writer of I and II Kings finds place in the Chronicles' records but some does not and some other material is incorporated there. It will interest you to observe how Judah stands out in the Chronicles. The writer perhaps even begins with far-away ancestry and follows down from man to man showing the rise and development and decline of the worship of the true God. Naturally Judah, since it retains the temple and its ritual, is his emphasis after the division. The Kings books, doubtless originally one, give a running account of other kingdoms with a possible emphasis on Israel.

Building becomes a marked feature in the life of both kingdoms. That is not so remarkable for Judah but for Israel it is quite surprising. Solomon's heavy tax-levy was for building purposes. His equally burdensome draft of men as workmen was distasteful to the common people. It was all very well to have great structures to show to visitors and it is reasonable to imagine that all the people shared that pride, yet among themselves they objected to the price they were paying for that display. The revolt was based largely upon this objection to a farther building enterprise. Then the first reported act of the newly made king is one of city building. That is human and makes this old history wonderfully up-to-date. What underlies such action? It is the impression that national prosperity depends upon material advancement and display. This is quite contrary to the lessons God had tried to teach them long before. He had dwelt upon the character development while they were seeing material evidences. "Cities which ye built not"; vineyards and olive groves planted by other men's hands; these had been some of the ways by which God had sought to impress the people of Israel with the ease of getting the material if the deeper work had been done. He wanted their hearts and promised that other things should be added. By taking a nation God has presented an object lesson big enough to command attention of all men. When the principle is understood the individual can apply it to himself. It is worth while to ask ourselves about our way of estimating progress in church and Sunday school. Popularity as indicated by the crowds; financial success or trouble; length of membership rolls; genuine love for and knowledge of the Bible; true prayer spirit; personal work in witnessing for the Savior and Lord; which sort is our gauge for measuring success or failure? We must study that out and teach the truth. Many do not know how to estimate strength today because their Sunday school teachers have not been faithful.

What a lesson Jeroboam's children should have learned out of the inner in his devotion to the external. He shows a wisdom

in his evil. It is a fact that the people would have gone back to their true ruler if they had continued to go up to the temple in Jerusalem. You see, a revival would surely have resulted, for some priest or prophet would sooner or later have had a vision and would have let the people share it with him. There is no way to prevent the people from doing their duty if their worship is kept pure. Of course Solomon had allowed it to become corrupt and Rehoboam did not have enough real piety to bring it back to standard. But if the people had gone persistently to worship in Jerusalem they would have been in line for the blessing which would inevitably come. Those who did frequent the temple had visitation after visitation from God and their hearts were warmed again and again as He came near them through leaders whom He had commissioned. Then when they came back to purity of religion they exhibited a new devotion to the state. You will notice that truthness of heart makes truthness in life. Going to church those days must have been discouraging work to those who were Godly among the people of Judah but it was the best thing for them to do for it kept them in line for the awakening which came. Jeroboam may not have looked thus into the far-away facts but for some reason he felt that it was not quite safe for his cause for the people to be in the temple. And so he made gods for them to worship. There is one thing to commend in that man; he did not imagine that men could prosper without religious devotion. He did not scoff at religion and urge the people to become infidel. But he did set himself to corrupt religion so that he might further his own ends. And this is the starting point in all instances of falling away from true faith. Men's minds do not lead them astray. Men's hearts always take that leadership. Minds will follow but hearts are in the advance always. Not men's philosophy but men's desires lead them into loss of faith. You will find that stated in two Psalms very clearly: Psalm 14:1 and Psalm 53:1. The explanation follows in the very same verse each time. "Corrupt are they" tells why their hearts desired release from the thought of God. Not philosophy, not logic, not study of medicine or geology or science of any sort but desire turns men into atheism. And the heart's desire is because of sin. Jeroboam wanted to put God out of consideration and hence he made calves for worship. That particular form of heathenism is traceable to his residence in Egypt where calf worship was common. He did come near after Solomon issued his decree against him and had remained there until summoned by the people to stand with them at the time of the proposed coronation of Rehoboam. Aaron's temptation had the same basis for the people then were familiar with the forms of Egypt. Egypt was always a snare to those people. Abraham went there wrongfully and suffered results. In Jeremiah's time it was Egypt that furnished the attraction for disobedience. And these are merely samples taken from different periods of the national and family history. And yet Egypt was the asylum for the baby of Bethlehem. It seems safe to go anywhere when God sends that direction but very dangerous to go into places of temptation when He has not so directed.

There are three elements of this corrupting process: calf worship, ordaining of priests contrary to God's plan, instituting of feasts which had no divine sanction and no historical meaning. Any one would have been disastrous by itself. Worship is a delicate thing which man can not arrange for himself. Not that we worship; but whom do we worship and how do we worship? Sincere a man may be and yet wrong. Devoted a man may be and yet wrong. Earnest and eager a man may be and yet wrong. Jeroboam may have intended to do a good thing for he had God's authority for being king. But he desired to settle questions for himself. And the name of Jeroboam stands in all after history as one of reproach because of what he did. He disobeyed God and so he was wrong.

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CHRISTIAN ENDEAVOR

New Year's Consecration Service

Topic, January 1, Untrodden Ways. Joshua 3.

Daily readings—The divine leader, Ex. 13: 20-22; God the way-maker, Isa. 43:15-21; The Lord's High way, Isa. 35:4-10; Peace by the way, Gen. 45: 24; The excellent way, 1 Cor. 12:31, 13:1-8; Trust for each day, Jas. 4:13-15.

Verse 1. Early in the morning. God's service begins at dawn; on New Year's day. Do you keep the morning watch? God's ark is a half day's march ahead before some church folk's waken.

4. Ye may know the way. No uncertainty; no wandering in the dark. When God goes before there is one path that is illuminated; it is not a side path, and not the back track; it is the bright way from where you stand on forward to where God is waiting for you.

4. Ye have not passed this way heretofore. God leads in no treadmill of spiritual experience, no round returning on itself and arriving nowhere. Why mill in old circles when God's "road of a thousand wonders" stretches before you to His highlands? Why build in the foundations of "repentance from dead works and faith toward God" when He calls you to His upper room? New ways call for courage. Princes need "a royal test of character." God will see that they get it—tests calling for the very best that is in them. The best never gets out otherwise. A new year lies before us, untrodden. We may keep the straight path, unswerving. "The work is before us; we may do it manfully, earnestly, as God would have us do it. The pages of the book are clean and white; we may write truth and beauty on them, and avoid the blots that have darkened other pages."

5. Sanctify yourselves—tomorrow Jehovah will do wonders. No tomorrow of God-wrought miracles without a today of purifying. You do not know what the year has in store; but it will be enough to try your mettle. Before the trials come, then, is the time to consecrate yourself to His high service. Consecrate yourself irrevocably to do God's will as it becomes known. It will lead you into new fields of activity; it will lead in the end to greatly advanced rank in service—nearer the Chief Captain.

7. I will be with thee. There are God-appointed leaders for all untrodden ways, fellowmen from whom we can get help and guidance. We lose by neglecting the fellowship of saints.

8. Thou shalt command. 9. Hear the words of Jehovah. The safe leader for untrodden ways repeats God's commands and transmits God's word. No better service than for you to do this for your friend.

8. When ye are come to the brink of the waters. A river, but not the end of the journey if God leads on. It's very easy, and very common, to stop outside the Promised Land. It will be easy to make 1911 just an old year over again, rather than follow God into a real New Year.

13. The soles of the feet—shall rest in the waters. Conquest by occupation. Possession is property-right. "Standing on the promises" means wealthy spiritual life.

17. The ark stood firm—in the midst of Jordan. God at the danger point as long as a soul is left to pass that untrodden way. In modern warfare the commander is not at the fighting front; in old days of personal combat the hero captain was found in the thick of the fight. But spiritual war is personal war, and the Captain is in the thick to rescue every true

warrior. Timidity at the experience God permits, but also have courage. A Fourth Man walked with the Hebrew children in the fiery furnace of Babylon.

Topic, January 8. Blessed—to Bless: Gen. 12:1, 2; Psa. 107:1-3. An evangelistic opportunity.

A blessing in prayer, Gen. 32:24-32.

All spiritual blessings, Eph. 1:3.

Unlimited gifts, Rom. 8:32.

Passing blessing on, Matt. 10:8.

The principle of proportion, Dent. 16:17.

To bless—whom? Luke 9:27-36.

Gen. 12:1. Into the land that I will show thee. A man is little use to himself or others until he gets into God's land. He is of little value to society until he has "walked by faith." "Without faith it is impossible to please God" or bless men.

1. From thy father's house. God's blessings may look to our eyes very like privations. Was it God's blessing when Job was stripped of everything, penniless, childless, friendless, persecuted, at death's door—a blessing? Unskilled smelters leave a good deal of gold in the ore, and lose it. God plans to recover and use all the gold; it takes hot fire on refractory ores.

2. Thy name great—be thou a blessing. That's the only way to acquire a great name. Doctors degrees from universities, but greatness from serving men. The greatest is he who serves the greatest number.

"Every blessing, both the things which men call blessings and the blessing of God's love and grace which He gives us that we may be able to bear the want of the things which men call blessings, is given to us to be shared. All true blessings are recognized by those who receive them to be obligations. The good we have and the patience to do without the good we desire, are both of them gifts of God to be shared with others. We share our good by giving it or by showing others where they too can get it. We share our patience and steadfastness, if we have these greatest of all goods, by simply being loyal to them." Job was great; was blessed and a blessing to multitudes in his dire humiliation, and his faith.

Psa. 107:1. For He is good. "Every blessing is in Christ. Every one may have Christ. Every one accordingly may have every blessing. There are no blessings which are reserved for a few and denied to the many. What blessings we do not have we lack not because God is unwilling to give them to us but because we are unwilling to take them."

2. Let the redeemed of the Lord say so. How can you be more a blessing to your fellowmen than by spreading the news of redemption? How much blessing do you really receive from a redemption that you can throttle and silence? A man is little worth to God, or himself, or men who can accept God's enduring loving kindness, deliverance and salvation and be silent when others are singing.

"Bless Jehovah, O my soul;

And all that is within me, bless His holy name."

Some of the latest books at the headquarters of the Presbyterian Board of Foreign Missions are the Edinburgh Conference Report, nine volumes, "The Decisive Hour of Christian Missions," by John R. Mott, "Korea for Christ," by Geo. T. B. Davis, and "The Korea Pentecost," by W. N. Blair. They are on the reference shelves ready for use by any who wish to use the Board headquarters as a reference reading room.

OCCIDENTAL BOARD

On account of the New Year's holiday the regular monthly meeting of the Occidental Board will be held on Tuesday, January 3d, instead of Monday, the 2d.

Words from our missionaries are always timely, and from month to month we welcome the messages that give us glimpses of them and of the work that they love.

A letter from Miss Bertha Blount, dated Wang Lang, Bangkok, Siam, August 18th, speaks of looking forward to the annual meeting which was to be preceded by a conference for Christian workers—a spiritual preparation for the business meeting to follow and the important matters pertaining to the work of the mission there to be discussed. Miss Blount has a Sunday school of about 40 little boys, and the picture cards and rolls in use in our schools are very important factors in the teaching of the lesson there.

While the eyes of the newspaper world have been turned recently towards southern China in expectation of a new anti-foreign outbreak, the work of our mission has gone quietly on. Miss Banks of Canton, wrote lately of a ten days' convention for native workers and other Christians held at Ko Chow, a city in the Yeung Kong station district, under the direction of Mr. and Mrs. Charles Patton. An attendance of 60 was expected, but nearly twice that number were present. At the conclusion of Mr. Patton's address each day, Miss Banks reviewed the Christian women on the different points. The conference was followed by a two weeks' tour by boat and sedan chair through the district. At present, meetings are being held every week for Christian and heathen women alternately, with a prospect of others soon in a different neighborhood. There is a great need of workers among the women in the churches as it is difficult for the missionaries teaching in the schools to take time for outside duties.

The thought of China brings at once to mind Dr. Merwin who so recently made China's need very real to us, and her many friends will be glad to have the message sent from Tsinanfu, October 13th.

"Well, we are about settled now, and quite at home. Six weeks last night since we arrived in Tsinan after a fine trip. We had such a perfect ocean trip, with a little excitement at Kobe in the form of a typhoon to vary the program. Nothing serious happened but a large party of us that went to shore, including the captain, came near being left, as a sudden storm came up making it not only dangerous, but almost impossible to get back to the ship. We were drenched to the skin getting from the launch to the ship, but no accidents occurred, so we think of it now simply as an incident of the trip. We had a good trip up the coast to Tsingtau. Father and mother kept well all of the way and enjoyed it all. Mother is astonishing us all by her interest in the work and the language. She is really learning words and phrases and is planning to study some. Father teaches English an hour a day to one of our good Christian workers here who has charge of our boys' school. It has been decided that I must not open the hospital at present, but must give all of my time to the study of the language, so I am hard at work. I really enjoy the language study, but it is hard to refuse to see patients."

The evangelistic movement in Korea is not confined to Seoul, and the north, but is spreading through the southern districts as well. Mrs. Walter Erdman wrote from Taikun, Korea, October 25, 1910. "Just now we

are at the beginning of a great evangelistic campaign in the effort to bring the Gospel to all who have not heard. This week a 5 o'clock prayer meeting is being held every morning in the church and this morning there were between four and five hundred out and many were there by 4 o'clock. Last Sunday the elder in urging the people to join in the campaign and to preach with might and main said, "Forget for a week everything earthly and preach incessantly. It is impossible for us not to do this." The city is all divided into districts and a man and a woman are in charge of the preaching in each. After the campaign is over here it is to be carried out into the country. We pray that great wisdom may be used, and that Christ will truly be preached and that it may not be merely a great demonstration of enthusiasm. Above all, we don't want the people to work for mere numbers. I hope to go with the women and do house to house preaching."

Mrs. Dwight E. Potter wrote from Tripoli, Syria, October 11th:

"Sunday evening we had a report meeting of what work for Christ the last year girls had done during the summer. I wish you could have seen their glad faces and heard their joyful reports and realized into what a large region the light had been carried by these girls—some of them what we consider mighty stupid, yet one of the 'dullest' had organized Sunday schools and carried them on. The girl who did most, little Perfect, as her Arabic name means, didn't tell of it herself—she was too bashful to say a word, but one of the teachers who had drawn the story out before, told of this child—a girl of perhaps 13, getting some 30 children of her neighborhood together twice a week all summer on Sunday for the Sunday school and on Thursday for a sort of prayer meeting. She taught them hymns, prayed with them and they raised some money for some poor people of the village. Not content with that, Perfect went to see and read to a sick old woman and finally asked her if she was prepared to meet God. The old woman said, 'No, but I beseech you tell me how I may be ready.' Many of the girls had started little classes in their homes. Isn't it good to think of the work they can and do do—so much farther than we ourselves can go?"

"We are expecting great things of the Tripoli field this year from the eager way the people, pastors and elders have taken up the 'Win One Movement.' His hand is surely with us and He will give us the blessing."

There is a peculiar pathos in these courageous words as to the bright outlook, when we know that a few short weeks after this letter was written Mrs. Potter was called upon to give up her little son who died on Thanksgiving Day after a brief illness. The hearts of those to whom the mother has been an inspiration here will go out in sympathy to her thus left alone, and there will be much prayer that she may be sustained in this supreme trial.

The Occidental Board has set apart the time from 12 to 12:30 o'clock on the first and third Mondays of each month for special seasons of prayer for our missionaries on the field and the work of the Board in all its branches. Already these prayer services are proving a blessing to many. We would ask our synodical and presbyterial societies and also our auxiliaries so far as possible to keep this half hour for prayer. And would it not be well for each of us, individually, to keep this time each day at this noon hour and make our requests known to Him for this work of His. The prayer committee of the Occidental Board will be glad to hear from any who will join in this work and also to receive requests for prayer.

TOPICS FOR WEEK OF PRAYER.

Suggested by the Evangelical Alliance.

The week of prayer in 1911 begins with New Year's Day and covers Sunday, January 8th. It is proposed to the ministers of the country by the Evangelical Alliance for the United States that sermons on the first Sabbath shall be upon the fatherhood of God, and texts are suggested: Matthew 6:9; John 3:16, and Ephesians 3:14-15. A week later the suggestion is that ministers everywhere shall preach on the brotherhood of man, drawn from the Scripture texts: Malachi 2:10; Acts 17:16, and Colossians 3:11. The general theme of prayer for the week is to be "Thy kingdom come," and on successive nights the praise and prayer are to be guided by the following topics:

Monday, January 2—The World's Approach to God. Praise: That the present is not dark with God's wrath, but alight with his love; that life's ameliorations are increasing; that organization in the common interest of poor and rich, for employed and employer, is advancing; that the demand for honesty in both business and political relations is more and more insistent, and that world-peace is progressing. Prayer: That the friends of God may earnestly devote themselves to these and kindred causes, perceiving that in such progress, as well as in the trophies more commonly accepted as signs of the kingdom's advance, there is convincing evidence that he whose right it is to reign is taking to himself the dominion. Rev. 11:15; I John 3:10-11; Ps. 72:2-4; 50:7-12; Zech. 14:20.

Tuesday, January 3—The Christian Church. Praise: That there is a church which is praying yet, though kings and empires have come and gone; that though some who are not of Christ dishonor the church's membership, and though selfishness and self-righteousness dim its ideal, there still is a church which is the divinely appointed instrument of blessing; and that God has revealed his purpose to sanctify his church into more and more of winesome power. Prayer: That the church may ever faithfully, exultantly proclaim Christ and his gospel; that she may always recognize individual regeneration as the basis of social perfectness; that she may reckon nothing human as alien to her care—a serving, self-sacrificing, united, triumphant church. Matt. 16:18; Eph. 5:25-27; I Cor. 12:28; Eph. 2:19-22; I Tim. 3:15; Jas. 2:1-8.

Wednesday, January 4—Foreign Missions. Praise: For the missionary command of our sovereign Lord; for the unparalleled missionary conference in Edinburgh and for all other organized missionary enthusiasms; for the consequent broadened missionary plan and intensified missionary purpose; and for the inspiring call to the churches to furnish men and money really adequate to the speedy proclaiming of the gospel to every creature. Prayer: For the bringing of the due tithes into God's treasure-house, and the promised outpouring of the heavenly blessing; for divine wisdom in meeting and winning the believers in faiths other than Christian; and for a zeal in the hearts of Christians at home as well as in the hearts of the heralds abroad, as pure and flaming and steadfast as marked the early disciples who carried the gospel to the ends of the then known world. Matt. 28:18-20; Ez. 47:9; Ez. 47:1-6; Rom. 1:14-15; Rom. 10:13-15.

Thursday, January 5—Home Missions. Praise: That the enlarged, vivified conception of foreign missions inevitably glorifies home missions; that thus it is the more clearly perceived that the sources of supply for the work in "the regions beyond" must be fostered into increase at home. Prayer: That the interrelations of so-called home missions and so-called foreign missions may be fully appreciated; that the oneness of the world-embracing cause and the harmony of the world-saving efforts, may practically unify all those who pray, thy kingdom come. Is. 61:4; Tim. 5:8; Ps. 137:5-6; Is. 52:7; Luke 24:47.

Friday, January 6—The home and the school. Praise: That the home, the family, is so largely revered and so worthily enjoyed; that the rending of the formal marriage relation is often the result of a careless, impious entering upon that relation, rather than a blow at marriage itself; that what, in reality, "God hath joined together" is very seldom sundered by divorce. Prayer: That the home may everywhere be the shrine of worthy affection; that licentiousness, intemperance, and brutal selfishness may cease to despoil it; that it may be a fountain sending forth no bitter waters. Praise: That the common school, the college, the university are, in such degree, of service to the public well-being; that they furnish so vast a vantage ground for religion's advocacy and religion's application. Prayer: That every source of culture may be ennobled, sanctified, until wisdom shall mean "love of God," and knowledge shall be a synonym of "departing from evil." Gen. 18:19; Gen. 17:7; Ex. 20:5; Luk. 2:51; Eph. 6:1-4; Prov. 3:13; Prov. 9:10; Ps. 19:1-2; I Cor. 2:13-14.

Saturday, January 7—Government and politics. Praise: That on every hand both people and rulers are increasingly conscious that God is on the side of justice not only to races, but also to individuals; that what is called "politics" is growingly estimated as demanding an integrity which rejects fraud, and a patriotism which contemns self-seeking as wind scatters chaff or fire consumes tares. Prayer: That the principles of conduct which prevail among good, intelligent individuals, may become the basis of an international code; that politics, rural, municipal, state, national, may be honorable and wise; and that the day may everywhere be hastened when righteousness may be the line and justice the plummet, and nothing shall wantonly hurt or destroy. Prayer that in every land our brethren, the Jews, living full blamelessly, may receive fair treatment; and that they may accept Christ as their own Messiah. Prayer that the peace interests connected with The Hague may be prospered, including the establishment of a permanent court of arbitration with jurisdiction. Ps. 67:4; Ps. 148:11-13; Prov. 29:14; Is. 60:17; Micah 6:8; Rom. 9:3-5.



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E. L. Mackey & Co., Publishers, 788 Mission Street,

SAN FRANCISCO, CALIFORNIA, U. S. A.

Entered as second-class matter, January 5, 1909, at the Post Office at San Francisco,

Post Office under Act of March 3, 1879.
Remittances should be made by draft, express, or P. O. money order, payable to PACIFIC PRESBYTERIAN. The receipt thereon at the address label will be the subscriber's receipt.

Change of Address. Kindly send us both old and new address a week previous to the date of the desired change.

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CHURCH NEWS

SAN FRANCISCO

Richmond.—The recent series of meetings held on one week, in which, pastors of the presbytery did the preaching, resulted satisfactorily. At the communion service December 4, one member was received and one infant was baptized. To celebrate the beginning of the third year of the pastorate the church gave the pastor, Rev. C. S. Tanner and wife, a reception. One of the encouraging things reported on this occasion was the good condition of church finances, the pastor's salary being paid to the first of 1911. Christmas exercises were held on the evening of December 23, and a special song service Christmas night.

Calvary.—The series of sermons on great truths illustrated by the tragedies of Shakespeare will be continued next Sunday evening. The two topics remaining in the series are: Domestic Problems, Othello; Filial Ingratitude, King Lear.

At a reception, held in the church parlors on Saturday, the ladies of the church will keep open house, to which everybody is invited. It is expected that the members of the church will make a response to the present. From 10 to 12 p. m. special religious services will be held, during which there will be communion on the altar at Calvary church, followed by a sermon by the pastor. The closing moments will be devoted to what is known as watch night.

Next Year.

7th Avenue. Hoffman's Life of Christ in stereopticon views with story by Dr. J. H. ...

of the Christmas entertainment. The children brought gifts for the San Anselmo orphanage in considerable quantity.

The regular monthly meeting for Christian Workers will be held on Monday, January 9, at Plymouth Congregational Church, San Francisco. Prayer Service from 2:30 to 4:30 p. m. Fellowship supper at 6 p. m. All who can attend the supper are requested to send word to Mrs. Berry-Goodwin, Hotel Stewart.

Sunday School Convention.—The big Coliseum on Baker St. has been secured for the convention meetings and the General Committee is getting its various committee chairmen appointed and its organization whipped into shape for taking care of the greatest religious gathering that has ever come to the West, and the most profitable convention ever held by Sunday School people on the continent. The General Committee lunches together for conference at the Stewart Hotel each alternate Friday.

W. D. Stern of Kansas, organizer of the Ashland Adult Bible Classes, will be guest of the Adult Bible Class Federation at the First M. E. Church, Oakland, on January 3, speaking on the movement with which his name is associated.

Church Federation.—Plans are reaching perfection for the revival conference under tawpy South at the end of 1911. The noted English evangelist will begin his work in this city the 1st of December.

On account of the holiday the attendance at the meeting on the 29th was very small, but the speaker

gave splendid testimony to the work that is being done for righteousness here on the Coast. The general theme was legislation that will be presented at the meeting of the legislature in January. Dr. I. B. Bristol speaking for the local option bill, said that the forces of unrighteousness had been driven together during the year as never before in self-defense, and that it was time for the forces that make for righteousness to solidify in their fight. The saloon has come into the open, declares that it is in politics, that it has a right to fight men of the stamp of Lieutenant-Governor Wallace, and that local option is a stepping stone to Prohibition. J. E. White, Esq., in speaking of the recent boxing matches said, "If these matches are prize fights the State law prohibits them; if they are boxing, the law ought to prohibit such brutality." He summed up the situation in the phrase, "We have before us in the next two years the brightest outlook for statesmanlike constructive legislation, making for the up-building of the State that we have ever had."

Dr. J. E. Squires presented Sabbath observance as a point in which California stands in undesirable isolation far behind the sisterhood of States. This seems to be a most favorable time to overtake the others.

Obituary

A cablegram announces the death of Dwight Potter, the infant son of Rev. Dwight Potter, so well beloved of the church on the Coast, in Tripoli, Syria, on Thanksgiving Day. Mail received later tells of a few weeks' illness and of promised recovery. A relapse has evidently carried the young life away. Mrs. Potter went to Syria as a mission teacher. By strange coincidence the father's death was also on Thanksgiving Day. This was the only child.

The funeral of Chas. S. Capp was held from Westminster Church on December 22. Mr. Capp was one of the Argonauts, coming around the Horn to this coast in '49. He was the senior elder, and the financial stay of Westminster Church, and honored as a business man the city. When a writer on the Bulletin, he originated the idea of the first Mechanic's Fair, Capp Street in the Mission District perpetuates his name. A wife, two daughters and a son survive him. He was a Mason and an Odd-fellow, the latter organization participating in the funeral service, which was led by Rev. Herbert E. Hays of Oakland and Rev. F. L. Nash of Alameda, former pastors.

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1911

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NORTHWESTERN CALIFORNIA.

Readers of the Pacific Presbyterian
may be pleased to learn that
there is one City in the State of
California where the "prize-fight"
son prize fight pictures could not be
shown. Humboldt County Council
Government League led by the min-
isters of Eureka, and ably seconded
by the ministers from other parts
of the County, took up the fight
against the exhibition of the pic-
tures, on the ground that they were,
immoral; and, by their activity, the
City Attorney was enabled to present
his opinion. When he previously re-
fused in favor of the pictures, pro-
motors. Following up the decision,

the law stood ready to arrest the
promoters and all who would vio-
late the law, which specifies that no
"immoral" pictures may be shown
in Eureka. At the same time an
ordinance was drawn up for the city
of Arcata by the Attorney of the
League, which was passed by the
Council, debarring "prize-fight" and
"immoral, indecent and obscene pic-
tures" from being exhibited in that
city. The films were here, the pro-
motors were here also, but they were
finally persuaded that Eureka jails
and courts were not the best places
in the world, and so they shipped
their paraphernalia and took their
fight for a more congenial climate
for prize-fights. Twice before, the
ministers of Eureka have stopped
prize-fights, by their activity before
the council, but they have learned
that "eternal vigilance is the price
of liberty," and so they keep up the
watch not only against the prize

fights, but also against the saloons
and other evils.

Rev. Samuel C. Colman, who re-
cently came out of the pastoral
work on the Home Mission Field,
where Miss Chase has been so nobly
carrying on the work for the ten
years previous to his arrival, visited
the Eureka Church last Sunday, and
gave a very interesting and instructive
address on the mission work among
the Sioux Indians. He also
spoke to the Brotherhood at their
semi-annual meeting on the work
among the Indians. Mr. Colman per-
chased a stereopticon while here, for
use in the work among the Indians.

Dr. Holt is expected in Humboldt
for New Year's Day, and his visit
is looked forward to with a great
deal of pleasure, as no member of
the Home Mission Board has ever
visited this great Northwestern sec-
tion of California.

Mukilteo is one of the oldest set-
tlements on Puget Sound and occu-
pies a most beautiful location on a
bluff overlooking a wide sheet of
water and several islands. The big
mills of the Crown Lumber Company
are located here, and there is a res-
ident population of at least 700 peo-
ple. The Presbyterian Church was
organized in April 1907, and with
exception of a Christian Alliance or-
ganization is the only church in the
community. Owing to irregular sup-
plies and the changing character of
the population, the church had
reached a deplorable condition, when
in May of 1910, the Session invited
Rev. H. T. Murray, late of Kenne-
bec to supply the pulpit. Owing

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to his wife's ill health, in eastern Washington Mr. Murray accepted the opportunity to return to the salubrious climate of the coast and set himself earnestly to improve conditions. In eight months twenty members, nearly all of them are heads



REV. H. T. MURRAY

of families, have been added; thirteen of these on profession of faith. An elegant six-room manse has been completed at a cost of \$1400. The Sabbath School taxes the capacity of the commodious church and is in a high state of efficiency. Prayer meeting and public worship have doubled in attendance and a mission study class will be organized early in the new year. Heretofore this church has done very little for general benevolences, but is now contributing good sums to every board. No special services of any kind have brought about this result, but faithful personal work has been relied upon with the result that a practical church union has been effected in the vicinity. Members of all leading Protestant churches have been brought into fellowship and are enthusiastic in the work of the Presbyterian Church.

Oakland, Y. M. C. A.—At home in their new plant, the Christian Association is celebrating the Christmas-tide with widespread good cheer that is making itself felt in every corner of the city. Ten thousand invitations sent out for the various functions of the week suggest something of the good work the Y. M. C. A. is attempting. The dormitory capacity is more than already occupied, with applications waiting.

THE PACIFIC PRESBYTERIAN desires an active representative in every church on the coast. Write for our proposition. 788 Mission St., San Francisco.

NOTES FROM THE SEMINARY

Prof. Martin was with his former charge in Santa Rosa last Sabbath morning and moderated a congregational meeting for the purpose of calling a pastor.

Dr. and Mrs. Wicher have gone to Southern California for a holiday vacation.

Dr. Landon preached in Westminster Church last Sabbath morning for Mr. R. U. Davis, of the senior Class and administered communion. Several new members were received.

Rev. W. H. Bleakney, Ph. D., '99, who for some years was principal of Pendleton Academy, Oregon, was, on December 4th, installed pastor of the church at Freewater, Oregon. He is the first pastor of this new church. Dr. Bleakney is one of the directors of the Seminary.

Rev. R. C. Stone, '96, of Denver, presided and preached the sermon at the recent installation of Rev. G. W. Kaufman as pastor at Wray, Colo.

Chinese Church and Schools

The day school in San Francisco enrolls about 70 names, and these

children were the principle actors in the Christmas program held on the 29th. An audience of 500 crowded the rooms, notwithstanding the fact that the other missions were holding their programs at the same time with crowded houses. The year has been one of good progress in the church, 23 new names being enrolled as members, 16 by confession. These were for the most part young men. On the 26th the children of the missions to the number of 400 were taken to Hotel St. Francis to see the great Christmas tree there. And the mass of happy little people were one of the most interesting sights the hotel folk had in all their holiday. Of course there was not a little expression of astonishment at this sweeter side of Chinese life, that the tourist in doing Chinatown never even glimpses. The mission in Oakland had its entertainment on the 22d, with the usual program of song and recitation and the usual overflowing audience.

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Los Angeles.—One good thing about the Christmas celebrations of the churches is that they embody or suggest in one form or another the idea of giving. Christmas misses the real heart of its meaning if it misses this. Christ who made the Christmas, must continue to make it, if it be a Christmas really worth while; Christ, not as a mere historic personage, but Christ living in and working through His people. Worthy of special notice is the old-fashioned donation party given by the good people of Central Church to their faithful pastor, Rev. A. B. Pritchard and his family, recently. A purse of money and many gifts useful in the household were material expressions of appreciation and good will; and an evening of heart-to-heart fellowship was of the kind that gives great cheer on the way. Central Church is having growing congregations and increased interest. Pastor Pritchard and his son print invitation notices, and these are distributed in the neighborhood of the church, thus interesting some of the transient people that abound in that region.

In addition to his constant and pressing duties as superintendent of Hollenbeck Home, Dr. W. S. Young takes time to respond to at least part of the numerous calls that come to him for other forms of service. Last Sunday he preached at First Church, when communion service was held. With Dr. Mundy in regular charge of the work, and cordial co-operation on the part of the people, good things may be expected there.

Two things ought to receive mention by way of notice. First the rally for Presbyterian men at Immanuel Church, Sunday afternoon, January 1st, under the auspices of the evangelistic committee of Presbytery and the Brotherhoods. There will be special music and some of the best speakers of the region. Second, the New Year prayer service of the Presbyterian Ministerial Union, at Bible Institute Hall, 10:30 a. m., January 2d.

Occidental Man to the Front.

Word has just been received that George Fred Spaulding, a former Occidental student, who took the examinations at the University of Arizona for the Rhodes Scholarship, has been selected as a representative from Arizona for the Rhodes Scholarship. This announcement was received with cheers at Occidental College where Fred was a student two years ago. It is of particular interest to all Occidental men because of the fact that Fred Spaulding is a brother of Clarence Spaulding, graduated at Occidental College and who is just finishing his last year

at Oxford as a Rhodes Scholarship appointee. Clarence Spaulding comes back to this country in the spring and enters Princeton Theological Seminary to prepare for the ministry. Fred will now go to the same institution that his brother attended.

Redlands.—The Christmas services of the First Presbyterian Church, the Rev. Nathan Dushane Hynson, minister, were especially beautiful and impressive. A striking feature was the full vested choir of over 50 voices. This, it is expected, will become a permanent feature in the worship of the church.

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San Francisco, Cal., August 17, 1910.
A. C. Rulofson, Esq., Home Industry League,
9009 Palace Hotel, City.

Gentlemen:

In answer to your communication of the 15th inst., in reference to shorthand, I beg to state that, being desirous of having my son study a shorthand system which would be most likely to get the best results for him as an expert reporter, I selected the Gallagher-Marsh system, and he is now studying the same. I consider the Gallagher-Marsh system a remarkable system on account of the rapidity with which it can be both written and read, and I strongly recommend it for either commercial or reportorial purposes.

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(Signed) CLEMENT BENNETT,
Official Reporter U. S. Courts.

(The preceding letter was sent to Home Industry League which was investigating the merits of various shorthand systems. Mr. Bennett, the Official Reporter of the U. S. Courts, sent his boy to Gallagher-Marsh Business College. Can you do better than follow his example? Don't you think he knows the best?)

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